

# Christmas Cribs

Artistically Sculptured  
Beautifully Decorated

Each figure a separate Statue and  
can be posed to suit space or light



CRIB SET No. 392

This beautiful set is the most complete and the finest sculptured set on the market. Special attention is given to facial expression and correct traditional colors on all figures.

Containing 24 pieces: Bl. Virgin, St. Joseph, Infant Jesus, 3 Kings, 3 Shepherds, Gloria Angel, 2 Adoring Angels, Ox, Ass, Camel and Servant, and 8 Lambs. Proportion of figures, 4 ft.; beautifully decorated.

PRICE, \$200.00 TO \$250.00

Stables in all sizes, write for estimates and photographs

*The Ecclesiastical review*

Catholic University of America

3 and 5 BARCLAY STREET

Digitized by Google NEW YORK

Period 530



Bd. Feb. 1909.



Harvard University  
Library of the Divinity School

GIFT OF

The Harvard  
Theological Review.  
29 June-1 Dec. 1908.













975.  
353

# THE ECCLESIASTICAL REVIEW

A MONTHLY PUBLICATION FOR THE CLERGY

Vol. XXXIX

---

*" Ut Ecclesia aedificationem accipiat."*

I COR. 14 : 5.



PHILADELPHIA  
The Dolphin Press  
American Ecclesiastical Review  
1908

29 June - 1 Dec. 1908

Period 60

COPYRIGHT, 1908  
The Dolphin Press  
American Ecclesiastical Review



# CONTENTS—VOL. XXXIX.

## JULY.

	PAGE
THE FIRST ALPHABETICAL ENCYCLOPEDIA—THE WORK OF A MEDIEVAL...	I
The Rev. William Turner, S.T.D., The Catholic University of America.	
COMPROMISE IN MORAL THEOLOGY.....	13
The Rev. David Barry, S.T.L., Limerick, Ireland.	
SOME DIFFICULTIES IN THE NEW MATRIMONIAL LAWS.....	24
The Rev. Fr. John T. McNicholas, O.P., S.T.Lr.	
PAPAL JURISDICTION AND THE PASCHAL CONTROVERSY.....	38
H. P. Russell, Esq., Leamington Spa, England.	
THE PRIEST IN THE CATECHISM CLASS OF THE PARISH SCHOOL.....	52
The Rev. Patrick J. Sloan, Syracuse, New York.	
THE PERSON, THE WORK, AND THE TEACHING OF SAINT PAUL.....	88
ANALECTA:	
E S. CONGREGATIONE INDULGENTIARUM:	
I. Pro lucrandis Indulgentiis quibusdam solemnitatibus extraordinariis confessio tribus diebus immediate praeedentibus anticipari possunt.....	60
II. Receptiones ad Confraternitatem B. M. V. de Monte Carmelo invalidae sanantur.....	62
III. Prorogatur in perpetuum indulgentia plenaria pro speciali consecratione Deiparae Virginis.....	62
IV. Associatio sacerdotalis reparationis commendatur.....	63
E S. CONGREGATIONE RITUUM:	
Officium cum Missa proprium S. Melaniae iunioris, viduae, sub ritu duplici minori approbatur.....	66
E S. CONGREGATIONE CONCILII:	
Quaedam Recentiora Dubia circa decretum de matrimonio....	67
STUDIES AND CONFERENCES:	
Our Analecta—Roman Documents for the Month.....	69
Apostolic Letter of Pius X in Commendation of the Society for the Preservation of the Faith among Indian Children.....	70
Change of Teaching in our Seminaries ( <i>The Rev. Joseph Selinger, D. D., Jefferson City, Missouri</i> ).....	71
Hymni tres in honorem S. Melaniae iunioris ( <i>P. Franc. Xav. Reuss, C.SS.Red., Rome, Italy</i> ).....	77
"Sub Annulo Piscatoris".....	80
Why They Need a Baptismal Certificate.....	81
Dissolving Formal Betrothals.....	85
Transfer of Diocesan Seminary to Religious Society.....	86
Warning.....	87
ECCLESIASTICAL LIBRARY TABLE:	
Recent Bible Study: St. Paul: I. Chronology of St. Paul; II. Paul before his Conversion; III. Conversion; IV. Apostleship; V. Theology of St. Paul; VI. Captivity and the Last Years....	88
CRITICISMS AND NOTES:	
Proctor: Ritual in Catholic Worship.....	97
Petz: The Ecclesiastical Year.....	97
Müller-Ganss-Fanning: Handbook of Ceremonies for Priests....	97
Vigourel-Nainfa: A Synthetic Manual of Liturgy.....	97
Brandi: Delle Ordinazioni Anglicane.....	99
Vacandard-Conway: The Inquisition.....	103
Burns: The Holy Gospel According to St. Mark.....	106
Cecilia: The Acts of the Apostles. Books I and II.....	106
Godrycz: The Doctrine of Modernism and its Refutation.....	107
LITERARY CHAT.....	108
BOOKS RECEIVED.....	111

## AUGUST.

	PAGE
THE PASTOR AND THE SOCIAL PROBLEMS OF HIS FLOCK.....	113
The Rev. John A. Ryan, D.D., The St. Paul Seminary, St. Paul, Minnesota.	
IRISH SAINTS IN BELGIUM.....	122
T. A. Walsh, Namur, Belgium.	
THE FORMATION OF A GREAT PREACHER.....	140
The Rev. Hugh Pope, O.P., Rugeley Priory, England.	
A CONVERT'S LETTER TO AN ANGLICAN FRIEND.....	148
Wm. H. McClellan, Rehoboth, Delaware.	
SOME OLD BIBLICAL CUSTOMS IN MODERN PALESTINE.....	169
The Rev. James P. Conry, Rome, Italy.	
MEDIEVAL MORALS AND MANNERS.....	175
Darley Dale.	
ANALECTA:	
E S. CONGREGATIONE RITUUM:	
I. Decretum ad Archiepiscopos, Episcopos aliosque Ordina-	
rios de Editione Typica Vaticana "Gradualis Ro-	
mani" .....	193
II. De nova quadam Custodia SS. Sacramenti.....	195
III. Indultum quo B. D. Sacerdoti permittitur celebrare	
Missam, brachio dextero amputato.....	196
E S. CONGREGATIONE INDULGENTIARUM:	
Indulgentia 100 d. conceditur Orantibus pro Peccatoribus	
moribundis .....	196
STUDIES AND CONFERENCES:	
Our Analecta—Roman Documents for the Month.....	197
Communion to Chronic Invalids non-Fasting.....	197
Catholic Lawyers and Divorce Cases.....	200
General Absolution "pro vivis".....	200
Bination without Sufficient Reason.....	203
The Originator of the Confraternity of the Holy Family.....	204
Introduction of Administration of Baptism by Pouring the Water.	205
CRITICISMS AND NOTES:	
Slater: Manual of Moral Theology for English-Speaking Coun-	
tries .....	206
St. John of the Cross: Dark Night of the Soul (Lewis-Zimmer-	
man) .....	210
Gerrard: Cords of Adam.....	211
Burns: The Catholic School System in the United States.....	213
Campbell: Pioneer Priests of North America (1642-1710).....	217
LITERARY CHAT .....	218
BOOKS RECEIVED.....	221

# CONTENTS.

v

## SEPTEMBER.

	PAGE
HOW ARE WE TO MAKE SCHOLASTICISM POPULAR?.....	225
The Rev. M. J. Ryan, D.D., Ph.D., St. Bernard's Seminary, Rochester, N. Y.	
SPIRITUAL MINISTRATIONS AS ON OCCASION OF EMOLUMENT.....	234
The Rev. David Barry, S.T.L., Limerick, Ireland.	
THE PRIEST IN THE FIRST COMMUNION AND CONFIRMATION CLASSES OF PUBLIC SCHOOL CHILDREN.....	245
The Rev. P. J. Sloan, Syracuse, N. Y.	
THE FORMATION OF A GREAT PREACHER (Concluded).....	257
The Rev. Fr. Hugh Pope, O.P., Rugeley Priory, England.	
FATHER TYRRELL AND CARDINAL MERCIER.....	270
The Editor.	
ANALECTA:	
EX ACTIS SUMMI PONTIFICIS PII PP. X:	
Constitutio Apostolica de Romana Curia.....	281
Epistola Jacobo S. R. E. Card. Gibbons Archiepiscopo Baltimorensi .....	294
E COMMISSIONE PONTIFICIA PRO STUDIIS S. SCRIP. PROVEHENDIS:	
De Libri Isaiae Indole et Auctore.....	296
STUDIES AND CONFERENCES:	
Our Analecta—Roman Documents for the Month.....	298
Present Religious Position in the British Empire.....	302
"Some Difficulties in the New Matrimonial Laws" ( <i>The Rev.</i> <i>Joseph Selinger, D.D., Jefferson City, Mo.</i> ).....	309
Did the Lance Pierce our Lord's Right, or His Left, Side?.....	312
The Prayers after Parochial Mass on Sundays during Summer..	313
The Ending of Benediction.....	314
Omitting Vespers during the Summer Months.....	315
ECCLESIASTICAL LIBRARY TABLE:	
Catechetics: Failure of Naturalistic Pedagogy; Need of Correct Instruction; A Complete Catechesis for the Second Grade....	316
CRITICISMS AND NOTES:	
De Garmo: Principles of Secondary Education.....	321
Baldwin: Thought and Things.....	323
—: Catholic Encyclopedia. Vol. III.....	324
Mullany: Bible Studies.....	325
Boissarie: L'Œuvre de Lourdes.....	326
Bertrin-Gibbs-St. John: Lourdes.....	326
McSweeney: A New York Pastor of the Latter-Half of the Nine- teenth Century.....	328
Ladd: In Korea with Marquis Ito.....	329
LITERARY CHAT.....	331
BOOKS RECEIVED.....	335



## OCTOBER.

	PAGE
THE JUBILEE GIFT TO PIUS X FROM HIS CLERGY.....	336
CHURCH LAW REGARDING THE MINISTRY OF ECCLESIASTICAL BURIAL..	343
The Rev. M. Martin, S.J., St. Louis University, St. Louis, Mis- souri.	
THE PRIEST'S COMMUNION LEAGUE.....	353
The Rev. Arthur Barry O'Neill, C.S.C., Notre Dame University, Indiana.	
SOME OBSERVATIONS ON THE DEVOTION TO THE BLESSED SACRAMENT AMONG OUR PEOPLE.....	361
The Very Rev. F. A. O'Brien, LL.D., Kalamazoo, Michigan.	
THE MORAL ASPECT OF COMMERCIAL "STOCKWATERING".....	367
The Rev. T. Slater, S.J., St. Bueno's College, St. Asaph, Wales.	
JOHN XXI—PHILOSOPHER, PHYSICIAN, POPE.....	379
James J. Walsh, M.D., Ph.D., LL.D., Fordham University, New York City.	
ANALECTA:	
EX ACTIS SUMMI PONTIFICIS:	
I. Sanctissimi Domini Nostri Pii Divina Providentia Papae X in quinquagesimo natali Sacerdotii sui Exhortatio ad Clerum Catholicum.....	396
II. Pius X Episcopus Lombardiae laudat Concilio Provinciali adunatos quia studiose praescriptis a S. Sede obtempera- verint .....	416
III. Pius X incongruum declarat usum coronas imponere ima- ginibus SS. Cordis Jesu, sed corona ad simulacri pedes deponi potest. Indulgentiae conceduntur.....	417
IV. Lex Propria Sacrae Romanae Rotae et Signaturae Apos- tolicae .....	418
E S. CONGREGATIONE RITUUM:	
I. Festum Septem Dolorum B.M.V., Dominicæ III Sep- tembris affixum, ad ritum duplicem secundae classis elevatur .....	429
II. Addenda et varianda in Martyrologio Romano.....	430
E S. CONGREGATIONE DE PROPAGANDA FIDE:	
Instructio pro negotiis Ritus Orientalis.....	431
STUDIES AND CONFERENCES:	
Our Analecta—Roman Documents for the Month.....	434
The Parish Rights of New-Born Children.....	434
An Excellent Recommendation Touching the New Marriage Laws.	436
Buying their Altar Breads.....	441
"Fulminatio Dispensationis" in Marriage Cases.....	442
Freedom from Debt a Condition for Consecration of a Church...	442
Anointing in Case of Apparent Death.....	443
A Suggestion for the Celebration of Thanksgiving Day.....	444
Second Vespers of a Titular Office.....	444
ECCLESIASTICAL LIBRARY TABLE:	
Sacred Scripture: Professor Haupt and the Census of Cyrinus, Luke 2: 1-5; Historical Evidence of this Roman Enrolment or Census; Text of St. Luke and the Census.....	445
CRITICISMS AND NOTES:	
Ming: The Characteristics and the Religion of Socialism.....	453
Strachey: Problems and Perils of Socialism.....	453
—: The Case Against Socialism.....	453
Hunter: Socialists at Work.....	453
Wells: New Worlds for Old.....	453
Draper: More—A Study of Financial Conditions now Prevalent..	460
LITERARY CHAT.....	461
BOOKS RECEIVED.....	463

# CONTENTS.

vii

## NOVEMBER.

PAGE

MODERNISM IN THE PAST YEAR. A Review.....	465
The Rev. Charles Warren Currier, Washington, D. C.	

HOW TO READ CHURCH HISTORY.....	472
The Very Rev. William Canon Barry, D.D., Leamington, England.	

THE BLINDNESS OF THE VERY REVEREND DOCTOR GRAY: OF THE FINAL LAW. A Novel of Clerical Life.....	483
The Very Rev. P. A. Canon Sheehan, D.D., Doneraile, Ireland.	

THE PREVAILING PRIEST FAMINE IN AMERICA.....	508
The Rev. A. P. Doyle, C.S.P., Catholic University of America.	

SOME CURIOUS EPITAPHS.....	516
John R. Fryar, Esq., London, England.	

THE BIBLICAL COMMISSION AND THE BOOK OF ISAIAH.....	567
---	-----

### ANALECTA:

#### EX ACTIS PONTIFICIS PII PP. X:

I. Constitutio Apostolica de Romana Curia ( <i>Concluded</i> )....	535
II. Apostolic Letter to Cardinal Gibbons Commending the Missionary Organizations of Preachers to non-Catholics.	555

### STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month.....	557
"Toties Quoties" Indulgences for Crucifixes.....	557
Safeguards Against Fire in Church and School Buildings.....	559
The Cock on Church Steeples.....	561
Presumed Dispensation of Marriage "in Articulo Mortis".....	563
The Devotion to the Sacred Heart and the Blessed Sacrament ( <i>The Rev. Walter Drum, S.J., Woodstock, College, Maryland</i> )..	566
The Morale of Amatory Pantomimes at Catholic Theatricals:	
I. A Case of Conscience.....	569
II. A Kindred Instance.....	570

### ECCLESIASTICAL LIBRARY TABLE:

Sacred Scripture: The Fifth Decree of the Biblical Commission; Character of the Book of Isaiah; Authenticity of the Book of Isaiah .....	575
--	-----

### CRITICISMS AND NOTES:

Pastor-Kerr: The History of the Popes.....	583
Duchesne-Mathew: The Churches Separated from Rome.....	586
Duchesne-Mathew: The Beginnings of the Temporal Sovereignty of the Popes.....	586

LITERARY CHAT .....	594
---------------------	-----

BOOKS RECEIVED.....	598
---------------------	-----

## DECEMBER.

	PAGE
SOME SOCIAL CUSTOMS OF THE OLD ENGLISH CHRISTMAS.....	601
John R. Fryar, Canterbury, England.	
A REVIEW OF MODERNISM IN THE PAST YEAR. II.....	618
The Rev. Charles Warren Currier, Ph.D., Baltimore, Maryland.	
THE NEW APOSTOLIC CONSTITUTION ON THE ROMAN CURIA.....	627
The Rev. M. Martin, S.J., St. Louis University, Missouri.	
THE PAN-ANGLICAN AND THE INTERNATIONAL EUCHARISTIC CON- GRESSES .....	641
H. P. Russell, Leamington Spa, England.	
THE BLINDNESS OF THE VERY REVEREND DOCTOR GRAY: OF THE FINAL LAW. A Novel of Clerical Life.....	652
The Very Rev. P. A. Canon Sheehan, D.D., P.P., Doneraile, Ireland.	
THE NEED OF AMERICAN PRIESTS FOR THE ITALIAN MISSIONS.....	677
The Rev. John T. McNicholas, O.P., S.T.L., Washington, D. C.	
ANALECTA:	
E SECRETARIA BREVIUM:	
Constitutio Apostolica de Promulgatione Legum et Evulga- tione Actorum Sanctae Sedis.....	688
STUDIES AND CONFERENCES:	
Our Analecta—Roman Document for the Month.....	690
The Confraternity of the Blessed Sacrament ( <i>The Very Rev. F.         A. O'Brien, LL.D., Kalamazoo, Michigan</i> ).....	690
The Holy Father and the Archbishop of Philadelphia.....	693
The Rights of Pastors when Catholics select the Church for their own Burial:	
1. <i>The Very Rev. Ferdinand Brossart, V.G., Covington, Ky.</i>	694
2. <i>The Rev. M. Martin, S.J., St. Louis University, Missouri..</i>	696
The "Woman Question" in Church Music.....	700
Popular Understanding of the Liturgy.....	702
The Taste of our Altar Wines.....	703
Singing Compline in the Vernacular.....	704
ECCLESIASTICAL LIBRARY TABLE:	
CATECHETICS: Dr. Shields's Catechetical Method with Beginners in School; Plan of the Munich School of Religious Instruction; Illustration of a First Catechesis.....	705
CRITICISMS AND NOTES:	
Janssen-Christie: History of the German People at the Close of the Middle Ages.....	712
Lowell: The Government of England.....	715
Royce: The Philosophy of Loyalty.....	718
Narddecchia: Waddingus-Sbaralea: Scriptores Ordinis Minorum.	719
King: The Way of Perfect Love.....	721
LITERARY CHAT.....	722
BOOKS RECEIVED.....	725



# Ecclesiastical Review



*A Monthly Publication for the Clergy*

*Cum Approbatione Superiorum*

## CONTENTS

THE FIRST ALPHABETICAL ENCYCLOPEDIA—THE WORK OF A MEDIEVAL ECCLESIASTIC.....	1
The Rev. WILLIAM TURNER, S.T.D., The Catholic University of America	
COMPROMISE IN MORAL THEOLOGY.....	13
The Rev. DAVID BARRY, S.T.L., Limerick, Ireland	
SOME DIFFICULTIES IN THE NEW MATRIMONIAL LAWS.....	24
The Rev. FR. JOHN T. McNICHOLAS, O.P., S.T.Lr., Dominican College, Wash- ington, D. C.	
PAPAL JURISDICTION AND THE PASCHAL CONTROVERSY.....	38
H. P. RUSSELL, Esq., Leamington Spa, England	
THE PRIEST IN THE CATECHISM CLASS OF THE PARISH SCHOOL.....	52
The Rev. PATRICK J. SLOAN, Syracuse, New York	
THE PERSON, THE WORK, AND THE TEACHING OF SAINT PAUL.....	88

CONTENTS CONTINUED INSIDE.

PHILADELPHIA, 1305 ARCH STREET

## American Ecclesiastical Review

Subscription Price, Three Dollars and Fifty Cents  
a Year

Subscription Price, Foreign, Fifteen Shillings  
a Year

COPYRIGHT, 1908  
THE DOLPHIN PRESS

R. and T. WASHBOURNE, Ltd., 4 Paternoster Row, London, England  
W. P. LINEHAN, 309 Little Collins Street, Melbourne, Australia

Entered June 1, 1908, as second-class matter. Post Office at Philadelphia, Pa., under Act of March 3, 1879



# St. Bernard's Seminary Altar Wine

**T**HE Seminary owns sixty acres of Vineyard in full bearing. Its wine is made under the direct supervision of the BISHOP, and has his ABSOLUTE GUARANTEE of purity. It is made from the juice of the grape and advantage is not taken of the permission given to use cognac for fortification. No dealer has this wine for sale.

One case of 25 bottles . . . . .	\$6.00
One keg of 5 gallons . . . . .	5.50
One keg of 10 gallons . . . . .	10.00
One keg of 23 gallons . . . . .	20.00
One barrel . . . . .	40.00
One case of 25 bottles of "Elvira" Wine . . . . .	9.00

SEND FOR CIRCULAR

The sale of this Wine is in charge of the Rev. M. J. NOLAN, D.D., Chancellor, Rochester, N. Y., to whom all communications should be addressed.

## ALTAR WINES BEYOND DOUBT

FROM THE

### Sacred Heart Novitiate, Los Gatos, Cal.

**MALVOISIE.** Mild, dry wine; free from all acidity; pinkish in color; agreeable; digestible; excellent quality. Per gal., \$1.10; per doz., \$4.00. In bbl. lots and over, \$1.00 per gal.

**NOVITIATE.** Generous and full-bodied; somewhat sweet and resembles the Spanish wines; is the highest form of absolutely pure wine of its kind produced on this continent. Does not require bottling. Per gal., \$1.50; per doz., \$5.00.

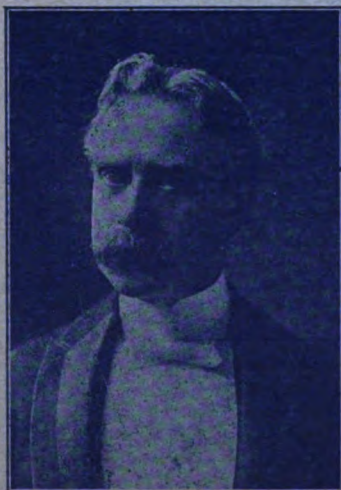
*Made by ourselves especially for the purpose*

D. GIACOBBI, S.J., Rector

SOLE AGENTS, BARNSTON TEA CO.

P. A. MAHONY, Treas. and Sec.

No. 6 BARCLAY ST., New York.



MR. J. W. DONNELLY.

To the Right Rev. and Rev. Clergy:

We fully understand the deep responsibility that rests on the conscientious dealer in

## ALTAR WINE

With this knowledge in view, and having devoted a lifetime to this business, we can with confidence recommend the following choice wines as being VALID and LICIT for use at the Holy Sacrifice, namely:

"Collegiate"—A fine mellow wine used at the Jesuit Colleges.

"Santa Clara"—An agreeable, tart wine, made at Santa Clara College, Cal.

"Jurançon"—The old favorite altar wine, delicate and delicious.

"Vin de Tours"—A little sweeter than Jurançon, and equally desirable.

**THESE WINES ARE VERY GRATEFUL TO THE FASTING STOMACH**

Please write us for Price List and Circular, containing instructions for bottling, treatment of frozen wine, and other information. Address,

**THE DONNELLY BROTHERS** Altar Wine Merchants  
**TROY, N. Y.**

## CONTENTS CONTINUED

### ANALECTA :

#### E S. CONGREGATIONE INDULGENTIARUM :

I. Pro lucrandis Indulgentiis quibusdam solemnitatibus extraordinariis confessio tribus diebus immediate praecedentibus, si semel in die, Communio vero die praecedenti anticipari possunt, dummodo in adimplendis caeteris operibus praescriptis norma generalis servetur.....	60
II. Receptiones ad Confraternitatem B. M. V. de Monte Carmelo invalidae sanantur.....	62
III. Prorogatur in perpetuum indulgentia plenaria pro speciali consecratione Deiparae Virgini.....	62
IV. Associatio sacerdotalis reparationis commendatur plerisque Indulgentiis ditatur.....	63

#### E S. CONGREGATIONE RITUUM :

Officium cum Missa proprium S. Melaniae iunioris, viduae, sub ritu duplici minori approbatur.....	66
---	----

#### E S. CONGREGATIONE CONCILII :

Quaedam Recentiora Dubia circa decretum de sponsalibus et matrimonio.....	67
---	----

### STUDIES AND CONFERENCES :

Our Analecta—Roman Documents for the Month.....	69
Apostolic Letter of Pius X in Commendation of the Society for the Preservation of the Faith among Indian Children.....	70
Change of Teaching in our Seminaries ( <i>The Rev. Joseph Selinger, D.D., Jefferson City, Missouri</i> ).....	71
Hymni tres in honorem S. Melaniae junioris ( <i>P. Franc. Xav. Reuss, C. SS. Red., Rome, Italy</i> ).....	77
"Sub Annulo Piscatoris".....	80
Why They Need a Baptismal Certificate.....	81
Dissolving Formal Betrothals.....	85
Transfer of Diocesan Seminary to Religious Society.....	86
Warning.....	87

### ECCLESIASTICAL LIBRARY TABLE :

Recent Bible Study: St. Paul: I. Chronology of St. Paul; II. Paul before his Conversion; III. Conversion; IV. Apostleship; V. Theology of St. Paul; VI. Captivity and the Last Years of St. Paul.....	88
---	----

### CRITICISMS AND NOTES :

Proctor: Ritual in Catholic Worship.....	97
Petz: The Ecclesiastical Year.....	97
Müller-Ganss-Fanning: Handbook of Ceremonies for Priests and Seminarians.....	97
Vigourel-Nainfa: A Synthetical Manual of Liturgy.....	97
Brandi: Delle Ordinazioni Anglicane.....	99
Vacandard-Conway: The Inquisition.....	103
Burns: The Holy Gospel according to St. Mark.....	106
Cecilia: The Acts of the Apostles. Books I and II.....	106
Godrycz: The Doctrine of Modernism and its Refutation.....	107

### LITERARY CHAT ..... 108

### BOOKS RECEIVED ..... 111

CONTENTS OF MAY NUMBER (VOL. III, NO. 4) OF

# Church Music

**Liturgical Notes.** Whitsunday; Feast of the Sacred Heart.

"PAX," England.

**On Feminine Cadences.**

The REV. HENRY BEWERUNGE, Maynooth College, Ireland.

**Pastoral Letter of Archbishop Blenk on Church Music.** (*Continued.*)

VI. Practical Measures; VII. Gregorian Chant in Parish Schools; VIII. The Outlook—Five Years Hence; IX. The Beginning of a Great Movement.

**The Connoisseurs in Church.** A Pentecostal Revery.

**Gregorian Rhythm.**—A Theoretical and Practical Course. (*Illustrated.*)

Part II., Chapter IV. The Modes; 1. Distinctive and Constituent Elements of the Modes; 2. Divisions of the Fundamental Scale.

The VERY REV. DOM ANDRÉ MOCQUEREAU, O.S.B., Prior of Solesmes.

**The Completed Vatican Graduale.**

**The Prefatory Part of the Graduale.**

**Forms and Meaning of the Notation.**

**Letters to the Editor:**

A Schola Cantorum for America. (*The Rev. Theodore A. Metcalf, Washington, D. C.*)

At St. Matthew's Church, Washington, D. C. (*Miss Jennie D. Glennan, Washington, D. C.*)

**Chronicle and Comment:**

Three Articles by "D. L. D.":

I. The Letter from the Vatican Press.

II. Was the Medicea only "Quasi" Official?

III. The Standard-Bearers of the Reform.

IV. The Critics of the Kyriale.

V. Expository or Polemical.

**Notes:**

The January Number of CHURCH MUSIC—A Critique by the Rev. Dom Waedenschwiler, O.S.B.

Professor Singenberger's Setting of the Requiem.

The Musical Text and the Rhythm of Plainchant.

New Monastery for the Monks of Solesmes.

An Abuse that Dies Hard.

A Program of a Golden Jubilee Celebration in Pittsburg.

Church Music Reform in England.

A New Impulse to Church Music Reform in Washington.

Plainchant at the New York and Philadelphia Centennial Celebrations.

The Movement of Reform in Hartford.

A Hymn of Jubilee.

**Publications Reviewed:**

Piérard, Jos. Ant.: Psautier-Vespéral.

Piérard, Jos. Ant.: Les Subdivisions Binaires et Ternaires en rythmique grégorienne et la "Musica Sacra" belge.

Glyn, Margaret: The Rhythmic Conception of Music.

Mathias, Dr. F. X.: Kyriale (Modern Notation).

Imgrund Klarmann: Felix Aeternus.

Simmons, Robert: Practical Points for Choral Singers.

Burgess, Francis: Plainsong and Gregorian Music.

Pustet, Fr.: Cantus Missalis Romani.

**Musical Supplement:**

"Veni, Sancte Spiritus," by G. Allegri, edited by A. Edmonds Tozer.

"Adoro te devote," by Gaston M. Dethier.

"Ave, Maris Stella," by Bruno Oscar Klein.

"Ecce Sacerdos Magnus," by Emil Reyl.

---

Issued Bi-Monthly by

**American Ecclesiastical Review**

Dolphin Press

1305 Arch Street

Philadelphia, Pa.

\$1.50 a Year. 6/6 Single Copies, 20 cents. 1/5

# THE ECCLESIASTICAL REVIEW

---

FOURTH SERIES.—VOL. IX.—(XXXIX).—JULY, 1908.—No. 1.

---

## THE FIRST ALPHABETICAL ENCYCLOPEDIA.

### The Work of a Medieval Ecclesiastic.

ONE of the rarest of printed books is a vocabulary, or encyclopedia of all knowledge, which was compiled toward the end of the ninth century by Salamo, Bishop of Constance. The *Vocabularium Salamonis*, as it is called, must have been at one time a very popular book; and not only in Salamo's own day, but for centuries after his time, it must have been very much used in the schools. The fact that it was among the first books printed would indicate a continuance of its popularity down to the fifteenth century. With the access, however, of more modern encyclopedias and the appearance of compilations better suited to the growing educational needs, the demand for it diminished. It was, seemingly, never reprinted; it is very rarely mentioned in the literature of the last three centuries; even in the carefully prepared article on Encyclopedias in the *Britannica* it is passed over in silence, and at the present day there are perhaps not more than half a dozen copies of the printed book in existence. Of these, two are among the most precious possessions of the Stadt und Universitäts Bibliothek in Munich.<sup>1</sup> They seem to be from the same press, the only difference being that one copy has all the initial

<sup>1</sup> Prantl, *Gesch. der Logik im Abendlande*, II, 2 Aufl. (Leipzig, 1885), p. 48 n., knew of only one copy. A recent catalogue mentions the sale of a mutilated copy in Frankfurt for 90 marks.

capitals rubricated and the initials at the heads of the sections finely ornamented by hand. They are unpagged and without date. An *Epistola prelibatica*, dating probably from the fifteenth century, gives Salamo II, Bishop of Constance from 875 to 890, as the author, and contrasts the work with the *Catholicion* of John of Genova (John Balbi, a Dominican, who died in 1298), which was printed in 1460.<sup>2</sup> A pencil note in German gives Constance as the place and 1477 as the date of publication of the *Vocabularium*. There is no colophon. The title merely says "Salemone ecclesie constantiensis epi glosse ex illustrissimis auctoribus incipiunt foeliciter." Now, we know that there were in the ninth century three bishops of Constance named Salamon or Salemon, namely, Salamon I, 839-871; Salamon II, 875-890; and Salamon III, 891-920. And in spite of the explicit statement of the *Epistola prelibatica*, there is reason for thinking that not Salamo II, but Salamo III is the author, or compiler, of the work. We know that Salamo II, was a man of considerable literary attainments, acquired for the most part at St. Gall, where, as the pupil of Iso, he was introduced to the "new learning" recently imported by Moengal the Irishman and his uncle Marcus. Indeed, the influence of St. Gall is so evident in the *Vocabularium* that some critics<sup>3</sup> believe the work to have been Salamo's only in the sense of having been dedicated to him, and to have been in reality compiled by Tutilo, Notker Balbulus and other disciples of Moengal who lived and wrote at that famous monastery.

The chief interest attached to the *Vocabularium* is due to the fact that it is the first alphabetical encyclopedia that we know of. There were of course, before Salamo's time, comprehensive treatises which included all the sciences then known, and which, inasmuch as they rounded out the full circle in mat-

<sup>2</sup> "Ergo Salamon iste noster secundus ecclesie constan. episcopus . . . latine, aperte, plane, distincte et ornate in hoc opere brevibus disseruit. Cui glosse non Katholicon, quod est universalis, . . . ut Johanni Januensi est titulus . . . ."

<sup>3</sup> See Weidman, *Gesch. der Bibl. von St. Gallen*, p. 421; Dümmler, *Das Formelbuch des Bisch. Salamo III*, Berlin, 1857, p. 110.

ters educational, were entitled to be called encyclopedias in the Greek sense of the word. Pliny's *Natural History* was one of these. St. Isidore's *Etymologiæ seu Origines* (written 600 to 630) was another. Rhabanus Maurus's *De Universo* (written 820 to 840) was a third. The curious work written by Martianus Capella in Africa in the fifth century and entitled *De Nuptiis Philologiæ et Mercurii* which included all the branches of polite learning, under the heads of the Seven Liberal Arts, is also entitled to be called an encyclopedia of education.<sup>4</sup> Pliny, however, though he covers the whole field of natural science, does not arrange his topics alphabetically. Isidore and Rhabanus literally treat of everything under the sun, (and over the sun, for that matter), but it is only when they come to speak of *words* and their meanings that they adopt the alphabetical arrangement. Martianus Capella follows the logical arrangement exclusively. The peculiarity of Salamo's work is that he disregards the logical order, to which all his predecessors adhere, and adopts the strictly alphabetical sequence of subjects.

Those who know the ninth century and its limitations will not look for much originality in a work like Salamo's. The compilation was intended for the use of students and, in accordance with the loose idea of literary property that prevailed in those days, it incorporated without acknowledgment or reference passages which were judged to be useful to students in the work of predecessors and contemporaries. The "borrowing" is sometimes very clumsily done. For instance under the word *Dry* i. e. *quercus*, the author in the course of his remarks, refers us to a work *On Hebrew Questions*, as if he himself were the author of it, thereby revealing the source of his information on the subject.<sup>5</sup> He does, however, men-

<sup>4</sup> *Martiani Minnei Felicis Capelle De Nuptiis Philologiæ et Mercurii Libri VIII*, ed. Eyssenhardt, Lipsiæ 1861. The work is sometimes called *Satira* or *Satyricon*. It was made the text of many commentaries and was illustrated by a multitude of Glossaries in the Early Middle Ages.

<sup>5</sup> "Dry, i. e., quercus in efrata (Ephrata) in tribu manasse, unde fuit gedeon, et de hoc quod nobis visum sit in libris hebraicarum questionum diximus." The quotation is, of course, from St. Jerome.



tion some of the writers on various topics of educational interest, and the list would, at first sight, indicate a wide range of reading. We find mention, for instance, of St. Ambrose, St. Augustine, St. Jerome, Clemens Episcopus, Prudentius; and of the pagan writers, Virgil, Martial, Lucretius, Ovid, Sallust, Terence, Lucan, Horace, Varro, Cato (probably the "Disticha Catonis"), Cicero, Suetonius, Pliny, Ennius, and Plato, though the reference to the last mentioned is probably to be understood of the traditional Plato, author of the most un-platonic treatises. There is mention, at least three times, of Josephus's work *On the Antiquities of the Jews*. The chief source, however, is Isidore, and many of the authors in the foregoing list were known to Salamo only through the passage in Isidore in which their names occurred. But, as often happens, Isidore, of whom the freest use is made, appears to be mentioned only once.<sup>6</sup> Salamo was, it should be noted, not more free in the use of Isidore's work than Isidore himself was in using the works of Cassiodorus and others. A point of excellence in Salamo is that he used not only the works of his predecessors but largely also those of his contemporaries. For it is evident that some of his articles are taken bodily from the Glosses which were so numerous in the ninth and tenth centuries. Some titles, for instance, have no *raison d'être* in the *Vocabularium* except that they occur in the text-books then read in the schools. Thus, "*gentem togatam i. e. Genus senatoris*" is occasioned by a phrase in the fourth book of Martianus Capella.<sup>7</sup> Again, the whole article on *Endelechia* is taken textually from the Glosses of Remi of Auxerre. So is the explanation of *Dorchon*. The ultimate source in both cases is John Scotus Eriugena's commentary on Martianus Capella. These are some of the many considerations which justify us in attributing to Salamo the intention of bringing his encyclopedia up to date by including in it the most recent contributions to educational literature.

<sup>6</sup> Sub voce *Psalmi*.

<sup>7</sup> *De Nuptiis etc.* ed. Eyssenhardt, 101, 19.



The articles on theological topics are, for the most part, copied from St. Isidore, St. Jerome, and St. Augustine. Under the word *Deus* we find the usual ninth-century attempts to find a derivation of the word, and an explanation of its meaning. "Deus dictus quod ei nichil deest" is one. And yet, the author of this philological feat writes very blithely under the word *Idolum*, "there are some Latins so ignorant of Greek that they derive *idolum* from *dolus*." He himself connects *ousia* with the plural, *ousa*, of the present participle of *emi*, and copying Isidore and Rhabanus, derives *animus* from *anemos* (ἀνεμος) as well as *Gene* (γενή) from *Genu* (knee). Explanations of Scriptural names and phrases are abundant. The article on *Racha* is especially interesting. "Racha," he says, "or Knoc, means an empty and vain fellow, a brainless fellow. It is neither Greek nor Latin, but probably, as I heard from a certain Jew, a word without meaning."<sup>8</sup> "Knoc" is perhaps an Old German word of reproach; the reference to the author's conversation with the Jew is borrowed from St. Augustine. *Dogma* is defined, in the words of Isidore, as a derivative of a Greek word which means "to think"; then several synonyms are added.<sup>9</sup>

The articles on philosophical subjects cover a wide field, wider indeed than many would expect. The ninth century has so often been set down as an age of dialectic merely, that one is surprised to find here lengthy articles on psychological, cosmological, and general metaphysical subjects. To those who know the ninth century, not from the brilliant generalizations of Hauréau, nor from the deprecatory verdict of Prantl, but from the manuscript sources, it is not a matter of surprise

<sup>8</sup> "Racha dicitur knoc i. e., inanis et vacuus . . . absque cerebro . . . nec grecum verbum est nec latinum . . . probabilius ergo est quia quod doctrina, diffinitio, precepta, vel iteratio, doctrina vel decretum." The

<sup>9</sup> "*Dogma grece a putando philosophi nominaverunt, i. e., hoc puto esse bonum, hoc puto esse verum.* Dogma, placitum, dissensio, consultum, doctrina, diffinitio, precepta, vel iteratio, doctrina vel decretum." The italicized words occur textually in Isidore *Etymol.*, Migne, P. L. LXXXII, col. 295. The repetition of *doctrina* among the synonyms is characteristic of Salamo's habit of careless compilation from various sources.

to find that an encyclopedia composed for popular scholastic use toward the end of that century goes beyond the narrow limits of formal logic and takes up some of the most serious problems of philosophy. The article on *anima* is compiled chiefly from St. Augustine, Isidore and possibly from Rhabanus Maurus, who copies Isidore *verbatim*. The article refers to other authorities, probably contemporary, whom Salamo calls "teachers" (*doctores*) and who explain the difference between spirit and soul in a manner incompatible with St. Augustine's doctrine. The definition of *Essence* shows the influence of Eriugena. "Essence," we are told, "is that which always is, and has neither beginning nor end. It is identical with eternity." The word *Philosophy* itself is derived from *filos*, "amor," (!) and *sophia* "wisdom". *Fantasia* gives occasion to distinguish rather clearly between imagination and memory. The article on *Immortality* is disappointing. The term is taken in its absolute sense as implying the total absence of change, or vicissitude, and, of course, in that sense the human soul is said to be mortal and God alone to be immortal. Under the word *Homo*, however, we have a curious disquisition on human destiny. "Man consists of three parts, the soul (*anima*), which is from above and returns to the upper regions, the body (*corpore*), which goes back to earth, and the shade (*umbra*), which Lucretius describes in the words 'supra spoliatus lumine aer'. If, then, the shade is created out of the body it certainly perishes with the body, and there is nothing left of man to seek the lower regions (*inferos petere*). Still they [who?] think that there is an image (*simulacrum*) made to the likeness (*effigies*) of our body, that this image descends to the lower regions, and that it is an incorporeal wraith (*species*) which, like the wind, is impalpable. All this, however, is the foolish fancy (*fatuitas*) of Virgil and the heathens. 'Ergo magna mei sub terras ibit imago'." <sup>10</sup> The passage is to be found in none of the

<sup>10</sup> Perhaps Salamo has in mind *De Nat. Rer.* IV, 377. "Spoliatur lumine terra." The line quoted from Virgil is *Æn. IV*, 654 "Et nunc magna mei sub terras ibit imago."

usual sources; it may, possibly, be original with Salamo. At least, the humanistic element in it, the allusions to Lucretius and Virgil, are suggestive of the literary activity that flourished at St. Gall in the ninth century. The article on *Sensus*, like that on *Homo*, is not borrowed from Isidore or Rhabanus; it is far more detailed than their descriptions of each bodily sense, and lays special stress on the constitution of the various senses from the four elements. The articles on *Substantia*, *Qualitas*, *Relatio*, and other logical topics, are borrowed from the several commentaries of Boëthius which, as we know, were studied at St. Gall and in part translated into Old German by Notker. There are several articles on *Sillogismus* which are remarkable chiefly for the fact that, while they embody the current Boëthian definitions, they emphasize the contentious and sophistic nature of syllogistic reasoning, an allusion, probably, to the subtle mode of argumentation commonly employed by the Irish teachers on the Continent, and characterized by Benedict of Aniane as "syllogismus delusionis." In the article on *Kategoriæ* occurs a peculiarly stupid blunder. Salamo copies the article, word for word, from Isidore *Etymol.* col. 143-145. The "quotation" omits the opening sentence of Isidore, in which allusion is made to Aristotle's work on the Categories; nevertheless it calmly proceeds, in the last sentence, to copy the words in which Isidore recommends the more diligent study of "*this work of Aristotle*." Finally, among the philosophical articles are to be enumerated the glosses on *Verbum* and *Vox*, which, of course, called for careful treatment in an age when men's minds were occupied very much with the problem of universals. That this problem, however, did not occupy their minds exclusively should be evident from what we have just said about the article on *Anima*, *Homo*, etc. Indeed, throughout the work there are many allusions to problems which range wider than the field of dialectic, and proof could be furnished in abundance to show that in the ninth century attention was given to psychology, ethics, and the metaphysical problem of finding the supreme categories of reality. Even the problem of evil is taken up, and after sev-

eral sentences from St. Augustine relating to the nature of evil, the facile solution is offered that evil is the invention of the devil.<sup>11</sup>

In the domain of the history of philosophy our ninth century encyclopedia is lamentably inadequate. Both Isidore and Rhabanus devoted a section to "heathen philosophers" and from them Salamo draws freely in his articles on *Epicurei*, *Stoici*, etc. The article on *Peripatetici* is taken from Isidore, but adds, by way of repetition, that, "according to Aristotle, the soul is partly eternal." The article on *Epicurei* makes a serious blunder in reading the text of Isidore, which leads one to suspect that Salamo did not quite understand the classical allusion to the "hog from Epicurus's herd," and ends with an *et reliqua* in the midst of a sentence from Rhabanus Maurus's version of Isidore's text.

The articles in which Salamo treats of physical science, of the World, the Stars, the Sea, etc., are taken, like so many other articles, from Isidore and Rhabanus. "Light," he says, "is a substance which recedes when night pours down upon us," and this he understood in the literal sense, relying, perhaps, on the reasoning set forth by Fredegis in his tract "*De Nihilo et Tenebris*." In any case, the passage is not to be found in Isidore or Rhabanus. The article on *Mare* is taken from Isidore, col. 483, or from Rhabanus, col. 311, it adds, however, the authority of "*Clemens Episcopus*" in explanation of the fact that the sea does not increase in size although it receives the waters of all the rivers in the world—a problem which received attention from philosophers as early as the time of Epicurus.<sup>12</sup> The article on *Mundus* is one of the most interesting in the whole work. After citing Isidore for a definition of the word, it goes on to speak of the creation of primitive matter, "in which, according to the substance of their matter, all things were created at the same time." The

<sup>11</sup> "Deus autem malum non fecit, a diabolo vero inventum est malum non creatum." Sub voce *Malum*.

<sup>12</sup> *De Nat. Rer.* VI. "Nunc ratio reddenda, augmen, cur nesciat aequor."

reference is to St. Augustine's well-known doctrine that all things were created germinally (*seminali ratione*) at the beginning. That Salamo should add this remark to what he found in Isidore and Rhabanus would seem to indicate that in the ninth century the question of the origin of the world was not dismissed in summary fashion. Similarly, in the article on *Oceanus* he first gives the definition of the term in the words of Isidore and then raises the question of the explanation of the tides, a question which is passed over in silence by both Isidore and Rhabanus. Perhaps we have here the influence of Bede, or perhaps this is one of the many "curious questions" which was discussed at St. Gall. The answer, in any case, is sufficiently puerile: "the motions of the sea are caused by the movements of the spirit of the winds confined in the hidden pathways of the ocean."

The articles on the various kinds of animals are the most surprising in a work intended, apparently, for the use of students and teachers. Surprising, that is, until we learn the sources and the purpose of the articles. "The Lion," we are told, "is the king of beasts . . . by nature proud . . . when he is sick he goes about until he finds a monkey, which he devours, and thereby cures himself. He spares his prostrate victim . . . when hunted, he swings his tail from side to side, thereby covering his tracks."<sup>13</sup> "Serpents, when they go to a stream to drink, do not bring their poison with them. When a serpent sees a naked man he is afraid; but if the man is clothed, the serpent does not fear him. When a serpent sees that he is about to be killed he hides his head while he exposes the rest of his body to punishment. If a serpent taste fasting spit he dies." Now, the source of all these wonderful things and of many more which Salamo relates of various kinds of animals is the book known as *Physiologus*.<sup>14</sup> This curious

<sup>13</sup> Art. *Leo*. Taken from Isidore, Col. 434, and, in part, directly from the *Physiologus*. The portion copied from Isidore has a very singular variant. Where Isidore has "*Patet enim eorum misericordia exemplis assiduis*," our text has "*Patres enim eorum*," etc.

<sup>14</sup> Under the title *Serpentes* Salamo refers explicitly to the work or to its author. "*Physiologus dicit quator naturas habere serpentes*." For a history of the work, cf. Lauchert, *Gesch. des Physiologus*, Strassburg, 1899.

collection of data regarding animal life was compiled, probably at Alexandria, before the middle of the second century of the Christian era. The first Christian writer who quotes it is Justin Martyr and the first to refer to it, or its author, as *φυσιολόγος* is Origen.<sup>15</sup> When and where it was translated into Latin is a question which can hardly be answered with anything like definiteness. St. Ambrose was at one time believed to be the translator, and is mentioned as the alleged translator in the so-called *Decretum Gelasianum*, in which the *Physiologus* is presented as a book written by heretics.<sup>16</sup> The researches of modern scholars have failed to discover any certain indication as to who the translator was. They give the date of translation, however, as falling somewhere between 397 (the death of St. Ambrose) and 431 (the condemnation of Nestorianism). The translation of the work into Latin made it at once the most popular source of moral and religious teaching. That is, whenever, as often happened, moral and spiritual teaching was enforced by illustrations from animal life and animal instincts. In this sense it was used by Gregory the Great in his *Liber Moralium*, and by Isidore in his *Ety-mologiae*. Later, it became a treasure-house from which the popular preacher drew his most telling comparisons and his most interesting anecdotes. With the rise of the modern literatures the *Physiologus*, which meantime had undergone a recension at the hands of Theobald (eleventh century) and others, was translated into the vernacular tongues and done into verse. Hence arose the celebrated medieval *Bestiaries*. The purpose which these served was identical with that which Salamo had in view of his curious articles on Lions, Serpents, etc., namely a symbolical representation of spiritual truths by means of animal traits and characteristics. Whether, as some historians believe, the original Alexandrian *Physiologus* is to be connected with Oriental, more particularly with Egyptian, animal-worship, it is certain that Christianity from the very

<sup>15</sup> Justin in *Diol. c. Tryph.* cap. 36. Origen, *Homil. in Genesim XVII.*

<sup>16</sup> "Liber Physiologus, qui ab haereticis conscriptus est, et beati Ambrosii nomine signatus, apocryphus."

beginning used representations of animals as symbols of spiritual things. Very early too in the history of Christian preaching the custom began to prevail of illustrating spiritual truths by means of stories, true or fabulous, from the realm of animal life. The lion is the emblem of Christ, whose Incarnation was hidden from the knowledge of the evil powers in the same way as the lion's tracks are obliterated before the presence of the hunter. As the serpent goes to the stream to drink, so should we enter the house of God, and approach the fountain of Salvation, leaving outside all the venom of human hatred, and other human passions.<sup>17</sup> Similarly, we are warned by *Physiologus* to learn industry from the ants, modesty from the turtle-dove, etc. The fox is the emblem of Satan; the hyena symbolizes the perfidy of the Jews; the salamander, which has the power to resist fire, is a type of the just man whom nothing can injure. In a word, the truth or falseness of the narrative was of minor importance to Salamo and others who used the *Physiologus* as a storehouse of spiritual lessons. Although there is here and there in the *Physiologus* a trace of Aristotelean influence, there is in it and in the works of those who copied its fabulous tales, no trace of the Aristotelean spirit of personal investigation. Salamo and others who shared his view thought more of the spiritual truth of the most ridiculous fable than they did of the historical and scientific accuracy of a well-authenticated animal story. In this our Encyclopedist was catering to his public. What was needed in those days by the village preacher was a Bible, a set of commentaries, such as the *Catenæ*, and a collection of "instances" for illustration. This last need was supplied in Salamo's articles on the various kinds of animals.

There is one other class of articles which deserves mention here, the purely philological definitions. These have the merit of being brief. They consist exclusively of the Latin word and its Old-German equivalent. Thus, we find *Bufo*, *Chrot*; *Bullio*, *Wallo*; *Ebar*, *Liber*; *Limitimus*, *Marchstein*; *Salatio*,

<sup>17</sup> See text of the Greek *Physiologus* in Lauchert, *op. cit.*, 262.

*Vurst.* These are, like the humanism in the philosophical articles, evidences of the influence of St. Gall, where in the ninth century Notker was busy with his translation of Boëthius' philosophical works into Old-German, and where many of the marginal glosses contained just such translations of Latin words into German or Irish.

Attention should be called also to the frequency of articles in the *Vocabularium* on medical subjects; for instance, a disquisition on the stomachic effects of beets, under the word *Bete*. Here, once more, Isidore's *Origines seu Etymologiæ*, col. 183 ff, may have been the source, though there are indications that Salamo found elsewhere material which he is very proud to add to Isidore's remarks.

The geographical articles, the article on *Hispania* in particular, are mere transcripts from the Fourteenth Book of Isidore's *Etymologiæ*. The article on *Hibernia*, however, shows a considerable variation from Isidore's article on the same subject, and adds some details from Bede, possibly, or directly from Salinus, in which the Shannon is mentioned.<sup>18</sup>

From the foregoing the reader will be able to form an idea of the range of subjects and the manner of treatment of them in this curious specimen of early medieval school-literature. For that the work was intended for school use, as well as for reference outside the class-room, can hardly be doubted. One thing at least is absolutely certain, it is compiled, or rather excerpted, from the educational works most commonly in use in the schools of the ninth century. Its articles are little more than transcriptions from Isidore, Cassiodorus, Rhabanus, and the glosses which are so distinctive a phase of the ninth-century educational activity. There is little of the personal convictions or opinions of the author. The work in this respect is

<sup>18</sup> "*Hibernia* insula inter brittaniâ et hispaniâ sita, longiore ab affricâ in boream spaciò porrigitur. Huius partes priores intente cantabrico oceano brigantiam galleciæ civitatem ab affricâ sibi in circuitu occurrente spaciis X vallo procul spectant ab eo precipue promunctorio ubi scene fluminis hostium (ostium) est et velabri lucineque constituent. Hec proprior brittanie spaciò terrarum angustior sunt (situs?) celi solisque temperies magis utilis ab scotorum gentibus colitur."



a reflection of the spirit of the age. For the merit, as well as the defect, of the ninth century was that, with the single exception perhaps of John Scotus Eriugena, its writers confined their literary activity to the task of compiling and commenting on the works of their predecessors, thus preserving for us the treasures of ancient classical and scientific literature. Salamo was not original. Neither were the teachers of his time at St. Gall; neither, for that matter, were Rhabanus and Isidore. Still, it was these men who, working faithfully within the narrow limits of what they knew, made original efforts possible in subsequent times, and prepared the way for the extension of the horizon of knowledge by their successors in the schools.

WILLIAM TURNER.

*The Catholic University of America, Washington, D. C.*

---

#### COMPROMISE IN MORAL THEOLOGY.

PERHAPS no doctrine of the Catholic Church has been so misrepresented, or has exposed her to such obloquy as her teaching that it is, in certain circumstances and for certain reasons, permissible to do acts that at other times would be seriously reprehensible. Considering that human nature, with its imperfections and its limited capabilities of good, has so seldom an opportunity of performing a deed of unalloyed merit, it must happen that we are confronted not unfrequently with the alternative of omitting a very meritorious act, or of doing it, and being guilty of what may seem at first sight an infringement of the moral law, in some comparatively minor particular.

To select the lesser of two evils in such circumstances would seem to be an elementary dictate of morality, but still the fact is that our teaching in this matter has given rise to the vulgar accusation that Catholics believe they can do anything if only their motives be good, etc.

It may be that it is in their desire to give no color to this charge that our theologians are so minute in elaborating the conditions necessary for the lawful doing of something from which both a bad and a good effect follow.

However this may be, the conditions as generally enunciated are somewhat cumbersome in their manipulation, and are so detailed that they would seem to be a *posteriori* generalizations based on an industrious investigation of cases of conscience, rather than to be themselves fundamental, *a priori* principles of the Human Acts tract.

As the question is one of great practical moment it may be worth while trying to see if the conditions, as popularly laid down, may not be somewhat condensed without any sacrifice of scientific accuracy, and without any prejudice to the usual solutions offered for the cases that these conditions are supposed to apply to, and with some gain perhaps of flexibility and of convenience in their application.

### I.

The conditions that are required for lawfully performing an act that is good under one aspect and evil under another are laid down by Gury<sup>1</sup> as follows: (a) the action in itself must be good or at least indifferent; (b) the intention of the agent must be good; (c) the good effect must not be produced through the medium of the bad one; (d) there must be a sufficient justifying cause. Now it will be my object to show that the last two conditions are sufficiently comprehensive to secure the lawfulness of any of the class of actions in question; and, consequently, that though it may be useful in order to avoid all excuse for misrepresentation to retain the two first in our text-books, still it is superfluous to employ them in the forming of our moral judgments, and that it may be even mischievous, if we have to guide others for whom the simplest formula is always a desideratum, and who would be hopelessly bewildered by the very formidable apparatus that all these conditions make up.

And coming to discuss the first condition, it would seem that the expression "action in itself," in the context in which it is

<sup>1</sup> *De Actibus Humanis*, n. 9. These are accepted in substance by Walsh, *De Actibus Humanis*, n. 122; Lehmkuhl, *Theol. Moralis*, I, n. 12; *Casus*, I, n. 14; Marc, I, n. 314; Noldin; Crolly; Stang, etc.

employed, signifies that the action is to be considered in the abstract, and apart from the good and bad effects that follow from it, and that, tested in this way, it ought to be good or at least indifferent. But as we cannot conceive any action without a consequent effect, and still less as having any moral character without reference to such effect, it would seem that we have here a different case from what was supposed to be investigated for us at the outset, for we have to consider three effects. One of these constitutes the action in itself, seems its peculiar and characteristic effect, and this must be good or at least indifferent; and in addition we have the good and the bad effect that we had in view at starting, and which were to be alone the determining elements in our judgment. In other words, the matter has been complicated by the introduction of another factor; for we have to reckon with three effects, not two, as we were led to believe.

To make this somewhat clearer, it may be well to remark that the discussion of these cases is introduced in moral theology by asking the question: Is it lawful to place an act from which a good and a bad effect follow? But by the insertion of this first condition on which I am animadverting, a different question seems to be answered, for we are told that it is not lawful to do something that is itself bad, even though a good as well as another bad effect follow from it. A very sound advice doubtless; but surely there is no particular reason or appropriateness for imparting it to us at this particular juncture. By warning us that the action in itself must not be evil, it can only be meant that the proper, and determining, and characteristic effect of the action must not be bad, even though some good effect follow from it accidentally. But if this be so—if the good effect come about more or less by a freak—there is no special reason why people should be put on their guard against the performance of an action that is *in se* bad, for there is scarcely any deed so bad that a good effect may not arise from it accidentally, and yet very few would be tempted to commit the action on that account. The case evidently that needs elucidation is, where the action cannot be said, at the

first blush, to be good, bad, or indifferent; where its morality is to some extent composite, savoring partly of the good effect and partly of the bad one, and where it is difficult to see to which moral category we ought to ascribe it; not at all the case where a bad effect is so proximate and characteristic that it may be said to constitute the action and where, consequently, the good effect is merely haphazard.

My next objection to the retention of the first condition is, that it is very hard to find an action that is bad in itself, in the sense of being reprehensible in the abstract, and entirely irrespective of the other conditions enumerated, and in particular without due regard to the relative proximity to the action of the good and evil effects. My contention is then that in practically all cases, whether an action is bad in itself or not depends on the other conditions mentioned, and that the retention of this condition therefore is a redundancy, and a most unfortunate one considering the need for clearness and brevity.

In proof of this, consider how few acts there are that may not be freed from their moral taint by the presence of the last two conditions. Does not the existence of the last condition, namely a sufficient cause, render immune from sin any act committed against the property of another, or even against his life. In the case of the Sixth Commandment, it is almost impossible to contemplate a case in which one can say straightway and without reference to all the circumstances, that it is forbidden. What would be illicit intercourse in other circumstances, for instance, is justified <sup>a</sup> if it be necessary to save the seal of confession. What it is difficult to distinguish from onanism is lawful for the purpose of preventing scandal.<sup>b</sup> And again formal heresy and idolatry can in many cases become material and lawful for certain reasons.

Many acts then, otherwise forbidden, may be justified by the existence of a sufficient cause for their performance, and those that are not susceptible of such justification, blasphemy, for example, are ruled out by the presence of the third condi-

<sup>a</sup> Lehmkuhl, *Casus*, II, n. 567.

<sup>b</sup> Noldin, de Sexto Praecepto, n. 67.

tion, to wit, the good effect must not be produced through the medium of the bad one. So that in any event, the insertion of the first condition, at least in juxtaposition with the third, is redundant, for it will be found that the cause cannot be denominated bad in itself, unless the bad effect is more immediately connected with it than the good one.

The objections then that I would take to the retention of the first condition are briefly these,—that it would restrict the principles to cases where three effects occur, and where the good effect, and the bad one that we had in our calculation at first and that we were to compare and contrast with it, are more or less of incidental occurrence; and again, the condition is vague and unhelpful to a degree, for in most instances the immorality of the act cannot be determined without a close and discriminating examination of all the circumstances. I cannot see, accordingly, why such prominence is given to it except it is through sensitiveness for the susceptibilities of non-Catholics, who are thus saved all excuse for misapprehension of our true doctrine in the matter.

## II.

As for the second condition—that the bad effect be not desired, or at least not desired in as far as it is bad—its employment may be taken exception to on the ground that it has no influence whatever on the morality of the external act, which is the matter now under consideration, and which is good or bad independently of it. The intention we are told is the eye of the act, in as far as it is the principle of merit, but the physical nature, and consequently the morality, of the outward act are entirely beyond its influence, and hence there is no warrant for discussing the question of intention here.<sup>4</sup>

Such a contention, however, seems to me to be tinged with Utilitarianism and to be untenable for Catholics, for it seems to be an integral portion of our teaching that the external act is sometimes determined in its physical and moral character by the internal one.

<sup>4</sup> McDonald, *The Principles of Moral Science*, p. 144 ff.

For, to say nothing of contracts, where the intention seems all-important, let us consider the case of one who has taken possession of some property for which there is no owner. Now in the opinion of every one if he had the intention of keeping permanent possession of it, certain external acts that he performs in relation to it would be sufficient to make him owner, whereas without this intention to give them a specific character, they would be inoperative for this purpose.

Again, Pope Zachary has given a decision that a certain ambiguous form in Baptism would be sufficiently determined if the minister's intention were orthodox, but not otherwise.<sup>5</sup> Moreover, this same view is at the basis of our doctrine that the theft of a certain sum would be a grave matter and a mortal sin of injustice if it were taken with the preconceived purpose of inflicting serious injury, whereas otherwise it would not.<sup>6</sup>

It is not possible, therefore, to deny the mutual interaction of the internal and external acts, nor the occasional interdependence of their morality, though it is not easy to understand the physical genesis of this influence. Such influence indeed, however difficult it may be to conceive, is simply a corollary of the mysterious interrelation of soul and body.

I do not object then to this condition on principle, but I take the strongest objection to it on the ground of convenience. There is no need for calling attention to it, and hence its presence is most undesirable where the universal application of the doctrine makes it of the greatest importance to have a formula as concise and handy as clearness will allow. If the intention is set on the bad effect, no doubt it vitiates the whole act, but the same is true in every other case; any act that is done for a bad motive is bad; but yet in sanctioning other actions it is not considered necessary to tell us this.

The intention certainly must always be pure and worthy, but the insertion of a proviso to that effect is altogether unnecessary and unprecedented. Just as the agent must also be

<sup>5</sup> Lehmkuhl, *Theol. Moralis*, II, n. 12.

<sup>6</sup> St. Alphonsus, *Theol. Moralis*, II, n. 523.

prepared to take all reasonable steps to forestall or lessen the evil effect, and yet it is not considered necessary to insert this among the conditions, so in the same way, there is no need to emphasize the necessity of a good intention; both are elementary postulates of morality and are taken for granted from the outset in every treatise.

Lehmkuhl<sup>7</sup> and others attach a subsidiary clause to this condition, requiring in some matters that there be no danger of subsequent evil intention or consent to the evil effect. This is designed, apparently, to meet cases coming under the virtue of Chastity; but it seems unnecessary, for the question resolves itself into one of sufficient cause, as Lehmkuhl and every other theologian sanction many acts that more or less involve the danger of this consent; so I think this sub-condition is an excrescence on the theory without any warrant from principle.

### III.

In connexion with the third condition, some authors, such as Walsh,<sup>8</sup> deny that it is necessary in every case, and instances are quoted where it is sought to show that some acts are admitted by all to be lawful though the good effect is produced through the evil one. But the reasonableness of insisting on the condition in every case seems evident enough. For if the good effect were merely a consequence of the evil one, then it is plain that after the evil effect, and before the good had eventuated, the action was undilutedly bad and sinful; and any amount of subsequent good, though it may palliate its commission, could not purify it or purge it of its moral taint. No one could say that the doing of an act in such circumstances was permissible; the most one could say is that it was evil committed in mitigating circumstances. Whereas if the good effect comes first, it is then the substantial portion of the act—the act is therefore in the main good—the evil effect is secondary, and a more or less accidental ingredient, capable of being

<sup>7</sup> *Theol. Moralis*, I, n. 12. It is not found in his *Casus Conscientiae*, I, n. 14.

<sup>8</sup> *De Actibus Humanis*, NN. 143 and 144.

compensated for, seeing that the substantial morality of the act is left intact.

On the contrary, if this principle were not insisted on, every evil might be justified, if only the perpetrator were ingenious enough to turn it to some good account.

It is altogether incomprehensible to me that those who insist so strongly on the first of the four conditions do not uphold more unreservedly the necessity of this one, for if the bad effect be produced through the good one, then the action in itself must be denominated bad;<sup>9</sup> in other words, it is only by the universal use of this condition that the principle underlying the first one can get full recognition.

If in any case then the good effect can be shown conclusively by those who are inclined to impugn the universal application of this condition, to be produced through the means of the bad one, even though the liceity of the act is generally admitted, I have no hesitation in saying that the solution of the case is in need of revision, rather than that it should be allowed to clash with such a clear, bed-rock principle of morals.

The only instances where some insist on this condition are certain cases opposed to the Fifth Commandment, such as slaying the innocent, procuring abortion, et cetera, and other cases against the Sixth Commandment, where the evil effect is supposed to be of a particularly aggravated type and such that it cannot be intended even indirectly as a means to something else.<sup>10</sup> But no reason is given why these and such like evils should be put into a category by themselves. To be guilty of them may be more heinous than to commit other sins, but surely this does not make a difference of principle. If it be wrong and immoral to obtain a good effect through a particularly bad effect, it is also wrong, though doubtless not so wrong, to obtain it through a moderately bad one: there is simply a difference of degree, and which of course should be taken cognizance of when assigning a justifying cause. But no reason can be given for this artificial segregation, nor any attempt

<sup>9</sup> Because "actus specifatur ex objecto formali proximo."

<sup>10</sup> Walsh, *De Actibus Humanis*, N. 153 ff.



to give a criterion whereby the precise degree of immorality that requires the presence of the condition could be determined.

One of the cases that are most commonly brought forward as being lawful in the opinion of every one, even though the good effect is produced through the bad one, is where a person, in order to save his own life,<sup>11</sup> finds it necessary to sacrifice that of an unjust aggressor. Here, we are told, no one would say that the party on whom the onslaught was made would incur any deep damnation by the taking off of his unjust assailant, and yet the good effect—the preservation of the innocent person's life—is brought about through the death of the aggressor—the evil effect. But it seems to me that this case does not come under the principle of the two effects at all, no more than when a criminal is executed in accordance with due process of law. Because the death of the unjust aggressor or the criminal is not a bad effect at all. It is bad and deplorable that they made themselves a menace to society; but, being such, if the lives of others are of any consequence, it cannot be said that it is evil or a loss to cut off those whose existence places them in jeopardy, just as the amputation of a hand or foot affected with gangrene cannot be said to be evil.

Another case that is sometimes alleged<sup>12</sup> to disprove the universal applicability of this third condition is where an anesthetic may be lawfully administered to prevent the pain attendant on a serious surgical operation. But here again I cannot see any bad effect at all. How can the inducing of sleep by artificial means be bad if the natural sleep is not so? In the second case it is tired Nature's balm that recuperates our energies, and in the first case its only effect is to prevent the needless exhaustion of the same energies.

At all events, if the good effect be produced through the bad one in these or similar cases, I do not see how the condition, that the action be good in itself, can be retained.

#### IV.

The examination of the last condition, namely, that we must

<sup>11</sup> Ibid., N. 143.

<sup>12</sup> McDonald, *Principles of Moral Science*, p. 150.

have a sufficient reason for acting, or in other words, that the good effect must be of sufficient importance as compared with the evil one, if we are to evade responsibility for the latter in such cases, raises directly the question suggested by the title of this article. An unfavorable view of this question has always been a rock of scandal to our Protestant critics; and an adequate explanation of this condition is the best answer to the anti-Catholic shibboleth, "The end justifies the means."

Do we then consider it lawful to commit a sin for the purpose of achieving some end of importance, whether of the spiritual or temporal order? And we are reminded that it is a primary dictate of morality not to institute a comparison between Moral and Physical, for no temporal advantage, at any rate, can compensate for a derogation from the precepts of the moral law, inasmuch as the two orders have no common denominator. We are taunted, accordingly, that by our doctrine in this matter we compromise with our consciences, whittle down our principles, adopt an unworthy opportunism—and sanction sin for the purpose of compassing some temporal or spiritual advantage that we rate of greater importance.

But this is a complete misapprehension of our position, and is incompatible with a dispassionate estimate of the facts. For in the circumstances in which it is lawful to cause the good and the evil effect, the latter is no moral evil at all, though in other circumstances it would be.

To understand this, it is necessary to bear in mind that the eternal law on which the prohibition of all evil is based is, as it were, to some extent hypothetical, supposing the existence of certain conditions for its operation; so that the same evil may be in one set of circumstances banned by the law and permitted in another. For instance, when a person is laboring under invincible ignorance as to the binding force of some precept, and he violates this precept, gets drunk, for example, he commits no moral evil; what he does is no doubt a deordination—an evil of the physical order—and one that would be for those better instructed a moral evil as well; but, inasmuch as knowledge and voluntariety and vital elements in

morals matter, it must be held that his action is destitute of all morality. He cannot be held to violate the moral law for he is no subject of it. True, his action is a material sin, but this simply means that it is a matter of sin and prohibition for those in different circumstances.

In the same way, when an act is substantially good, when the goodness moreover is markedly predominant over the evil, then it would defeat the ends of the moral law if the whole act were forbidden on account of some evil that is comparatively trivial and incidental, but inseparable from the good effect; so God waives His prohibition in the case and removes the bad effect from the category of sins. The end of the law ceases as it were *in contrarium*, and our duty to it is overborne by a higher obligation, so that what would otherwise be a sin ceases to be so, just as in the case of the person who got drunk through ignorance or inadvertence; consequently, there is no violation of the moral order in the case, nor is there, as our critics allege, any comparison or proportion instituted between physical and moral entities.

To illustrate by an example—a clerical or medical student may find it necessary in the prosecution of his studies to read a dangerous book. Thereby many evil, unsavory thoughts may be suggested to him, that it would be sinful to give occasion to in gratification of mere idle curiosity; but if he is reading for the acquisition of necessary knowledge, these thoughts are no longer sinful; they are still inordinate, however, and must be compensated for by the acquisition of the knowledge requisite for his profession.

When then the primary and characteristic effect of the action is good, and the incidental evil effect is small in proportion, the act may become meritorious, and it is at least exempt from prohibition; while the evil effect becomes merely a *malum physicum attingens morale*, that is, it remains a deordination of the physical order, but one, however, that is immune from prohibition on account of the countervailing advantages.

To determine in a particular case which of the effects comes first and is the characteristic one, and whether the necessary

proportion between the good and evil exists, sometimes requires the nicest discrimination and the most sensitive training of the moral faculty, and is discussed with as much detail as may be in the different treatises of Moral Theology.

DAVID BARRY, S.T.L.

*Limerick, Ireland.*

### DIFFICULTIES ON THE NEW MARRIAGE LEGISLATION.

MANY difficulties have presented themselves in reference to the new legislation on engagements and marriages. Nineteen *dubia* have been submitted to the Sacred Congregation and, while the answers have already appeared in the ECCLESIASTICAL REVIEW<sup>1</sup> in the form in which they came from the Congregation, many will prefer to see them stated in language less technical. Other doubts are yet to be decided, and some applications of the law and decisions given have offered new difficulties.

#### THE ORDINARY AND PARISH PRIEST CAN NOT DELEGATE A PRIEST TO SIGN THE ENGAGEMENT CONTRACT.

1. For the marriage ceremony the Ordinary or the parish priest may delegate, within the limits of his jurisdiction, another priest to officiate. Hence the doubt naturally arose: Can the Ordinary and the parish priest likewise delegate a priest to witness the engagement contract? The reply is: They cannot delegate a priest to act in their place.<sup>2</sup> A practical difficulty may occur in those American dioceses where the assistant priests have not been made *parochi* in the sense of the decree.<sup>3</sup> In the absence of the pastor, parties may call who wish to make the written engagement contract. In this case the assistant priest may call the sexton, or any one who may be about the parochial residence at the time. As no qualifications are required in the lay or unofficial witnesses of the engage-

<sup>1</sup> April, 1908, pp. 431-433; July, pp. 67-68.

<sup>2</sup> S. C. C., 28 March, 1908; Dub. VI.

<sup>3</sup> In many of our archdioceses and dioceses assistant priests have been appointed *parochi* in the sense of the decree.

ment, any one, even a child who has attained the use of reason, thereby being capable of giving testimony subsequently, if necessary, and who can affix his or her signature, may be called as a witness of the engagement contract.

EVERY ORDINARY AND PARISH PRIEST CAN WITNESS ANY ENGAGEMENT WITHIN THE LIMITS OF THEIR JURISDICTION.

2. As every Ordinary and parish priest can validly witness the marriage of all parties within the limits of their jurisdiction, the doubt was proposed to the Sacred Congregation, whether every Ordinary or parish priest who is not the "proprius ordinarius aut parochus," (that is the pastor of the parties' domicile or month's residence) could likewise act as official witness for any engagement. The reply was, that within the limits of their jurisdiction every Ordinary and parish priest can officially sign any engagement contract.<sup>4</sup> Whereas the S. Congregation's answer does not expressly mention the lawfulness, it leaves no doubt about the validity, and we think every Ordinary and parish priest within the limits of his jurisdiction can licitly act as official witness to any engagement. The law does not explicitly require for licit engagements, as it does for marriage, the "proprius Ordinarius aut parochus;"<sup>5</sup> yet it is fitting that the "proprius parochus" be not passed over in entering an engagement. Outside interference in a parish destroys the friendly relations that should exist between pastors, and frequently even interpreted interference works to the detriment of religion. Our priests are apt to feel that pastors who are willing to witness the engagements of parties who have neither a domicile nor a month's residence in their parish, are interfering and in reality seeking to perform the marriage ceremony. When a pastor other than the "proprius parochus" has witnessed an engagement, he should notify the latter as soon as possible. It must be remembered that all

<sup>4</sup> S. C. C., 28 March, 1908; Dub. VII.

<sup>5</sup> *De Becker*: *Legislatio nova de forma substantiali quoad sponsalia et matrimonium Catholicorum*—*The American College Bulletin*. Louvain, April, 1908, p. 60. *Il Consulente Ecclesiastico*, Ed. Lat., March, 1908, p. 67.

impediments (*etiam impediencia*) render the engagement null and void. This furnishes an additional reason why the "propius parochus" should witness the engagement, as he will obtain a dispensation from any impediment that may exist.

#### BETROTHAL REGISTER.

3. Although it is not of prescription, it is advisable that the pastors keep some record of all engagements witnessed by them. For this reason a *Registrum Sponsalium* will prove serviceable. It can be arranged as a check book. On the stub-check the pastor may keep his record, whilst on the check proper would be the betrothal contract. At present this suggestion may not be accepted, for from many sides come murmurings about the new burdens of correct registration, and priests are not anxious as a rule to do more writing than is obligatory.

#### BREAKING ENGAGEMENTS BY WRITTEN REVOCATION.

4. It is well, even though the law does not demand it, to see that, when an engagement is to be broken, there be a written revocation. This will prevent disputes and obviate many difficulties that may arise. Naturally priests do not aspire to be ecclesiastical book-keepers, and as a rule the duty of keeping accurately all the records of a parish is not to the taste of the clergy. It may be said, nevertheless, that we could profit by a wise adaptation of the excellent methods employed by every successful business house to our entire parish system. Perhaps some one will prepare a manual on the subject for use in our seminaries. There is no reason why priests should not employ advanced methods, so that the records of a parish would show completely and accurately the spiritual interests, growth, leakage of the parish, and the status of its individual parishioners, just as the filing cabinets of a good office furnish complete information of all its business interests.

#### SHOULD PARTIES AND WITNESSES OF ENGAGEMENTS SEE THE ACT OF AFFIXING ALL NECESSARY SIGNATURES?

5. There is still another doubt respecting engagements

which some may think necessary to submit to Rome. Is it necessary that parties sign the engagement contract in the presence of each other and in the presence of the Ordinary or the pastor or in the presence of lay witnesses? We think that the betrothal contract should be signed by the parties themselves in each other's presence and simultaneously in the presence of the witnesses of the contract,<sup>6</sup> so that all the signatories may be able to testify, if necessary, that they witnessed the act of signing the contract. That the S. Congregation requires the parties to sign the engagement in the presence of the Ordinary or the pastor seems to follow from the decision of 28 March, 1908, which says that an engagement may be entered into "coram quolibet ordinario aut parochi, dummodo intra limites territorii ejusdem ordinarii vel parochi." If the witnessing of the act of signature be required of the official witness, it will be necessary also for the two unofficial witnesses. Certainly a doubtful course should not be followed, when there is no necessity for it. Until a decision be given by Rome, parties of an engagement and witnesses thereto should actually see the act of affixing all the necessary signatures.

MEANING OF CATHOLIC AND NON-CATHOLIC ACCORDING TO  
THE "NE TEMERE" SHALL NOT BE CHANGED.

6. Catholics who (a) through negligence, or for temporal advancement, or for any reason whatever, fall away from the Church and subsequently attach themselves to some sect or denomination, or who renounce all religion, are still subject to the *Ne temere*. And if their marriage be not a Catholic marriage, it will be no marriage at all. Likewise converts (b) to the Catholic Church who lapse again into their former profession of faith, or who avow infidelity, are, nevertheless, subject to the new marriage laws, and any attempt of marriage before a minister or State official is in the eyes of the Church an empty, meaningless ceremony. Even infants (c) baptized as Catholics who have fallen into the hands of Protestants and been brought up as such, are subject to the *Ne temere*. Many

<sup>6</sup>De Becker *ib.*, p. 62.

of these poor orphans and children will grow up without ever learning of their baptism in the Catholic faith. Their subsequent marriage consequently to either a Catholic or a Protestant is no marriage at all, if the marriage ceremony be not performed by the Ordinary or a duly authorized priest in the presence of two witnesses. For the first two classes no one has any sympathy. It is better that the Church deal severely with them. She says to these erring children: "If I were to recognize the wedding which you would perform without a priest and witnesses as valid, it would be a Catholic marriage in which you would desecrate the great Sacrament of Matrimony, thereby bringing disgrace on the Church, for you are still a member of the Catholic Church, made such in Baptism." Catholics who are willing to marry persons of this class will deserve all the unhappiness which is usually their subsequent lot. For those who have fallen into the hands of Protestants, as infants, and who through no fault of their own have been brought up in schism and heresy, we must sympathize, because their marriage will be no marriage at all unless it is celebrated before a duly authorized priest and witnesses. However, there will be no culpability before God in their case. Thousands, perhaps, of such Protestants will never know that as infants they were baptized in the Catholic Church. If, however, Rome begins to make exceptions to the new law, there will be no end to the demands for them. It is useless for us to petition the Holy See to grant a dispensation in favor of this third class, for the reason that a petition to this effect was unfavorably received by the Sacred Congregation.<sup>7</sup> Even though we fail to see the wisdom of the refusal, we must acknowledge that there is a great deal of wisdom that we fail to recognize. Of one thing we are certain—the Eternal Abiding Spirit of Truth will never commit the Church to error. Kindness and not severity is the quality that characterizes Mother Church. This seemingly severe decision is not in reality severity.

<sup>7</sup> S. C. C., 1 Feb., 1908; Dub. VI.



THE "PROVIDA" FOR GERMANS ONLY WHO WERE BORN IN, AND WHO ACTUALLY CONTRACT MARRIAGE IN GERMANY.

7. All attempts of marriage of Catholics with persons baptized or unbaptized before Protestant ministers or State officials, are absolutely null and void in every part of the world except in the entire German Empire.<sup>8</sup> This exception is both local and personal; that is to say, it is only for those Germans who were born in Germany, and for them only when they actually contract marriage in Germany.<sup>9</sup>

ARMY CHAPLAINS AND PRIESTS WITH MERELY PERSONAL JURISDICTION.

8. Army chaplains and priests who have no parishes, but who follow the persons committed to their care wherever they go, exercising over them personal parochial jurisdiction, offered a difficulty to the Sacred Congregation. The principle of the *Ne temere* is that territorial lines regulate the question of jurisdiction. Some exceptions, however, had to be made. The decision is that parish priests who have merely personal jurisdiction may witness the engagements and marriages of their subjects in whatever territory the latter are located.<sup>10</sup> Army chaplains will continue to be governed by any special laws that were in force for them previously to the execution of the Decree *Ne temere*—19 April, 1908.<sup>11</sup>

PRIESTS WHO ARE BOTH PERSONAL AND LOCAL PASTORS, HAVE JURISDICTION BOTH PERSONAL AND LOCAL.

9. There is another class of parish priests that offers special difficulty. Let us suppose that in a small city—Z—there is but one English-speaking church—A. The boundaries of the parish take in the entire town for Americans or for the English-speaking laity only. In the same city there are two

<sup>8</sup> S. C. C., 1 Feb. 1908; Dub. IV.

<sup>9</sup> S. C. C., 28 March, 1908; Dub. III.

<sup>10</sup> S. C. C., 1 Feb., 1908; *Il Monitore Eccl.* Feb., 1908, p. 533; De Becker, p. 71.

<sup>11</sup> S. C. C., 1 Feb., 1908; Creagh: *A Commentary on the Decree "Ne temere,"* p. 34.

other churches—*B* for the Italians and *C* for the Germans. Parish *B* embraces the entire town for the Italians only, and *C* likewise the entire town for the Germans only. The following illustration shows the city and churches :

## TOWN Z.

*There are no dividing lines of parishes.*

B	A	C
Italian Church	English-speaking Church	German Church

Naturally a doubt arises about the parish priests in this town. Can the pastor of *A* witness validly only the engagements and marriages of the English-speaking Catholics, or can he likewise witness those of the Italians and Germans? And can the pastors of *B* and *C* likewise witness all engagements and marriages irrespective of nationality in the city in question? In reference to engagements there has been no absolutely explicit mention, such as there has been for the marriage ceremony.<sup>12</sup> The pastor of *A* can validly witness all marriages, that is, those of the Italians and Germans as well as those of the English-speaking Catholics, and that not merely in his own parish church, but in any place in the town. The pastors of *B* and *C* can likewise validly perform the marriage ceremony of all persons in any place within the town limits.<sup>13</sup> We think that pastors of *A*, *B* and *C* can likewise validly and licitly act as official witnesses to all engagements, irrespective of the nationality of the contractors.

## SPECIAL EXTRA-TERRITORIAL JURISDICTION.

10. Yet another class of parish priests offers difficulty. By reason of nationality, or owing to some diocesan regulations, even where there are fixed parish lines, persons or families may belong to a parish in which they are not territorially situated. In some dioceses one is a member of that parish in which a

<sup>12</sup> S. C. C., 1 Feb., 1908; Dub. VIII.

<sup>13</sup> De Becker, *ib.*, p. 71.

person or family rents a pew. The following illustration may help to make the case clear :

## CITY X.

*The parishes are divided by the lines indicated.*

PARISH A.	PARISH B.	PARISH C.
	10 families here belong to Parish A.	15 families here belong to Parish B.

The pastor of *A* can witness marriages not only in his own parish, but he can go also into parish *B*, and validly witness within the limits of parish *B* the marriage ceremony of the ten families subject to his jurisdiction.<sup>14</sup> A practical case might come up, if the pastor of *A* should be called on to witness a mixed marriage in the home of one of the ten families.

The pastor of *B* can likewise go into territory *C* and witness the marriage of any of the 15 families subject to his jurisdiction. The licit celebration of the marriage will be governed by the general prescriptions of the *Ne temere*, that is, the marriage ceremony should be preferably celebrated by the bride's pastor.

#### CHAPLAINS OF HOSPITALS, CONVENTS OF SISTERS, RECTORS OF SEMINARIES AND SUPERIORS OF RELIGIOUS INSTITUTIONS.

II. A further question arises about chaplains of hospitals, of the convents of Sisters, or of any diocesan institution, also of the rectors of seminaries and the superiors of monasteries, priories, and of every class of religious institutions which are in no way subject to the pastor in whose parish such institutions are situated. In many of these institutions the faithful hear Mass on Sundays and receive the Sacraments, etc. Can the chaplains and superiors of such institutions witness engagements and marriages? The Sacred Congregation has decided that in their regard two requirements are necessary : first, such

<sup>14</sup> S. C. C., Dub. IX ; De Becker, ib.

chaplains, rectors, and superiors must be entrusted with full parish jurisdiction; hence authorization merely to hear confessions, give Communion, and Benediction of the Blessed Sacrament, and to preach, does not allow the chaplains, rectors, and superiors in question to assist at marriages; secondly, when the above chaplains, rectors, and superiors have full parish jurisdiction, they can only witness the marriages of their subjects within the limits specified for their jurisdiction,<sup>15</sup> unless they have personal or extra-territorial jurisdiction.

ARE CATHOLICS OF EASTERN RITE IN THE UNITED STATES  
SUBJECT TO THE "NE TEMERE"?

12. A decision of the Sacred Congregation states in general terms that Catholics of the Oriental Rite are not subject to the *Ne temere*.<sup>16</sup> Hence two Catholics of this Rite do not fall under the provisions of the new marriage legislation. The reason is that no laws emanating from Rome bind members of the Oriental Rite except, first, dogmatic decrees; secondly, decrees that contain a declaration of the divine and natural law; thirdly, a decree that expressly mentions that it extends to the Eastern Church. The doubt here at once arises whether this declaration of the S. Congregation that Orientals are not subject to the *Ne temere* applies to all Orientals who contract engagements and marriages among themselves, irrespective of the place or country where the engagement or marriage takes place? In other words, is the declaration to be understood as personal and local, that is, is it for the Orientals only who actually live in the Orient? This will furnish another doubt to be submitted to the Sacred Congregation. It is a question of great importance in many dioceses of the United States. The S. Congregation has declared that the *Provida* is both local and personal—it is for the German Empire and for the Germans born in and actually marrying in Germany. We believe the Congregation will likewise declare that the exemption of the Orientals is to be understood of those of the Eastern

<sup>15</sup> S. C. C. 1 Feb., 1908; Dub. X.

<sup>16</sup> S. C. C., 1 Feb., 1908; Dub. I.

Rite who actually live in the Orient.<sup>17</sup> Until a decision be given, our course should be the sure and safe one, so that if two Orientals in the United States wish to become engaged, they should for the present subscribe to a written betrothal contract and have it duly attested. In reference to their marriages, if there be question "*de matrimonio contrahendo*," the prescriptions of the *Ne temere* should be observed. If the case be one "*de matrimonio jam contracto inter Catholicos Orientales*" without the presence of a duly authorized priest and witnesses, it should be referred to the Sacred Congregation.

EASTERN RITE CATHOLICS WHO WOULD MARRY LATIN  
THEREBY BECOME SUBJECT TO THE "*NE TEMERE*."

13. If a Catholic of the Oriental Rite wishes to become engaged to one of the Latin Rite, there must be a written contract.<sup>18</sup> This is applicable to the Orient as well as to other parts of the world. While two Protestants (such as have never been baptized or received into the Church) are not bound to sign a written contract when becoming formally engaged, yet if a Protestant wishes to become formally engaged to a Catholic, he or she is thereby under obligation to sign a written betrothal contract. Thus, too, an Oriental in every part of the world who wishes to become canonically engaged to one of the Latin Rite, is thereby obliged to subscribe to the written engagement contract. Even though the recent ruling of the S. Congregation does not explicitly mention engagements there seems to be no doubt that the decision extends to the engagement as well as to the marriage contract. It is absolutely certain<sup>19</sup> that an Oriental marrying a Latin must have his or her marriage witnessed by a duly authorized priest and two witnesses.

WHAT OF A CATHOLIC OF THE ORIENTAL RITE MARRYING A  
PROTESTANT?

14. Should a Catholic of the Oriental Rite marry a Pro-

<sup>17</sup> De Becker, p. 89.

<sup>18</sup> S. C. C., 28 March, 1908; Dub. I.

<sup>19</sup> S. C. C., 28 March, 1908; Dub. I.

testant (baptized but who has never been received into the Church) before a non-Catholic minister or a State official, the case should be submitted to Rome. If the Congregation decide that the Catholic Orientals outside the Orient are subject to the *Ne temere*, there would be no marriage in this case. If a contrary decision is handed down, this would be a valid but sinfully contracted marriage.

#### A CATHOLIC OF THE ORIENTAL RITE MARRYING A NON-BAPTIZED PERSON?

15. Should a Catholic of the Oriental Rite marry a non-baptized person before a sectarian minister or a State official, even though the Orientals of the United States be declared not subject to the *Ne temere*, it would not be a valid marriage on account of the "impedimentum disparitatis cultus."

#### HERETICS AND SCHISMATICS OF THE ORIENTAL RITE EXEMPTED.

16. Heretics and schismatics of the Oriental Rite are classified under the same exception as Protestants who have never been baptized in or received into the Catholic Church.<sup>20</sup> The exception is a personal one which Protestants and heretical and schismatical Orientals come under in every part of the world.

#### MARRIAGE OF THE RUTHENIANS IN THE UNITED STATES.

17. The Ruthenian Catholics of the United States, when they wish to marry among themselves, will be governed by the same laws binding all members of the Oriental Rite. When Ruthenians wish to marry Latin Catholics, the special rulings laid down for them in the Constitution *Ea semper*, which was published in these pages (November, 1907, 457-467 and 513-520), hold good.

#### THE PRIEST MUST BE INVITED TO PERFORM THE MARRIAGE CEREMONY.

18. The *Ne temere* required that a priest be invited to perform the marriage ceremony. By a recent decision<sup>21</sup> the

<sup>20</sup> S. C. C., 28 March, 1908; Dub. II.

<sup>21</sup> S. C. C., 28 March, 1908; Dub. IV.

doubt has been removed that an explicit invitation is necessary. The fact that the persons to be married make all the necessary arrangements and present themselves at the time specified for the marriage, even though no express request was made, is invitation sufficient for both valid and licit marriage.

A MONTH'S RESIDENCE REQUIRED FOR LICIT MARRIAGE. NO FURTHER QUESTION OF A QUASI-DOMICILE.

19. The requirement of residence in a parish before marriage is now very simple. It is most important to keep in mind that this requirement is for licit, not for valid marriage. Residence must be either permanent or of a month's duration. Permanent residence or domicile means actual habitation in a locality with the intention of remaining there permanently. Domicile is then acquired from the first moment that one takes up his or her permanent residence in a place. It is not at all necessary that the domicile be of a month's standing for the licit celebration of marriage. Of course in every case the pastor must investigate and be morally certain of the freedom of the parties to marry. If one of the couple have not a domicile, he or she must have a month's residence.<sup>22</sup> There need be no inquiry about a quasi-domicile, which is acquired by the intention to remain the greater part of the year in the place of actual residence. By a month is meant thirty or thirty-one days, or from, say, 25 February to 25 March.

MARRIAGE CEREMONY IN BRIDE'S PARISH.

20. By the bride's parish is meant either the parish where she has a domicile or a month's residence. Whilst it would be fitting that the bride should give preference to the parish of her domicile, she is free to select either of the parishes; hence pastors should make no difficulty on this point. But suppose the bride is a Protestant or a non-baptized person. Protestant brides, if they wish to marry Protestants, have no parishes or parish priests according to the *Ne temere*, for they are not subject to the law. The same is true of their engagements when

<sup>22</sup> S. C. C., 28 March, 1908.

a Protestant wishes to marry a Protestant or unbaptized person. But when a Protestant or an unbaptized person wishes to marry a Catholic, the Protestant or the unbaptized party thereby indirectly becomes subject to the *Ne temere*. Hence arises the doubt whether "the parish priest of the bride" means also parish priest of the Protestant bride in the case of a mixed marriage. We think not. The wording of this particular paragraph of the *Ne temere* says "let it be held as the rule"; that is to say, ordinarily the marriage should take place in the bride's parish. *Rule* is not to be understood in the same strict sense as *law*. It is a norm that the Sacred Congregation has given, and in reality is nothing more than the approbation of the generally existing custom. This is a question which offers more practical difficulties than one may think at its first presentation. The writer knows some parishes where the mixed marriages during the past year have been far in excess of the Catholic marriages. In such parishes there should be many sermons preached during the year against mixed marriages. Where a great number of mixed marriages take place in which the prospective bride is the Protestant, we may expect to hear pastors claiming that "the pastor of the bride" includes also Protestant brides. If a contrary decision by the Sacred Congregation will help to direct the efforts of priests toward lessening the number of mixed marriages, let us hope that the decision will soon be forthcoming. According to present discipline in some dioceses, the marriage ceremony by the pastor in whose parish the Protestant bride resides is *permitted*,<sup>23</sup> whilst in others the marriage must follow the Catholic party.<sup>24</sup>

#### ASSISTANT PRIESTS IN THE UNITED STATES.

21. In the archdioceses of Philadelphia, Boston, New York, Cincinnati, St. Paul, New Orleans, San Francisco, and in the dioceses of Columbus, Indianapolis, Grand Rapids, Covington,

<sup>23</sup> III Chicago, II Trenton, IV Boston, III Brooklyn, Alton, Pittsburg, IV St. Louis; cfr. Creagh p. 50.

<sup>24</sup> II Portland, III Providence, Fall River, IV Los Angeles; cfr. ib.



Detroit, Cleveland, Nashville, Fort Wayne, assistant priests have been appointed "*parochi quoad validitatem*" in the sense of the decree, within the limits of the parish to which they are assigned.<sup>25</sup> The Archbishop of Boston gives wider scope in his ruling than the other metropolitans: "All assistants laboring in the diocese for the good of souls assist validly at all marriages solemnized under the Archbishop's jurisdiction."<sup>26</sup> Under this broad provision invalid marriages will be practically impossible, for the nullifying impediment of not securing a duly authorized priest can scarcely exist. In Boston, as well as in all the archdioceses and dioceses above mentioned, the permission of the territorial parish priest or rector of the church is necessary for the licit celebration of the marriage. Several inquiries have been sent to the writer, asking whether rectors may grant this permission in a general way, or whether it is necessary that assistants ask permission for every engagement and marriage. A general permission may be given by rectors to their assistants. Should any abuse arise in consequence, the general permission granted by rectors can be revoked by them, thereby obliging assistants to apply for permission in each particular case for the licit witnessing of the engagement contract and the celebration of marriage.

#### COMMENTATORS ON THE "*NE TEMERE*."

There is literature in abundance on the *Ne temere*. Perhaps no decree emanating from Rome has given the American priest so much concern or demanded so much of his attention as the *Ne temere*. In the future we shall probably not hear so many say that "there is no Canon Law in the United States." Our priests, occupied in manifold parish duties, can not, of course, find time to read one-tenth part of all that has been written on the new engagement and marriage laws. But our priests have the serious obligation of acquiring a

<sup>25</sup> The writer thinks that in the entire Province of Oregon (except Alaska) assistant priests have been made *parochi* in the sense of the decree.

<sup>26</sup> Creagh, p. 54.

practical working knowledge of the law, so as to secure its substantial observance. In this connexion we would call the attention of the clergy to two commentaries that are written especially for American priests. The first is Dr. Creagh's.<sup>27</sup> It is a thoroughly practical work. For some months to come Dr. Creagh's work should occupy a prominent place on every priest's table. The second commentary is Monsignor De Becker's,<sup>28</sup> Rector of the American College at Louvain and professor of Canon Law at the Louvain University. Those who know Monsignor De Becker in the class-room or from his work "*De Sponsalibus et Matrimonio*" need no other recommendation. Those who are not familiar with his work will be happy to make its acquaintance. He is a master of his subject and he writes with American conditions in view.

FR. JOHN T. McNICHOLAS, O. P.  
*Dominican College, Washington, D. C.*

---

#### PAPAL JURISDICTION AND THE PASCHAL CONTROVERSY IN THE BRITISH ISLES.

IT is urged by Anglican controversialists that the history of the Paschal controversy in the British Isles proves that the Christians of those early times were independent of papal jurisdiction. A brief account of the controversy will serve to show that this contention rests upon no solid basis; that the Paschal controversy had no reference to a question of faith, nor as to the right of the Pope's jurisdiction; that its subject-matter was one, at most, of discipline in relation to a ceremonial observance, the precise day for which was settled only after long variation and corrected computations, and was nowhere insisted upon under pain of schism.<sup>1</sup>

<sup>27</sup> *A Commentary on the Decree "Ne Temere."* By the Very Rev. John T. Creagh, J.U.D., LL.B., S.T.L. Baltimore: J. H. Furst Company. 1908.

<sup>28</sup> *Legislatio nova de forma substantiali quoad sponsalia et matrimonium Catholicorum.* The American College Bulletin, April, 1908; or complete work, *De Sponsalibus et Matrimonio.* Louvain, Belgium: F. & R. Ceuterick.

<sup>1</sup> The case of the Quartodecimans is not here under consideration.

To begin at the beginning. Pope St. Clement I tells us that St. Paul, the Apostle, preached to the utmost bounds of the West. Theodoret names the Britons as a nation in which that Apostle sowed the seeds of faith, and, elsewhere, says that he brought salvation to the islands that lie in the Ocean.<sup>2</sup> The British historian, Gildas, tells us that the first dawn of the evangelical light appeared there about the eighth year of Nero, which would be about A. D. 62.<sup>3</sup> This evangelical light seems to have been almost extinguished by the reigning superstitions and by the tumults of wars that accompanied the process of subduing the Britons to the empire of Rome.

It is certain, however, that a Christian king reigned in part of the island of Great Britain, A. D. 177-192. His Roman name, Lucius, indicates that he was one of those kings whom the Romans honored with that dignity in remote conquered countries. That he was a Christian king is evidenced by two medals mentioned by Usher,<sup>4</sup> as also one by Bouterne.

Schelstrate, a prefect of the Vatican Library, in his dissertation on the patriarchal authority, transcribed the following words from an ancient MS. history of the kings of England, kept in the library: "Lucius sent a letter to Pope Eleutherius that he might be made a Christian, and he obtained his request." Also he copied the following testimony from an ancient catalogue of the Popes, written in the time of the Emperor Justinian, as we are assured by the title, and found in the library of Christina, Queen of Sweden: Eleutherius received a letter from Lucius, king of Britain, who desired to be made a Christian by his command."<sup>5</sup>

So great was the fruit of the labors of the missionaries sent by the Pope into Britain in reply to this request that in a very short time the faith spread from the provinces which obeyed the Romans into the northern parts also which were inaccessible to their eagles, as Tertullian soon afterwards wrote.<sup>6</sup>

<sup>2</sup> Cf. Butler's *Lives of the Saints*, vol. XII, St. Lucius.

<sup>3</sup> Ib.

<sup>4</sup> *Antiq. Britan.*, C. 3. Cf. Bede, Bk. I, C. 4; II, 24.

<sup>5</sup> Butler's *Lives*, vol. XII, St. Lucius.

<sup>6</sup> L. contra Judaeos. C. 7.

The like testimony is borne by St. Justin, St. Irenaeus, Origen, Eusebius, St. Chrysostom, and Theodoret; as also by Gildas and others.<sup>7</sup>

Many Britons suffered after the example of their proto-martyr, St. Alban, in the persecution commenced by Diocletian, A. D. 303.<sup>8</sup>

Three British bishops—Restitutus, Adelfius, and Eborius—were present at the Council of Arles, A. D. 314; and at the Council of Nice, A. D. 325, British Bishops were among those who signed against the Arians.

Now, at both these Councils the *Roman* tradition in relation to the celebration of Easter was confirmed; and in the year of the latter Council Constantine reckoned the Britons among those who agreed with Rome as to the time of keeping the feast.

The rule confirmed at these Councils was that Easter should be celebrated on the first Sunday after fourteenth Nisan, that is to say, on the first Sunday after the Spring full moon.

This rule, followed by Rome, had been introduced into ancient Britain by the early missionaries. It was subsequently introduced into Ireland by St. Patrick, and into Scotland (Caledonia) by St. Columba.

It should be explained that in this computation the Jewish cycle of eighty-four years, which contained an astronomical error, had been followed. This error was detected at Alexandria, the seat of mathematical science, where the best astronomers dwelt. The bishops of Alexandria were entrusted with the task of fixing the day on which Easter fell, and of reporting the result to the Apostolic See, whence it would be communicated to the metropolitans of the West. The cycle of Theophilus of Alexandria, beginning with the year 380, however, partly on account of its obscurity, as also because of its incorrectness, found but little acceptance in the West. In the year 444 Easter Day, according to the Roman reckoning, fell on 20 March; according to the Alexandrian, on 23

<sup>7</sup> Cf. Butler's refs. ib.

<sup>8</sup> Bede's *Hist.* I, C. 7, 17, and 21.

April. In consequence of a letter from Pope Leo, Cyril of Alexandria corrected his predecessor's cycle and reduced it to a period extending from A. D. 437 to 531. Dionysius Exiguus constructed a new cycle, A. D. 525, and only from this time forward can any settled uniformity be said to have been effected in relation to the Easter celebration.

Meanwhile, the Britons, having been cut off from intercourse with Rome by the Saxon invasion, retained, of course, the former rule which they had received from Rome; and thus, so far from manifesting independence of the Pope, they manifested, on the contrary, fidelity to a Roman tradition.

But to resume our history of the matter in the British Isles in chronological order. Scotland (Caledonia) in the fifth century was inhabited in its northern portion by the Caledonians, who, like the Irish, were either a Gallic or a Celtic tribe. In its southern portion—between the Frith of Forth and the Grampians—it was inhabited by the Picts, who came from Scandinavia.

Bishop Ninian, a native of North Wales, educated in Rome, converted the Picts to Christianity, A. D. 412.

Palladius, a Roman deacon, was consecrated by Pope Celestine and sent by him to the Christians in Ireland, A. D. 430. It remained, however, for St. Patrick, with his better knowledge of the Irish, to become Ireland's apostle. On visiting Rome that same year or the following, he received the Pope's commission, with his blessing, to preach to the people of that country. In his journey through Gaul he heard of the death of Palladius and was consecrated in his stead, arriving in Ireland, A. D. 432.

Britain's soldiery and strength were meanwhile drained by the power of Rome, which, when attacked by the Goths and other barbarians, withdrew its forces from Britain and thus left the Britons a prey to the incursions of the Picts and Scots.

The Britons were therefore forced to seek protection elsewhere. They sought it of a Saxon squadron cruising in the British Channel in quest of adventure under Hengist and Horsa.

Vortigern, the most important of the British kings, invited these Saxons into an alliance, and, in reward for the victory which they gained for him over the Picts, gave them a settlement in Kent, of which Hengist became king, A. D. 454.

Having thus obtained a footing in Britain, the Saxons, desirous to possess the country, invited their countrymen from Germany, and, being thus reinforced, drove the Britons into the remote western parts of the island and destroyed their churches.

To add to their misfortunes these British Christians derived but little solace from the fact of their Christianity; since by reason of their moral degeneracy, and that especially of their clergy, they were deprived of those religious consolations which otherwise would have sustained their patriotism and courage and assuaged their humiliations and sufferings.

Gildas—the son of a British lord, and therefore one of themselves—born toward the close of this same century, wrote, in the next, his invective against their crimes, entitled “*De Excidio Britanniae*,” that he might confound those whom he was not able to convert, whom God in punishment had delivered, first to the plunders of the Picts and Scots, and then to their fierce Saxon oppressors. He accuses their clergy, especially, of sloth, unchastity, drunkenness, and seldom sacrificing at the altar.

Such being their condition, it was not surprising that they were left a prey to the usual effects of oppression. They long, alas! remained so. During the hundred and fifty years that elapsed between the advent of their Anglo-Saxon conquerors and the mission of St. Augustine, they made no endeavor to gain a pacific and glorious conquest of their oppressors by converting them to the religion of Christ; and for a hundred and fifty years more, unmindful of the spirit of the gospel which bids us love our enemies, they cherished an inveterate hatred and jealousy of the Anglo-Saxon race even after its conversion.

The Saxons, meanwhile, after driving the Britons into the corners of the west, formed themselves into a heptarchy or

seven independent kingdoms, of unequal extent and influence, under the general direction of a Bretwalda. They effaced almost every trace of Christianity from the country which they occupied, setting up a rude idolatry instead; and, having nothing further to fear from the vanquished Britons, and no bond of union save that derived from common interests and the instinct of self-preservation, their kings soon warred one against the other. Such was the condition of the country at the time of St. Augustine's mission to convert it.

A generation prior to his coming, the Caledonians—inhabitants of the northern portion of Scotland—were converted to Christianity by St. Columba, who set out from Ireland, his native land, A. D. 563, and landed on the island of Iona. He thus commenced his missionary work amongst the Caledonians about a hundred and fifty years after the conversion of the Picts by St. Ninian. His jurisdiction, however, extended over both northern and southern Scotland.

St. Augustine and his monks landed on the Isle of Thanet, on the east of Kent, A. D. 596: where, a century and a half before, the Saxons had likewise landed, and, five centuries before the Saxons, the legions of Caesar disembarked for the purpose of making this distant island a province of the Roman Empire.

Ethelbert, fourth descendant from Hengist, had succeeded to the crown, A. D. 561, and, whilst reigning in Kent, was Bretwalda also. He married Bertha, a daughter of Caribert, king of the Franks, in Paris. She was a Christian, and, having married Ethelbert on the condition that she should be allowed the free exercise of her religion, she brought with her a bishop, named Luidhard, who officiated in an old Catholic church of the Roman times, near Canterbury, which had escaped destruction from the Saxons.

Augustine in consequence met with a welcome, and was given the old Roman church of St. Martin at Canterbury, with license to preach throughout the kingdom, convert whom he could, and everywhere repair and rebuild churches.\* Ethel-

\* Cf. Montalembert, *Monks of the West*, vol. II, p. 154.

bert was in due course himself converted, and was baptized by Augustine on the Feast of Pentecost, A. D. 597. Ten thousand of his subjects followed his example and were baptized in the Thames the following Christmas. Augustine in the meantime went to Gaul and was consecrated Archbishop of the Anglo-Saxons by Virgilius, Primate of Arles and Apostolic Legate of Gaul, on the same day on which the ten thousand were baptized in the Thames.

On hearing of these successes, Pope Gregory immediately sent a fresh colony of monks into Britain, with relics, vestments, sacred vessels, altar linen, and a stock of books destined to form the beginning of an ecclesiastical library.<sup>10</sup> He authorized Augustine to establish twelve episcopal sees in southern Britain—sending him the archiepiscopal pall, A. D. 601—and to appoint whom he would metropolitan of York as soon as the faith spread into northern Britain. That see was likewise to have twelve suffragan bishops, all of them, together with their metropolitan, subject to Augustine. The most noted of this fresh colony of monks were Mellitus, who became Bishop of London, A. D. 604; Justus, afterwards Bishop of Rochester; and Paulinus, apostle of Northumbria and first Archbishop of York.

“As to the British bishops,” wrote Pope Gregory,<sup>11</sup> “we commit them entirely to your care, that you may instruct the ignorant, strengthen the feeble, and correct the evil.” Augustine accordingly obtained a conference with the principal bishops and doctors of Wales on the banks of the Severn which separated the Saxons from the Britons.

He was in the first place anxious for their coöperation with him in the work of converting the Saxons. This, however, they stubbornly refused, not because they questioned the right of Augustine’s jurisdiction, but by reason of their implacable hatred of the Saxon race, in whom they could recognize only their conquerors and oppressors.

As to the celebration of Easter, they maintained that they

<sup>10</sup> Bede, I, 29.

<sup>11</sup> Ep. ix, 64. Cf. Bede, II, C. 2.



could not quit their ancient rites and customs unless supported by a general consent of their nation; they desired therefore that a general synod of their country should be held. Meanwhile they confessed their belief that Augustine's doctrine was the truth—a confession quite incompatible with the Anglican contention that they questioned the doctrine of papal jurisdiction; while, too, their consent to unite with Augustine in conference dispels the idea that they considered his position to be either aggressive or schismatical.

In accordance with their wish a second and more numerous synod was held, in which seven British bishops and many learned ecclesiastics—the latter being principally from the monastery of Bangor—were present. Before coming, however, they had sent to consult a famous hermit amongst them as to whether they should receive or reject Augustine's admonitions. This ignorant person bade them so contrive that Augustine should arrive first at the synod. If he arose from his seat at their approach, they were to regard him as being humble, and hear and obey him; otherwise, they were to despise him. Instead of weighing the justice of Augustine's requirements, and the truth of his doctrine which they had previously confessed, they followed this blind and foolish advice, with the result that their hatred of the Saxons prevailing against the cause of charity to which they were invited, they refused to coöperate with Augustine in the endeavor to convert that race to the faith. He therefore warned them that, since "they would not preach to the English the way of life, they would fall by their hands under the judgment of death"—a prediction which was fulfilled (after his own death in 605),<sup>12</sup> when Ethelfrid, king of the northern Saxons, who were yet pagans, after a terrible defeat of the Britons near Chester, seeing the monks of Bangor praying at a distance, exclaimed, "If they pray against us, they fight against us by their hostile imprecations," and slew twelve hundred of them.

St. Augustine's Roman missionaries, however, though thus

<sup>12</sup> Bede, II, C. 2.

refused the coöperation of the British Christians, met with great success in Northumbria, the largest and most important of the kingdoms of the heptarchy. Paulinus, the apostle and bishop of that kingdom, baptized Edwin, its king, who was also Bretwalda, A. D. 627, in a wooden church on the site where York Minster was afterwards built. Edwin was greatly instrumental in introducing Christianity amongst the Angles to the north of the Humber, and left a lasting memorial of his presence in the fortress which he built on the site of the city of Edinburgh (Edwin's-burrough).

But, so undying and vindictive was the hatred of the British Christians toward their Anglo-Saxon conquerors, even after the conversion of the latter, that, six years after Edwin's baptism, and nearly thirty after St. Augustine's death, they allied themselves under Ceadwalla (likewise a Christian) with Penda, the pagan king of Mercia, for the malicious purpose of humbling this flourishing and most important Christian kingdom of Northumbria and its Christian king! Edwin and his son being slain, these Britons, led by Ceadwalla, then for a whole year ravaged the kingdom from end to end, slaying the Christian inhabitants and effacing from it almost every vestige of Christianity! Paulinus, its bishop, was compelled to withdraw from his see, and conducted Edwin's widow, Queen Ethelburga, to her brother in Kent, where he was appointed to the titular see of Rochester.

Edwin, who had been excluded from the throne by Ethelfrid, had succeeded him as king of Northumbria after the defeat of the latter by Redwald. Oswald, Ethelfrid's son, after his father's defeat and death, sought protection amongst the Scots, and while with them embraced Christianity. After Edwin's death he returned to Northumbria and, at the head of a small but heroic force, gained a decisive victory over Ceadwalla and, at the same time, the opportunity of restoring the cause of Christianity to the north of the Humber.

Having learned Christianity from the Scots, he at once sent to the monastery at Iona, which had been founded by St. Columba, to ask for missionaries. This resulted in the mis-

sion of Aidan, who was consecrated bishop and established himself on the island of Lindisfarne. Recruits from both Ireland and Scotland, constantly arriving to share his missionary labors, he erected for them a monastery beside his cathedral at Lindisfarne.

Meanwhile, the bishops and abbots of the south of Ireland, on receipt of a letter from Pope Honorius I, A. D. 630, relating to the subject of Easter, had assembled in council at Old Leighlin, where the most distinguished among them argued that, as their ancestors had rendered obedience to the decrees of the Holy See, so was it their duty likewise to celebrate Easter in accordance with the Pope's instructions. This decision of the council exciting, however, considerable opposition arising from prejudice in favor of ancient custom, ambassadors had been sent to Rome "as children to learn the wish of their parent."<sup>18</sup> On their return, they reported that they had seen there people from every quarter of the globe celebrating Easter on one and the same day. Accordingly, from that time forward—A. D. 633—the corrected Roman rule was observed throughout the south of Ireland.

The monasteries of the north of Ireland maintained a close connexion with the monastery at Iona, where the monks revered the practices of their great founder, St. Columba; consequently, like that monastery, they followed the *ancient* Roman rule as to the time of observing Easter.

This was the rule that Aidan introduced into Northumbria. It was followed also by his successor, Finan, A. D. 651, like himself a monk of Iona. Meanwhile, however, the other missionaries who had come into Northumbria, having learned the corrected Roman computation, followed the corrected observance.

Northumbria thus became the battlefield of the two parties. The royal family itself was divided on the question. King Oswy, who had been baptized and educated by the Celtic monks, adopted their rule; while his queen, Eanfleda, and his

<sup>18</sup> *Cummian*, Epist. p. 23.

son, Alchfrid, followed the corrected observance. Thus, two Easters had to be kept in the royal palace, and while King Oswy feasted and rejoiced, Queen Eanfleda and Alchfrid fasted and did penance.

From all which it appears quite evident that, however great the inconvenience occasioned by the difference of observance, and of whatever nature the controversy to which it gave rise, that controversy was by no means regarded as constituting matter of schism or as trenching upon the prerogative of papal jurisdiction.

To remedy the inconvenience, King Oswy convoked a wite-nagemot or parliament at Whitby, at which, in the first place, he asked Colman—who had succeeded Finan as bishop of Lindisfarne, A. D. 661, and who, like his predecessor, was both an Irishman and a monk of Iona—to state his arguments.

These, as will readily be observed, were not of a very logical nature; one of them, indeed, was not in accordance with historical fact. Colman contended that his followers had received their rule for Easter from their predecessors, who had received it from the Apostle and Evangelist St. John; that St. Columba and his successors had proved their sanctity by miracles, and could not, therefore, have been in the wrong; consequently, that he and his followers, in reverence for their ancestors, dare not and would not change their custom.<sup>14</sup>

Wilfrid, who was at that time abbot of Ripon, replied that he and his adherents “Kept Easter as it was kept by all the Christians in Rome—as it was kept in Africa, in Asia, in Egypt, in Greece, and throughout Christendom; and that the Picts and Britons foolishly persisted in contradicting all the rest of the world.”<sup>15</sup> The example of St. John, he explained, was not to the point, since that Apostle celebrated Easter after the manner of the Jews on the fourteenth Nisan, without regard to the day of the week on which that date fell; whereas the Irish always observed the Sunday following. He did not “deny that St. Columba and his successors were servants of

<sup>14</sup> Eddius, C. 10.

<sup>15</sup> Bede, III, C. 25.

God and beloved of Him"; but he maintained that, as they acted according to their light at the time, they would now, if living, have yielded obedience to the authority of the Church. "Even admitting," he continued, "the sanctity of your fathers, how can you prefer to the Church spread over the whole earth this handful of saints in one corner of a remote island?"<sup>16</sup> At the close of his speech he affirmed that the practice of the Holy See was decisive in the matter: "However holy or powerful St. Columba may have been by his virtues, can we place him before the Chief of the Apostles? to whom our Lord said, 'Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it; and I will give to thee the keys of the kingdom of heaven.'"<sup>17</sup>

The king was struck by the force of the argument that placed his choice between the authority of St. Columba and that of the successor of the Prince of the Apostles. Colman and his followers likewise confessed that they admitted the authority of Peter. Whereupon the king exclaimed, "I say, like you, that he is the porter of heaven, and that I will not oppose him, but, on the contrary, will obey him in all things: lest, when I come to the doors of the heavenly kingdom, there be none to open them to me if I am at variance with him who carries the keys. In all my life I will neither do nor approve anything or any person that may be contrary to him."<sup>18</sup>

At the close of the king's speech a vote was taken, and the assembly as a whole expressed the desire to follow the Roman rule. Neither the Scots, nor the Irish, nor the Britons for one moment called in question the papal prerogative. No sign of controversy as to a right of independent jurisdiction was in any degree apparent in Colman's appeal. On the contrary, that appeal, as we have seen, was to a mere sentiment based upon the fact of the sanctity of his predecessors, who, as he erroneously stated, had received their Easter rule from St. John.

<sup>16</sup> Bede, III, 25.<sup>17</sup> *Ib.*<sup>18</sup> Eddius, C. 10. Bede, III, 25.

Wilfrid, equally in error as to historical fact, by way of counter sentiment, asserted that the rule which he offered had been introduced by St. Peter. But when he proceeded to appeal to the present practice of the Holy See as decisive of the matter, the authority of that See was without question admitted by all parties concerned. The matter of controversy had reference merely to a ceremonial observance, which, so far from involving any danger of a breach of communion, had brought them together as members of one and the same Church, and subject therefore to one and the same jurisdiction.<sup>19</sup>

Colman, nevertheless, obstinately clinging to his sentimental regard for the traditions of his ancestors, resigned the bishopric of Lindisfarne, A. D. 664, and, taking with him the bones of St. Aidan, retired, with others like-minded with himself, to the Island of Iona.<sup>20</sup>

Tuda and Ceadda, his successors in the see of Lindisfarne, on the contrary, however, followed the Roman rule.

Theodore, a Greek monk, was consecrated Archbishop of Britain by Pope Vitalian, A. D. 668, and arrived there the following year. For a while he confined his labors to Northumbria and Mercia; then, having provided for the government of the Church in these kingdoms, he set out on a visitation of the whole of England. In the course of this visitation he settled many feuds, restored ecclesiastical discipline where it had been relaxed, corrected abuses, and, in addition to other improvements, introduced the corrected Roman rule in relation to the time of the Easter observance.

Adamnan, the countryman and biographer of St. Columba, became Abbot of Iona, A. D. 679, and strenuously labored to induce the monks there to follow the corrected practice. Failing in the effort, he passed over to Ireland, where he was so successful that such of the Irish as still celebrated Easter in accordance with the ancient computation, corrected the mistake, excepting only a few who were under the immediate influence of Iona.

<sup>19</sup> Cf. Butler's *Lives*, vol. X, St. Wilfrid; also here and there throughout Alzog. *Univ. Ch. Hist.*, vol. II, Ch. I, § 156.

<sup>20</sup> Bede, III, 26.

The Picts, yielding to the persuasion of their king, Nechtan, and the arguments of Abbot Ceolfrid, who had been trained in the school of St. Wilfrid, likewise adopted the corrected practice, A. D. 710.

And, finally, Egbert, A. D. 716, persuaded his monks at Iona to surrender their long-cherished sentiment, and to conform to the Roman corrected observance.<sup>21</sup>

The Britons of Cambria still clung to the old tradition, despite the repeated efforts of the Anglo-Saxon missionaries to bring their practice into harmony with that of the rest of the Church. But the real cause of their obduracy is to be found in the inveterate hatred and jealousy with which they so long continued to regard the Anglo-Saxon race, and which did not cease even after they had submitted to the Easter corrected rule.

Elbod, Bishop of Bangor, and by birth a Briton, A. D. 770, induced his countrymen to accept this rule of the universal Church; and, toward the close of this century, the success of his efforts extended to the inhabitants of South Cambria also.

So terminated a controversy that—as has already been observed—affected no question of faith, nor yet of right as to ecclesiastical jurisdiction; a controversy which by the very reason of its long duration, and the intercommunion meanwhile of the parties engaged in it, conclusively is proved to have been no more than one of ceremonial observance, for the settlement of which, on account of its minor importance, persuasion, rather than the magisterium of the Church, was employed. From first to last, no trace of a dispute about papal supremacy is anywhere to be found. On the contrary, the Pope's authority, when appealed to, was confessed by both parties in the controversy, as in the case of Colman and Wilfrid before King Oswy, and loyally obeyed, as subsequently were Pope Honorius's definite instructions to the Irish.

H. P. RUSSELL.

*Leamington Spa, England.*

<sup>21</sup> Bede, *Hist. Eccl.*, v, 2.

**THE PRIEST IN THE CATECHISM CLASS OF THE PARISH SCHOOL.**

**T**HE greatest of English painters, when asked by a student how success was to be achieved in his art, replied, "Know what you have to do and do it." This principle must be followed by all who would surely succeed. When a task is to be done, we must first know clearly and definitely what is to be accomplished, and then labor energetically and wisely until its accomplishment is effected.

If this be true of any work, it is certainly so in regard to that of the Parish School. Here there is much to be done. The school must be built and equipped with needed helps, or at least supported. A full, regular, and punctual attendance of the children must be secured. The pupils must be properly organized, graded, and classified. The required course of study must be planned or adopted. The best of available text-books must be selected and provided. The teaching must be done according to methods which are most successful. The secular branches of learning must be kept subordinate and rendered auxiliary to the study and practice of Christianity. An intensely earnest activity must be aroused, sustained, and directed to the accomplishment of one purpose, the education and also the transformation of the children into other Christs. The entire school must be permeated with Christian thought and feeling, and its every member must be directed and ruled in strict accord with those principles of Christian doctrine which are taught in the Catechism Class.

**I.**

The Catechism Class of the Parish School, therefore, is the one of supreme importance; and hence it is the one to which the priest in charge should devote his chief and best effort. What is to be done? Each child of the parish is to be so familiarized with the doctrines of Christianity that he will know exactly what he must do in order to be saved and sanctified. At the same time, he is to be persuaded by human power and divine grace to live according to the will of Christ,



ever prepared for heaven and daily increasing in sanctity. To effect this with all the children of the parish is no easy task. The priest cannot do it alone. He must have help. Otherwise much will be left undone and some souls lost eternally. Whence may this help be secured? Principally from the religious teachers of the school. Continued prayer, long study, and varied experience have rendered them preëminently qualified. Out of love for Christ and devotion to His sacred cause, they have consecrated their lives to God, to labor for the salvation and the sanctification of the children. With truly Christlike zeal, they willingly, even gladly, tender their service. Their devoted willingness should be gratefully appreciated by the priest. Their zealous endeavor should be encouraged, commended, and directed to the accomplishment of the greatest good for the greatest number.

Not that all the work of instructing the children in Christian doctrine should be left entirely to their unaided effort. This would be imposing too great a burden on them. It would be asking them to do more than is just and right. They should be with the children, it is true, and their presence will teach a lesson which will be remembered, perhaps, long after the words of the Catechism have been forgotten. They should exert a personal influence over the children, keeping them under ever better control, and leading them daily nearer unto Christ. They should see that each child memorizes satisfactorily the lesson assigned, and understands this in as far as his capacity will admit. They should explain the lesson to the individual child, always following as closely as possible the doctrine, the explanation, and the illustration given by the priest on the preceding Sunday. But, so numerous and varied are the devotions, the studies, and the labors of the nuns that it would be, to say the least, unreasonable to expect them to master the truths and principles of Dogmatic and Moral Theology sufficiently well to enable them to teach these effectively to the children. Such a complete mastery is to be expected only from the priest, who has devoted long years almost exclusively to this particular study. To him, therefore, all,

without exception, should turn when they wish the doctrines outlined in the Catechism to be pictured forth in unity, explained with clearness and exactness, and lucidly illustrated. This work is his, and except in cases of absolute necessity he cannot conscientiously delegate it to another.

## II.

Hence in this catechetical work the priest, the teachers, and the children have individually a special task to perform. The priest on each Sunday of the Sunday-school year assembles in one hall all the children of the parish who are studying the Catechism, assigns to these as a lesson to be learned during the week the doctrine of some chapter, and explains this to all in the simplest of language, clearly, vividly, and interestingly. To do this with any considerable degree of success requires the use by all the children of a series of Catechisms containing the same number of chapters, one for each Sunday of the Sunday-school year, teaching successively the same doctrines, and adapted to the various grades.

The teachers follow this instruction as given, noting down or remembering its principle points. Then in their respective classes during the week they strive as best they can to have each pupil in their charge memorize the lesson assigned, understand it thoroughly, believe its truth, and live in accord with its principles.

The children prayerfully, docilely, and attentively listen to the explanation of the priest, try to comprehend and remember what they can, learn the chapter given, accept its doctrine as true on the authority of Christ's infallible Church, and religiously practise the Christianity set forth.

## III.

First in order comes the Sunday instruction. So to explain the Catechism that the children will conceive aright the ideas expressed by the answers, will render rational and greatly facilitate their work of memorizing. How may this instruction be successfully given? Many plans have been systematically devised and pursued, with varying success. All of

these, or at least most of them, embody, with modifications adapted to local conditions, the principle points of the following method.

Those children of the parish who are still studying the Catechism in any of its forms and who can possibly be present, are assembled punctually and orderly in a large hall or room. The priest is on hand among the first, to welcome all, to encourage, and commend good endeavor wherever manifest, and to exert a personal influence for good, especially over those who are inclined to be negligent and wayward. The several teachers of the various grades are present, not only to maintain order and thereby to enable the priest to devote his whole time and energy to the work of instructing, but also to observe the methods used and to hear the explanations and illustrations given. The opening prayer is devoutly said, and a hymn appropriate to the occasion fervently sung. During the entire session, the priest stands before the children as a messenger from Christ, bearing to them the glad tidings of salvation. From the first moment all should be made to realize that they are assembled for the most important work of life, for the saving and the sanctifying of their immortal souls, and that they are in the very presence of Christ, the Incarnate God, who is assisting their endeavor and is pleased with their success.

The priest begins his explanation by bringing before the minds of the children a brief outline of the preceding week's lesson, with its central doctrine clearly pictured forth and duly emphasized. He does this in order that, starting from that which is already known and familiar, they may the more easily and better understand the new doctrines that are about to be explained. This brief review should serve in reality as an introduction to the new lesson and as a preparation for its study. After it is finished, the instruction proper is begun. First, the chief and centrally fundamental truth of the lesson is pictured before the children in all its reasonableness by graphic word-painting, as strikingly and pleasingly as possible, and impressed on their minds and hearts, indelibly if it can be, by

means of judicious questioning, skilful repetition, apt illustration, and inspiring story. At this point there is one thing which is all important and which should be repeated; the children must in some way be made to see and clearly understand the lesson's central, or fundamental doctrine. When this has been well done, it will be found comparatively easy to explain to them the subordinate doctrines in their logical order and relationship.

As to faith in what is taught, it will generally be found that the children already believe the doctrine or, at least, are willing to believe it as infallibly true on the authority of the Church. Hence the next thing to be done is to make a personal application of it to their lives. This application must be not only general, but also specific, referring particularly to those sins which they are most liable to commit, to those virtues which they should most carefully foster, and to those devotions which they should most fervently practise. In this way, they must be shown definitely what each particular lesson has to do with themselves as individuals, what blessings it offers, and how these are to be secured. Moreover, each child must be persuaded to learn the lesson thoroughly, and to derive therefrom the greatest possible benefit. Finally, the priest clearly reviews the instruction as given, calls into unity all scattered thoughts on the subject, impresses them more deeply on the mind and increases their influence for good over the heart. The closing prayer of thanksgiving for graces received is said with proper devotion, and the children are dismissed quietly and systematically.

Such in outline is the priest's most important work, but not his only one. In addition to this he must see that the several classes in Catechism held during the week are so arranged and conducted that, in as far as possible, every child of the parish will be induced to memorize, understand, believe, and put into practice the lesson assigned and explained. While planning this accomplishment, two classes of children are generally to be considered, those attending the Parish School and those attending the schools which are secular or public. What is to be done with each?

## IV.

The Parish School children have daily a regular class in Christian doctrine, conducted by religious teachers, visited by the priest as frequently as possible, and at least in a general way under his direction. Excellent results are obtained when the lesson is divided into nearly equal parts, one for each day of the week, excepting for the last day, which is devoted to a review and recitation of the entire chapter. When the work of each class has been thoroughly done, the lesson is mastered by the individual children, and all are well prepared for the next Sunday instruction.

In regard to Public School children, however, the work of educating them in their religion is much more difficult, and, to say the least, the results obtained are far from satisfactory. The reasons for this are evident. They are as the sheep straying from the fold, to save which Christ left the ninety-nine. In spite of opposition and discouragement, everything possible must be done for each, even at extraordinary cost and sacrifice. On the last day not one of them should be found among the lost through any neglect of ours. But what can be done with them? To assemble them daily for catechetical instruction is found almost impossible. In fact, to secure their presence at two classes in Catechism during the week seems to be about the best that, under ordinary circumstances, can be effected. These children meet at some convenient time after their regular school hours. They are systematically graded, properly classified, and placed in charge of the several religious teachers. The priest goes from room to room and gives all the encouragement and assistance he can. The first class period is devoted almost entirely to the work of hearing and explaining the lesson, the second to its review and application. In many parishes local conditions may render greater efforts and better results possible; but even where this much is done methodically and thoroughly, vast and eternal good is effected with these children. Generally speaking, they are fairly well educated in the knowledge and practice of their religion.

## V.

The priest's endeavor to have the children of his parish properly educated in Christianity should by no means cease after they have been dismissed from the Catechism Class. As yet his work has been but as the sowing of the seed. His saving efforts must be zealously continued until the good fruits thereof are maturely developed. In some way and by some means the children must be saved from evil and preserved in goodness. Herein, generally speaking, lies the hope of their salvation. Once they have been permitted to grow accustomed to the ways of sin and to become hardened by its degrading influence, it is almost impossible, without a special miracle of grace, to save them from its seductive thralldom. Complete reformation in this world rarely endures any considerable length of time. Hence it is absolutely imperative to labor with the children during their earliest years so as to save them from the formation of sinful habits. All that lessens the influence of Christianity over their minds and hearts, all that tends to lead them away from Christ into sin; in a word, all that is profane or blasphemous, degrading or immoral, must, in as far as it is possible, be kept away from their lives, or at least from the school. They must be educated as Christians should be educated, to know the truth of Christ, to think His ideas, to feel His love for goodness as also His hatred for sin, to desire His desires, to do His will, and thereby to live with Him and for Him both in this world and in the next. In as far as they have received this kind of education, they will strive to live in the state of grace, to serve God in all things, to pray fervently, to hear Mass devoutly, to receive the Sacraments properly, and, at least, when necessary, and, as soon as they are permitted to do so, to receive Holy Communion both worthily and frequently. This last is the supreme act of their lives, the crowning glory of Catholic education. For this all else is a preparation. Through this they will be induced and enabled to live before God and man as other Christs.

All this work, then, must be outlined and directed by the

priest in the Catechism Class of the Parish School, and must be accomplished through the coöperative endeavor of the entire parish zealously laboring with him in subjection and harmonious unity. If for its accomplishment, the people, the teachers, and the priests labor as they ought, knowing exactly what they are to do and how this may best be done, then Christ will certainly bless their efforts and give all assistance needed to make success complete.<sup>1</sup>

PATRICK J. SLOAN.

*Syracuse, N. Y.*

<sup>1</sup>Those desiring a more thorough study of the subject are referred to Bishop Bellord's *Religious Education and Its Failures*, pp. 28-40, 60-62 and 70-71; Spirago's *Method of Christian Doctrine*, Chapter I.; and Father Feeney's *The Catholic Sunday School*. Chapters IV., IX., and XX.



## Analecta.

---

### **E SACRA CONGREGATIONE INDULGENTIARUM.**

#### **I.**

**PRO LUCRANDIS INDULGENTIIS QUIBUSDAM SOLEMNITATIBUS  
EXTRAORDINARIIS CONFESSIO TRIBUS DIEBUS IMMEDIATE  
PRAECEDENTIBUS, SI INDULGENTIA CONCESSA EST TOTIES  
QUOTIES, DUOBUS AUTEM DIEBUS, SI SEMEL IN DIE, COM-  
MUNIO VERO DIE PRAECEDENTI ANTICIPARI POSSUNT, DUM-  
MODO IN ADIMPLENDIS CAETERIS OPERIBUS PRAESCRIPTIS  
NORMA GENERALIS SERVETUR.**

#### **URBIS ET ORBIS.**

Quo Christifideles Indulgentiarum thesauro facilius per-  
ruerentur, haec S. Congregatio Indulgentiis Sacrisque Reli-  
quiis praeposita, Decreto diei 9 Decembris 1763 cunctis fide-  
libus, quibus laudabilis est consuetudo accedendi semel in heb-  
domada ad poenitentiae Sacramentum, iam indultum concessit,  
vi cuius omnes Indulgentias acquirerent per ipsam hebdoma-  
dam occurrentes absque alia peccatorum confessione quae cete-  
roquin ad eas lucrandas foret necessaria. Huiusmodi vero



indultum pro aliquibus regionibus, attenta confessoriorum inopia, etiam ad sacramentalem confessionem infra duas hebdomadas peractam extensum fuit. Insuper alio Decreto sub die 6 Octobris 1870 provisum est, ut ad confessionem et S. Synaxim quisque accedere posset die, qui illum immediate praecedit, pro quo aliqua Indulgentia sive ratione festivitatis, sive alia quacumque ex causa fuerit concessa.

Experientia tamen compertum est hisce indultis haud satis consultum, quando agitur de iis Indulgentiis lucrandis, quae aliquibus festivitatum extraordinariis sunt adnexae, vel de iis, quas toties quoties eadem die acquiri datum est. Tunc enim ingens fit fidelium concursus ad sacramenta suscipienda, ita ut eorum pio desiderio multis in locis vix satisfieri posset, nisi confessio praescripta paulo anticipetur ab iis, qui qualibet hebdomada confiteri non solent, neque possunt.

Quapropter SSmo Domino Nostro Pio Pp. X. preces sunt exhibitae, ut desuper his de apostolica benignitate providere dignaretur, indulgendo ut confessio peragenda ad lucrandam Indulgentiam, si haec pluries eadem die sit concessa tribus diebus immediate praecedentibus, sin vero semel in die sit concessa, duobus tantum integris diebus anticipari queat.

Et Beatissimus Pater, in audientia habita ab infrascripto Card. Praefecto, die 11 Martii 1908, summopere exoptans maiori spirituali bono christifidelium prospicere, expositis precibus clementer annuere dignatus est, ita tamen ut praeter communionem pridie diei, cui est adnexa Indulgentia, permissam, in adimplendis ceteris operibus iniunctis regula generalis, circa modum et tempus in concessionibus praescriptum, servetur. Praesenti in perpetuum valituro. Contrariis non obstantibus quibuscumque.

Datum Romae, e Secretaria eiusdem S. Congregationis die 11 Martii 1908

S. Card. CRETONI, *Praef.*

L. \* S.

✠ D. PANICI, Arch. Laodicen., *Secret.*

## II.

RECEPTIONES AD CONFRATERNITATEM B. M. V. DE MONTE  
CARMELO INVALIDAE SANANTUR.

Beatissime Pater, P. Praepositus Generalis Carmelitarum Discalceatorum, ad SS. pedum osculum provolutus, S. V. humiliter exorat, ut receptiones ad Confraternitatem B. M. V. de Monte Carmelo, quaecumque ex causa usque ad hanc diem invalide peractas, benigne sanare dignetur.

Et Deus, etc.

S. Congregatio Indulgentiis Sacrisque Reliquiis praeposita, utendo facultatibus a SS. D. N. Pio PP. X sibi tributis, petitam sanationem benigne concessit. Contrariis quibuscumque non obstantibus.

Datum Romae, e Secr. eiusdem S. C. die 4 Februarii 1908.

S. Card. CRETONI, *Praef.*

L. \* S.

DIOMEDES PANICI, Arch. Laod., *Secr.*

## III.

PROROGATUR IN PERPETUUM INDULGENTIA PLENARIA PRO  
SPECIALI CONSECRATIONE DEIPARAE VIRGINI.*Ad Futuram Rei Memoriam.*

Ad augendam fidelium religionem animarumque salutem coelestibus Ecclesiae thesauris pia charitate intenti omnibus et singulis religiosis geminae congregationis a Beato Ludovico Maria Grignon de Montfort fundatae, nempe Patribus Missionariis Societatis Mariae et Filiabus a Sapientia nec non et singulis utriusque sexus fidelibus qui quotannis pie renovare censuerunt specialem Deiparae Virgini consecrationem, quam Beatus ipse composuit ac vere poenitentes et confessi et S. Communionem refecti die festo Immaculae Conceptionis Virginis Deiparae ac die vigesimo octavo mensis Aprilis vel propriam respectivae piae domus ecclesiam, secus uniuscuiusque parochialem, a primis vespere usque ad occasum solis dierum huiusmodi, singulis annis devote visitaverint, ibique

pro christianorum principum concordia, haeresum extirpatione, peccatorum conversione ac S. Matris Ecclesiae exaltatione pias ad Deum preces effuderint, qua ex praefatis diebus id egerint plenariam omnium peccatorum suorum indulgentiam et remissionem quam etiam animabus christifidelium quae Deo in charitate consumptae ab hac luce migraverint per modum suffragii applicare possint, misericorditer in Domino concedimus atque elargimur. Praesentibus ad septennium valituris. Volumus autem ut praesentium litterarum transumptis seu exemplis etiam impressis manu alicuius notarii publici subscriptis et sigillo personae in ecclesiastica dignitate constitutae munitis eadem prorsus fides adhibeatur, quae adhiberetur si ipsis praesentibus forent exhibitae vel ostensae.

Datum Romae apud S. Petrum sub annulo Piscatoris, die 25 Februarii 1896, Pontificatus Nostri anno decimo octavo.

Pro D.no Card. DE RUGGIERO

N. Marini *Substitutus*.

*Prorogamus in perpetuum.*

Die 24 Decembris 1907.

PIUS PP. X.

Praesentis rescripti authenticum exemplar exhibitum fuit huic S. C. Indulgentiis Sacrisque Reliquiis praepositae. In quorum fidem etc.

Datum Romae e Secretaria eiusdem S. C., die 22 Ianuarii 1908.

✠ D. PANICI, Archiep. Laodicen., *Secretarius*.

#### IV.

ASSOCIATIO SACERDOTALIS REPARATIONIS COMMENDATUR  
PLERISQUE INDULGENTIIS DITATUR.

Beatissime Pater, Maria Eduardus Mott, presbyter e congregatione Missionis, ad pedes S. V. provolutus, humiliter exponit:

In pluribus dioecesibus erecta reperitur pia quaedam sodalitas, cui titulus *Associatio sacerdotalis reparationis*, eiusque finis et statuta ea sunt, quae sequuntur:

Art. 1. Associatio sacerdotalis reparationis ut finem intendit: 1<sup>o</sup> Christo Domino dignam reparationem offerre illis pro peccatis, quae amantissimum cor eius crudelius offendunt; 2<sup>o</sup> conversionem eorum, qui tanti nefas se reos efficiunt; 3<sup>o</sup> illorum, qui in bono perseverant, maxime sacerdotum, sanctificationem magis ac magis in dies crescentem.

Art. 2. Talis Associatio, essentialiter sacerdotalis, sacerdotibus praesertim constat. Attamen directoribus dioecesanis facultas facta est alias etiam personas aliquando et per modum exceptionis admittendi, dummodo aliquo voto Deo iam fuerint addictae.

Art. 3. Reparationem quam intendere debent, triplici modo sodales perficere possunt: 1<sup>o</sup> affective, compatiendo scilicet toto animi affectu dolori Cordis Iesu, cuius horrenda talia sunt causa, eique consolationem praebere nitendo; 2<sup>o</sup> effective, id est, effectivum Christo amorem impertiendo, ac proinde eo fidelius ei serviendo, quo gravius alii ab eo recedunt; 3<sup>o</sup> afflictive, seu afflictionem corporis aut spiritus libenter sustinendo, vel sibi voluntarie imponendo, ut pro tot ac tantis improbis gaudiis conveniens fiat compensatio.

Art. 4. Virtutes, quibus spiritus peculiaris huius societatis specialiter constat, sunt: 1<sup>o</sup> magna cordis mundities; 2<sup>o</sup> profunda humilitas; 3<sup>o</sup> amor Christi tener, fortis et invictus.

Art. 5. Associatio a directoribus dioecesanis, qui a respectivis Ordinariis nominantur in singulis dioecesibus, regitur iuxta spiritum, leges et consuetudines ei propria, sub auctoritatem tamen unius directoris generalis.

Art. 6. Associationis patronus coelestis est S. Michaël Archangelus. Eius festa primaria sunt: Cordis Jesu Sacratissimi et S. Michaëlis Arch., secundaria vero, ea quae Passionem Domini, Sanctissimam Eucharistiam, Immaculatam Conceptionem et compassionem B. Mariae Virg. spectant, nec non festum Sancti Vincentii a Paulo.

Art. 7. Devotiones huic sodalitati speciales eae sunt, quae pertinent ad Christi Passionem, ad Sanctissimam Eucharistiam, ad cor Jesu Sacratissimum et ad Mariam sine labe originali conceptam.

Art. 8. Sodalibus obligatio nulla exterior imponitur. Singuli tamen nituntur in eadem reparationis mente uniri, pias Associationis observando consuetudines, speciatim recitando quotidie Psalmum *Miserere*.

Art. 9. Omnes et singuli sodales, quamvis semper et ubique reparationi addicti, diem tamen unum in unaquaque hebdomada eligunt, quo illi specialiter vacant. Tali die intentio saltem secundaria missae quam celebrant aut celebrandam procurant, aut cui assistunt, nec non et Communionis sacramentalis quam peragunt, ad reparationem dirigitur.

Quo vero sodales ad finem huiusmodi piae Associationis assequendum magis excitentur, humilis orator enixe petit a S. V. ut illis sequentes indulgentias concedere dignetur. *Plenariam*: 1<sup>o</sup> die quo Associationis nomen dederint; 2<sup>o</sup> Feria V in Coena Domini; 3<sup>o</sup> in solemnitate Corporis Christi, vel una die infra octavam; 4<sup>o</sup> in festo SS.mi Cordis Iesu; 5<sup>o</sup> in festis Inventionis et exaltationis S. Crucis; 6<sup>o</sup> in singulis festis quibus Passio D. N. I. C. recolitur, a feria III post Dominicam Septuagesimae ad feriam VI post Dominicam IV Quadragesimae, inclusive; 7<sup>o</sup> in festo Immaculae Conceptionis B. M. V.; 8<sup>o</sup> in utroque festo Septem Dolorum eiusdem B. V.; 9<sup>o</sup> in festo S. Michaëlis Archangeli; 10<sup>o</sup> in festo S. Vincentii a Paulo conf.; 11<sup>o</sup> semel in mense, die cuiusque sodalis arbitrio eligenda dummodo praefatis diebus sodales sacramentali confessione expiati missae sacrificium fecerint, vel saltem ad S. Synaxim accesserint, et ad mentem S. V. pias preces ad Deum fuderint; 12<sup>o</sup> in mortis articulo, si uti supra dispositi, vel saltem contriti SS.mum Iesu nomen ore si potuerint, sin minus, corde devote invocaverint. *Partialem*: 1<sup>o</sup> septem annorum totidemque quadragenarum: (a) quoties, corde saltem contriti ac devote, sodales aliquem poenitentiae actum iuxta finem Associationis exercuerint; (b) semel in hebdomada, die, quem ad reparationis exercitium, iuxta Associationis statutum, specialiter elegerint, dummodo ad mentem S. V. oraverint; 2<sup>o</sup> trecentorum dierum, quoties corde item contriti sodales quinque Crucifixi Domini vulnera devote osculati fuerint, pias reparationis intentiones renovantes; 3<sup>o</sup> centum dierum pro unoquoque bono opere pietatis vel chari-

tatis. Implorat tandem humilis orator, ut S. V. omnes et singulas praefatas indulgentias, excepta tamen plenaria in mortis articulo lucranda, animabus etiam in Purgatorio degentibus applicabiles esse declaret. Et Deus, etc.

SS.mus D.nus Noster Pius PP. X, in audientia 22 Ianuarii 1908 ab infrascripto Card. Praefecto S. Congr. Indulgentiis Sacrisque Reliquiis praepositae, benigne annuit pro gratia iuxta preces; ut autem consulatur unitati non minus quam perennitati praedictae Associationis, idem SS.mus, cui maxime cordi est eiusdem per orbem diffusio, mandavit ut Director generalis, a Superiore generali Congregationis Missionis pro tempore existenti designetur, sive extra sive intra eius religiosam familiam. Praesenti in perpetuum valituro, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae e Secretaria eiusdem S. Congregationis, die 22 Ianuarii 1908.

S. Card. CRETONI, *Praefectus*.

✠ D. PANICI, Archiep. Laodicen., *Secr.*

### **E SACRA CONGREGATIONE RITUUM**

OFFICIUM CUM MISSA PROPRIUM S. MELANIAE IUNIORIS,  
VIDUAE, SUB RITU DUPLICI MINORI APPROBATUR.

Cupiens R.mus Pater Laurentius Cossa, Vicarius generalis Congregationis Clericorum Regularium a Somascha, et rector ecclesiae sancti Hieronymi a charitate in alma Urbe, ut cultus sanctae Melaniae iunioris, viduae, augeatur, quae Romae ornamentum, de Ecclesia universa benemerita praesertim omnis generis charitatis opibus, ab illius aetatis luminibus S. Augustino et S. Paulino veluti decus sanctitatis merito laudata fuit; Officium cum missa proprium concinnandum curavit, illudque ex recenti opere historico E.mi D.ni Cardinalis Rampolla atque ex congruis Sacrarum Litterarum locis depromptum, Sanctissimi Domini Pii Papae Decimi sanctioni humillime subiecit.

Quum vero ad iuris tramitem, E.mus et R.mus D.nus Cardinalis Seraphinus Cretoni, Sacrorum Rituum Congregationi

Praefectus, Relator, in ordinariis Sacrorum Rituum comitiis, infrascripta die, ad Vaticanum habitis, eiusmodi Officium cum missa de sancta Melania iuniore proposuerit; E.mi et R.mi Patres sacris tuendis Ritibus praepositi, re maturo examine perpensa, rescribendum censuerunt: *Pro gratia, et ad E.mum Ponentem cum Promotore fidei.* Die 10 Decembris 1907.

Demum revisione rite peracta, hisque omnibus Sanctissimo Domino Nostro Pio Papae Decimo ab eodem infrascripto Cardinali Praefecto relatis, Sanctitas Sua sententiam ipsius Sacri Consilii ratam habens, suprascriptum Officium cum missa proprium de sancta Melania iuniore, vidua, sub ritu duplici minori, benigne approbare dignata est, favore ecclesiae sancti Hieronymi a charitate de Urbe et aliarum ob peculiaria adiuncta petentium; illius festa recolendo absignata die 30 Decembris; servatis Rubricis. Contrariis non obstantibus quibuscumque. Die 11 iisdem mense et anno.

S. Card. CRETONI, *Praef.*

L. \* S.

✠ D. PANICI, Arch. Laodicen., *Secret.*

## E SACRA CONGREGATIONE CONCILII.

### ROMANA ET ALIARUM.

#### DUBIORUM CIRCA DECRETUM DE SPONSALIBUS ET MATRIMONIO.

Propositis in generali Congregatione diei 28 Martii 1908 sequentibus dubiis, nempe:

I. *Utrum validum sit matrimonium contractum a catholico ritus latini cum catholico ritus orientalis non servata forma a decreto Ne temere statuta.*

II. *An in Art. XI, § 2 eiusdem decreti sub nomine a catholicorum comprehendantur etiam schismatici et haeretici rituum orientalium.*

III. *Num exceptio, per Const. Provida in Germania inducta, censenda sit uti mere localis, aut etiam personalis.*

IV. *An Ordinarii et parochi nedum explicitè sed etiam implicitè "invitati ac rogati," dummodo tamen "neque vi*

neque metu gravi constricti requirant excipiantque contrahentium consensum," *valide matrimonii assistere possint.*

V. *An ad licitam matrimonii celebrationem habenda sit ratio dumtaxat menstruae commorationis, aut etiam quasi-domicilii.*

VI. *Utrum sponsalia, praeterquam coram Ordinario aut parocho, celebrari valeant etiam coram ab alterutro delegato.*

VII. *Utrum sponsalia celebrari possint dumtaxat coram Ordinario vel parocho domicilii aut menstruae commorationis, an etiam coram quolibet Ordinario aut parocho.*

Emi Patres, omnibus sedulo perpensis, respondendum mandarunt:

Ad I. *Negative.*

Ad II. *Affirmative.*

Ad III. *Exceptionem valere tantummodo pro natis in Germania ibidem matrimonium contrahentibus, facto verbo cum SSmo.*

Ad IV. *Affirmative.*

Ad V. *Affirmative ad primam partem, negative ad secundam.*

Ad VI. *Negative.*

Ad VII. *Posse celebrari coram quolibet Ordinario aut parocho, dummodo intra limites territorii eiusdem Ordinarii vel parochi.*

Die autem 30 dicti mensis Martii SSmus Dnus Noster, audita relatione infrascripti Secretarii S. C. Concilii, supra relatas Emorum Patrum resolutiones ratas habuit et approbavit, quibuslibet in contrarium minime obstantibus.

✠ VINCENTIUS Card. Ep. Praenest., *Praefectus.*

B. PAMPILI, *Secretarius.*



# Studies and Conferences.

## OUR ANALECTA.

The Roman documents for the month are:

1. S. CONGREGATION OF INDULGENCES. 1. Announces the privilege whereby the sacramental confession which is requisite for the gaining of a Plenary Indulgence, when the Indulgence can be gained several times on the same day, may be made on any of the three days that immediately precede the Feast itself: if, however, the Indulgence may be gained only once on the Feast, the sacramental confession may be made on either of the two immediately preceding days; likewise the Communion prescribed for the gaining of the Indulgence may be received on the day before that to which the Indulgence is attached. For the rest, the general regulations attaching to each concession are to be observed.

2. All receptions, made on or before 4 February of this year, into the Confraternity of Our Lady of Mt. Carmel that may have been invalid for any cause, are now declared to be valid.

3. The Plenary Indulgence that was attached to Blessed Louis Maria Grignon de Montfort's form of consecration to Our Lady, Mother of God, is withdrawn.

4. States the purpose and statutes of the "Associatio sacerdotalis reparationis," and enumerates the indulgences that may be gained by the members of the same.

S. CONGREGATION OF RITES approves for certain churches a proper Office and Mass of St. Melania Junior, Widow, as a feast of double minor rite. (In the Conference department of this number, pp. 77-80, we give three elegant Latin hymns composed by Fr. Francis X. Reuss, C. SS. R., in honor of the Saint.)

S. CONGREGATION OF THE COUNCIL answers several doubts that have arisen from the decree *Ne temere* on Engagements and Marriages. (A Commentary on these questions will be found at pp. 24-38 of this issue of the REVIEW.)

**APOSTOLIC LETTER OF PIUS X IN COMMENDATION OF THE  
SOCIETY FOR THE PRESERVATION OF THE FAITH  
AMONG INDIAN CHILDREN.**

The following is the text of an autograph letter of the Holy Father to Cardinal Gibbons, President of the Bureau of Catholic Indian Missions, commending the Society for the Preservation of the Faith among the Indians to the hierarchy, clergy, and laity of the Church in the United States, and exhorting all to coöperate in the great work which the Society was formed to promote:

*To Our Beloved Son James Gibbons, Cardinal of the Holy Roman Church, Titular of Saint Mary's beyond the Tiber, Archbishop of Baltimore, and to all Our other Venerable Brethren, Archbishops and Bishops: this Apostolic Letter concerning the holy undertaking of safeguarding the Faith among the Indians of the United States of North America.*

**Pius X Pope.**

*Dearly Beloved Son and Venerable Brethren, Health and Apostolic Benediction:*

Among the chief glories of the Catholics of America must be enumerated their achievements in spreading the Catholic Faith among the people of their own nation, and the example they have set the rest of the Catholic world in promoting by their energy and generosity the cause of religion and the welfare of souls.

The knowledge of this inspires us with consoling assurance at this particular time when in our solicitude to protect as effectively as possible and in the most practical manner the interests of Catholicity among the American Indians, we have come to realize the necessity of arousing our Catholic people in America to activity and of stimulating their zeal in behalf of these their brethren in the Faith.

We realize the many and grave difficulties incidental to the noble work of providing for the education of Indian children in Catholic schools, and we are aware how active in the prosecution of this work has been the Society for the Preservation of the Faith among Indian Children, established by you;—a society which spares no effort to protect the Faith of the Indians against

every peril and to propagate the Faith among the Indians in every way.

This Society is adapted to the end for which it has been instituted, as it endeavors to arouse the people to the importance of taking an active interest in the souls of the Indians; as it, likewise, collects a fee from each of its members, and thus, besides combining their efforts, it unites their resources, and so, by defraying the expenses necessitated by the Catholic Indian Schools, makes it possible to keep up these institutions.

In consideration of what, with due encouragement, this Society can accomplish for the development of citizenship, for civilization and particularly for Religion, in which the Indians, deprived of Catholic schools, will, without doubt, suffer injury, to say nothing of the loss of souls, We are convinced that it is incumbent upon us as a duty of our Apostolic Office to commend this Society to the Bishops, to the Clergy and to the faithful of the United States of America, to the end that it be established in every parish.

Of one thing we feel assured, namely, that the Indians will not be deprived of the blessings of salvation nor yet of the advantages of Christian education, if the other faithful children of the Church in America, regarding them as their brethren—all Christians being members of the one family of Christ—and manifesting their devotion to them, make it a point, one and all, to enroll their names and contribute their fees as members of this Society.

As a pledge of heavenly graces and a token of our benign interest, with all affection in our Lord, we impart to you, the Bishops and the faithful, and to your work, the Apostolic Benediction.

Given at Rome at St. Peter's, the third day of April, 1908, the fifth year of Our Pontificate.

PIUS X, POPE.

---

### **CHANGE OF TEACHING IN OUR SEMINARIES.**

Editor, THE ECCLESIASTICAL REVIEW.

THE ECCLESIASTICAL REVIEW — much to its credit — often reminds its readers of the importance of Seminary training. Suggestions to this end are frequently offered in its pages by writers

both at home and abroad. Our Seminary Faculties will eventually have at their disposal ample material from which they may draw in organizing courses and selecting text-books. Such procedure implies no disparagement of the plans proposed by the Second and the Third Council of Baltimore for the government of seminaries in the United States; on the contrary, it is encouraging to see how the solicitude of the framers of those plans is continued.

The education of the clergy is, of course, not to be promoted by public opinion. There is no intention of creating such an opinion, with a view to appeal thereto. In obedience to the wish of Holy Church, however, which is for the best possible training for the ministry, writers do well to present their views looking toward further progress in the teaching and discipline of Seminaries in this country. The recent enactments and the plan of studies for Italian Seminaries sent out by the Holy Father himself lend much weight in this connexion.

Changes are certainly not to be such as would break the link of traditional subject-matter, nor even of customary methods followed in Seminaries. Still, they should be such as may insure, if possible, better results in the efficiency of the clergy in furthering the Kingdom of Christ in due time and place.

What assurance in this direction is afforded by the solicitude for the purity and soundness of teaching in Seminaries shown by Pius X in his opportune Encyclical on Modernism! How definite his purpose, how determined his action, in his reform of Seminaries in Italy!

He will have the care of Seminaries in the hands of the bishops. Because they are the nurseries of priestly life, he wishes Seminaries to be under the entire charge of Shepherds, "*quos posuit Spiritus Sanctus regere Ecclesiam Dei.*"

Those who are actually engaged in the work of training young levites in the Seminary—a most noble occupation—and those who closely watch the result of it in the ministry, can greatly coöperate toward a richer fruitfulness by their suggestions if based on the mind and laws of the Church.

Hence the interest of the REVIEW and the zeal of the writers with respect to teaching in the Seminaries are certainly worthy of praise and consideration.

Strangely enough, the disciplinary and ascetical parts of Semi-

nary training in this country are hardly ever discussed. The topic is ordinarily the intellectual method and matter. Probably it is because our Seminaries generally are in charge of religious bodies that writers rarely touch on these sacred subjects. Then too, presumably, because these features of training are less subject to change and are commonly not neglected, few venture to call them in question. Nevertheless occasionally a voice is heard proposing some change even in this direction. A priest's practice of meditation and the habits of discipline in the ministry are due to his Seminary training. His sermons, his management of the care of souls, are as much influenced by asceticism as by study. Though not a religious, his life must nevertheless be religiously ordered.

The history of Seminary pedagogy is very ancient. Treatises on how clerics should be practically trained are found in the early Church. Before St. Augustine wrote his *De Doctrina Christiana*, councils and bishops had made rules for the preparation of candidates for the ministry. Some of these rules remain to this day. Rhabanus Maurus, who sometimes quotes verbatim from St. Augustine's treatise just mentioned, compiled his *De Institutione Clericorum* in 817. It continued to be the basis of clerical education in Europe until the Council of Trent framed its well-known decree on Seminaries. In accordance with that decree St. Charles Borromeo, in 1580, designed his plan for the management of Seminaries. In our own day that same decree is adapted to present conditions by Pius X, who has ordered new regulations modifying its reading so as to suit clerical training in Italy. His action serves as a model for bishops the world over.

Some writers on the reform of asceticism and studies in Seminaries seem to think these features of clerical training are indifferent, fluctuating quantities, while they are in truth the results of constant thought and experiment. The internal and external growth of the Church are like a water-mark showing their rise and fall—a standard of how the Church's laws are observed or neglected in Seminaries; for the Seminary is, after all, an organ of the Church. We might find an illustration of this in the life of the Master Himself. The function of that organ is vital; it furnishes the laborer in the vineyard with what he needs to do his work. Its complexion may differ in different countries, but its purpose and operation are the same. While it adapts itself to

time and place, it cannot commute its function so as to work a substantial change in the ministry. Any reform, therefore, which would result in a change of character in clerical education is foredoomed.

The same history that proves the continuity of Seminary training disproves its stagnation. It should be up to date. Here might aptly be quoted what Pope Leo XIII once remarked on Catholic enterprise in natural sciences: "*Oportet praeire.*" Theory, however, is not so much here needed as practice; the lines of experiential knowledge treasured up from the long history of Seminary management ought to lead to practical results furthering the progress of the Church in our country.

There is a point made in an article, in the April number of the REVIEW, entitled "Change in Seminary Teaching," which it would be well to note in connexion with what has been said above. The article does not embrace the entire subject of Seminary teaching: it only suggests how some of the course might be arranged; how, besides knowledge, the change would produce a permanent love of study, which "is of extreme importance in a priest, whether we consider his personal security or his ministerial efficiency."

The point may be given in the writer's own words: "We wish to bring the student to vital knowledge of Scripture and Tradition, not merely to hear them, but to taste of them, and to drink of them, and to such a degree that, having experienced how good they are, he shall not turn away from them to the bitter waters of Mara" (p. 387). In other words: "The student should read and handle and understand the masterpieces of which his textbook speaks."

Certainly, that should be done. It would make the student self-reliant. To get knowledge at first-hand is peculiarly attractive. Since Scripture and Tradition are the channels of faith and morals and of ritual and ecclesiastical discipline, the student will be apt to appreciate his studies more highly, if he familiarizes himself with their original sources. It will stimulate his appetite for knowledge. A taste for study will be effected that will probably endure.

The suggestion is not new. It has been tried. Even now there are Seminaries in which hours are set apart for the study of "sources" under the guidance of the teachers, whilst at Universities entire courses are arranged for the study of specialties and

in preparation for academic degrees. But the question is, how can a Seminary offer such an advantage to its pupils without impairing the main course of its training? Or should the curriculum provide for a more extensive treatment of some special subject to the exclusion of other less relevant branches?

It must not be forgotten that the rudiments and elements of Theology—principles and deductions, dogmas and laws—must, in all the various branches of sacred science, be taught by such methods and with such completeness as to enable the candidate for Holy Orders to undertake the care of souls immediately on leaving the Seminary; he must have practical knowledge of liturgy and of such forms of business as are required for the management of parish and school. How much—or rather, how little—time this will leave for any profitable delving into the original sources of sacred science any one who has taught in our Seminaries will know. In the early Church the matter was comparatively easy. The Scriptures and the Canons were the texts for the cleric. Nowadays, however, the sciences have developed from these vast materials, which would baffle the tyro of theology, even if he were able to read the ancient languages with facility.

The difficulty is how to ensure the amount of information necessary for the efficient exercise of the sacred ministry. What must be avoided is a merely mechanical training. The clergy cannot afford to be manipulators; they must be knowers and doers. The seminarian is not supposed to construe sacred science itself from its sources; but the professors are to convey it; by study, by reason, and not simply by memory, should he acquire what at least is necessary and helpful for the ministry. This does not imply a lowering of the standard; the professor must direct his labor in a manner that students who are able will also acquaint themselves with the Scriptures and the Fathers, beyond what is adduced in proof or explanation of the respective questions in theology. The task of the professor it is to create, as far as he can, a taste for study after the completion of the Seminary course. In many cases he must leave actual study to future emergency.

The Bible, of course, should be read, not simply the Introduction. Hermeneutics must be treated. Patrology, too, should consist in reading some entire treatises of the Fathers. And it would appear that the *Summa* of St. Thomas, since it is the classic of scholastic theology, could be made clear enough to a student of the twen-

tieth century for him to learn how the great minds of the Middle Ages concentrated the doctrines of the Fathers and Councils by a method which, besides the knowledge imparted, would give him such a frame of mind as modern errors could hardly unsettle. All this comes within the scope of ordinary clerical training, and is, or should be, taught in our Seminaries.

The suggestion, however, bears mainly on the department of Apologetics. These "should employ the energy now expended in establishing theses from fragmentary data upon preparing and arranging and lessoning from the more copious data in which these theses establish themselves" (p. 387). This makes the point of change still more specific. "At any rate," the writer goes on, "the process would involve the coördinating of the matter now distributed among the departments of Dogma (general and special), Scripture, Church History, and Christian Archeology." Here is offered a view of the function of that branch which grew on the tree of Sacred Knowledge after Melchior Canus's treatise on *De Locis Theologicis*. Not that there was no defence in Theology before, no rational account of faith, for St. Thomas had written his *Contra Gentiles*, and, long before, St. Augustine had written the *Civitas Dei*; but that, now, owing to change of front, Catholic Theology is compelled to array its forces against agnosticism, historical criticism, and the ever-increasing numbers of the Protestant sects.

There is much talk about change in Seminary teaching with respect to Apologetics. The cry is: "Give us defenders of the faith! The old method did good service; but at present we need reasoning that is compatible with the modern temper!"

Happily for us the Encyclical on Modernism clears the way for action. It is needless to quote here those concluding parts that refer to teaching in the Seminaries. Some years ago there was a rush for modern methods in Apologetics. While the old moulds were eagerly broken in obedience to the demand for new ones, some minds lost sight of truths and principles, the want of which was the precise cause of defection and ill-will against scholastic philosophy and theology. The Encyclical "*Pascendi gregis*" has put a stop to inconsiderate changes and arrested the tendency toward excessive connivance with the methods of modern agnosticism.

The Encyclical, however, by no means forbids the natural development, the progress of Theology. It must advance; and it is



in Apologetics that advance begins. Opposition is noticed there first. The fight is not only against the world, the flesh, and the devil, but against the powers and principalities of intellectual life. If a change of front is necessary, it must be made in Apologetics. There caution is essential. There the edge of the syllogism is of no avail, since everybody avoids it; and yet how can any science—the Sacred Science above all—do without it? The writer of the article alluded to warns us not to forget “that an unusual power of dramatization is necessary in the preacher who makes the *Summa* his handbook.” Quite true. Yet any one who has taught in the Seminary will concede that it is necessary to confirm the candidate for Holy Orders in the faith, and thus enable him to commit it to others, by teaching him and making him study the elements, principles, conclusions, and deductive procedure of Sacred Science.

The ordinary time allotted for training in the Seminary will not produce specialists. We need the University for that. If there is a change to be made in teaching Apologetics in our Seminaries, let it follow the ruling of the Encyclical mentioned: “It is certainly necessary to attach greater importance to positive theology, but without the least detriment to scholastic theology.” What was ordered by Leo XIII with respect to the study of natural sciences in their relation to theology is emphatically reaffirmed by Pius X. A change can relate only to method and special subjects, not to the displacement of fundamentals.

*Jefferson City, Missouri.*

JOS. SELINGER, D.D.

---

### HYMNI TRES IN HONOREM S. MELANIAE JUNIORIS.<sup>1</sup>

#### I.

Civi plaude tuae, Roma, Melaniae,<sup>2</sup>  
 haeres quae veterum clara Quiritium,  
 abjectis opibus, vivere maluit  
 Christi pauperis assecla.

<sup>1</sup> Hi sponte mihi subierunt hymni, perlecto vix amplo et splendido volumine, quod nuper Emus Cardinalis M. Rampolla del Tindaro de vita gestisque S. Melaniae junioris, patriciae Romanae, typis Vaticanis impressum, in lucem edidit; in quo lector haeret, quid miretur magis: an immensam auctoris doctrinam et eruditionem, an intimos pietatis sensus, an denique jucundissimam dictionis elegantiam.

<sup>2</sup> In voce *Melania*, latina lexica secundam syllabam corripiunt: quod si admittatur, nomen illud excludi ab his versibus debet. Ne omissio haec

“ En (sic Publicolae filia cogitat)  
 en Jesus eguit: natus in algido  
 humentique specu; nudaque victima,  
 morti traditus horridae.”

Haec volvens, tunicas femina nobilis  
 scindit purpureas; detrahit aurea  
 collo, brachiolis, fronte monilia,  
 gemmis fulgida regiis.

Aedes marmoreas, cum viridario  
 pleno deliciis, deserit urbicas;  
 totoque orbe jubet, nescia finium,  
 divendi sua praedia.

Templis donat opes; donat egentium  
 densis agminibus: rege beatior,  
 quum tandem oculis, ante tumentibus,  
 Nummos excutit ultimos.

Une et trine Deus, nostra fugacibus  
 corda avelle bonis; facque, Melaniae  
 adjutos meritis, nos premat unica  
 rerum cura perennium.

## II.

Decreverat Melania,  
 Agnetis instar, nuptias  
 nescire, et usque virginum  
 velo nitere candido.

At durior negat pater  
 audire vota filiae,  
 quam Piniano dexterâ  
 tradit prehensâ conjugem.

Aegre ferenti flameum <sup>a</sup>  
 sic Pinianus: “ Editio  
 haerede primo, foedera  
 fraterna mox inibimus.”

accidat, syllabam ego longam facio; neque, ut arbitror omnino temere:  
 nam graeca vox *Μελαινα* (*Nigra*) secundam syllabam, in qua diphthongus  
 est, necessario producit.

<sup>a</sup> Erat flameum velum crocei aureive coloris, novae nuptae impositum.

Fidemque servat integram  
promissor; etsi, mysticâ  
lustratus undâ, subvolat  
haeres ad astra parvulus.

Fratrem sororis sanctitas  
ad gesta sancta provocat;  
praeit magistra, consequi  
alumnus ardet fervidam.

Justum videre crederes  
Joseph, studentem pressius  
intaminatae Virginis  
vestigiiis insistere.

Qui trinus audis, o Deus,  
unusque, te Melaniae  
laudent Satorem deflua  
aevum per omne saecula.

## III.

Sacrum, quod almi dextra Paracliti  
scripsit, Volumen casta Melania,  
dum sol nitet, dum nox nigrescit,  
continuis meditatur horis.

Legentis imum pectus ut aestuat!  
Ardere Jesum discit in aureo,  
quem volvit indefessa, Libro;  
discit item deamare fratres.

Quotquot Redemptor rura vel oppida  
obivit olim, filia consulum  
devota visit; visit ustae  
Thebaidis loca sanctiora.

Illic quiescit, Rex ubi siderum,  
humi volutus, sanguinis uberem  
sudavit imbrem: laeta moestum  
nidificare penes Magistrum.

Ibi, petrosi verticis incola,  
gemit columbae murmure flebili;<sup>4</sup>  
mens donec, alis explicatis,  
evolat ad Solymam beatam.

O pulchra, coràm visa Melaniae,  
Trias creatrix, gaudia caelitum!  
quando, fugatâ nocte saeculi,  
Sol radians, oriere nobis?

P. FRANC. XAV. REUSS, C. SS. Red.

---

**"SUB ANNULO PISCATORIS."**

*Qu.* What is the force of the red stamp which is usually found at the bottom of parchments containing, in a rather primitive style of script, the concessions of the "*Portiuncula* ad septennium." I don't see anything artistic in that sort of seal, which is unlike that used on other documents issued by the Sovereign Pontiff. These usually have the papal coat-of-arms, or the tiara and keys, artistically engraved. Is there any sentiment implied in using the old seal of the Fisherman?

*Resp.* The stamp referred to is marked by the rude image of St. Peter casting his net, around which, in the upper part of the sphere, is the name of the reigning pontiff ("Pius . X . Pont. Max."). It serves in place of the seal attached to papal briefs, and signed "*Datum sub annulo piscatoris*," since the thirteenth century. It originated, as far as dates can assure us, under Clement IV. The seal is usually broken by a solemn act of ceremonial at the death of the pope, and another, containing the name of the newly-elected pontiff, is made in its exact likeness. Formerly it was invariably impressed in red sealing-wax, opposite the signature at the bottom of the brief; and, to prevent the seal getting broken in the transmission by messenger, it was covered with a transparent piece of parchment. Since 1843, when a less guarded method of handling through postal transmission took the place of

<sup>4</sup> *Columba mea in foraminibus petrae, . . . sonet vox tua in auribus meis.* (*Cant. Cant.*, II, 14).

confidential agents carrying such documents, the old seal was entirely discarded and a red stamp, such as is seen on these parchments at present, took the place of the wax seal, since the latter might easily be detached in the course of a long journey by mail.

---

#### WHY THEY NEED A BAPTISMAL CERTIFICATE.

*Qu.* What grounds are there for clause No. 19 in the summary "What the People should know" in reference to the new matrimonial legislation, as commented on by Fr. McNicholas in the REVIEW? I refer to the words, "when contracting parties are to be married in a church where they were not baptized, they should before marriage secure their baptismal certificates." I cannot find any such expression in the *Ne temere*, and ask for information, not at all to be captious. M.

*Resp.* The terms of the Decree setting forth the new matrimonial regulations do not require the actual presentation of the baptismal certificate by persons who come to be married, even in a parish other than the one in which they were baptized. But in view of the obligations which the priest who acts as *testis auctorizabilis* to the marriage assumes, and which are in a manner transferred also to future pastors, who must rely upon the accuracy of the first record of the wedding in the baptismal register of the original parish of the contracting parties, the insistence upon written evidence of the baptismal domicile is of such importance as to urge its being done, *whenever it is possible*, from the very beginning of the new method of registration.

In the first place the baptismal certificate will furnish the address to which the officiating priest of the marriage ceremony must forward, directly or through the *curia*, the notice for insertion in the baptismal register of the contracting parties' natal parish or parishes. Aside from the danger of being misled by parties who do not realize the complications that may arise from misstatements on their part regarding the place of their birth, it is easy, especially with our immigrant population, to misunderstand the names and

dates given, and thereby cause errors and omissions in the required information to which the keeper of the baptismal records is entitled, and to which inquirers of future generations can turn as one of the reliable sources of information regarding the *status liber* of contracting parties, whether in their first or subsequent marriage. The record, if verifiable, will furthermore have a legal force affecting legitimacy, inheritances, and other civil consequences arising from documentary evidence of births and marriages.

This secondary feature of accurate registration in the baptismal and matrimonial books is evidently an integral element in the purpose of the ecclesiastical legislators, inasmuch as it is the best, and in some cases the only trustworthy, means of verifying the freedom or *status liber* of applicants, who may not be known personally to the pastor or priests of the parish. To make the baptismal records serve as evidence in such cases it is necessary that the entries be made upon accurate data and in every case where it is possible. In this way pastors and people of the next generation will be saved an immeasurable amount of embarrassment, since the marriage record can be traced and verified in the parish or parishes of the couples' origin.

No doubt the legislators foresaw that at present it is impossible in many places to exact the desired evidence, and hence they did not express in formal terms what the purpose of the law seems to imply if it is to have its full effect. Dr. Cronin<sup>1</sup> refers to this matter in the following words: "The end of the law remains always the same, viz. to prevent secret or clandestine marriages, to ensure the publicity of the contract. The substance of the law therefore remains unchanged; the contract must be made before the local parish priest and two witnesses, and thus the essential publicity, or, in other words, the capability of proof on the testimony of trustworthy witnesses, was secured. But as the witnesses are not always personally available, and, at any rate, cannot live forever, it was desirable to have a permanent record of the marriage, in

<sup>1</sup> *The New Matrimonial Legislation*, p. 248.

order that its publicity might be still further ensured in practice. Hence the obligation of keeping a register of marriages was imposed by Trent; but as it was something over and above what was absolutely necessary for the *essential* publicity of the marriage, this was not made a condition of validity, but was imposed as an obligation in conscience. But nowadays, on account of the fluctuations of the population, mentioned above, this provision hardly suffices to secure that practical publicity of marriage which is so desirable and necessary. *It would not be very difficult to conceal effectually a marriage that has been celebrated in a remote district where the contracting parties were unknown, if the marriage were registered only in the parish where it took place. . . .* The advantage of having a record of marriage in the baptismal register is obvious, for *in future it will be sufficient to call for the baptismal certificate in order to have proof of the marriage or the status liber of anyone.*"

The Abbé Boudinhon, whom Dr. Cronin cites, says on the same point: "It is prescribed that henceforth the marriage must be reported to the pastor of the parish where each of the contracting parties was baptized, in order that a record of it may be added to the baptismal register. The reason for this measure is evident: the object is to *prevent divorced persons and others from fraudulently contracting a second marriage.*" All this makes it plain that the mere verbal statement of the contracting parties as to their baptismal origin is not a sufficient guarantee against double marriages for which a witnessing pastor might eventually be made responsible before the public.

If this process entails a certain amount of trouble to which our clergy have not been accustomed, it must be remembered that the system of registration observed by the civil authorities, and which is in many localities imposed upon the clergy as official witnesses, is by no means less exacting. Thus in Australia, the clergy receive regularly from the Registrar-General's Department (Victoria) a book of *Instructions for the Guidance of Clergymen relative to the Celebration and*

By Authority: ROBT. S. BRAIN, Government Printer, Melbourne

**CERTIFICATE OF MARRIAGE.**

**Signature**

**Signature**

Dated this            day of            18

**Witnesses—**

Digitized by Google



**DISSOLVING FORMAL BETROTHALS.**

*Qu.* Since betrothals in order to receive recognition in ecclesiastical courts must be made in writing before witnesses, I presume that their dissolution requires an equally formal act on the part of the contracting parties. What sort of cause would suffice to break a formal betrothal? Is it not to be regarded simply as a serious promise, since it does not carry with it any impediment that might prevent the validity of an actual marriage contracted in spite of it, unless it be an action for breach of promise?

*Resp.* A formal betrothal is a contract that binds the parties concerned in it as a matter of justice. In respect of relatives in the first degree of consanguinity the betrothal begets moreover a diriment impediment, so as to render a subsequent marriage with such parties invalid (*publica honestas*).

Reserving this twofold obligation, a betrothal is formally annulled by the mutual consent of the two parties engaged, and this consent is sufficiently authenticated by the surrender or destruction of the written instrument indicating its existence. Should it happen that the written engagement contract cannot be found, it is advisable, though not obligatory, to have a written revocation. The other causes affecting an annulment of the written contract are enumerated by Dr. Meehan (article "Betrothal" in *The Catholic Encyclopedia*) as follows:

By a diriment impediment, which subsequently arises between said parties. In this case the innocent party is released from his or her obligation, but not the one through whose fault the impediment arose. The latter may be held to the contract, if the impediment be such that the Church can dispense from it.

By a valid marriage entered into with a third person.

By protracted delay on the part of either of the contracting parties in fulfilling the agreement to marry, in which case the innocent party is released from obligation.

By one of the contracting parties choosing a higher state of perfection, as for example by solemn profession in a religious order, by the reception of major orders, etc.

By any notable change in body or soul or worldly state of one of the parties—any grave circumstance which, if it had happened or been known before the betrothal, would have prevented it.

To these may be added the impossibility of contracting matrimony, and a dispensation granted by the Pope for just causes.

Breach of promise is not an impediment in the canonical sense, though the ecclesiastical tribunals have to judge of it. To quote again:

In case of refusal to complete the contract by marriage, an action before the diocesan court is permissible. Bishops, however, are counseled not ordinarily to enforce marriage in such cases, as generally it would prove unhappy. In English-speaking countries these matters are, as a rule, taken into the civil courts, where the only remedy is a breach-of-promise suit, the penalty being a fine. In the United States, before the civil law, betrothal has only the moral force of a mutual promise. Betrothal in England was once a legal bar to matrimony with another; at present the only legal remedy for the violation of the betrothal is an action for breach of promise.

---

#### **TRANSFER OF DIOCESAN SEMINARY TO RELIGIOUS SOCIETY.**

*Qu.* Is a bishop at liberty to transfer the management of his diocesan seminary at will to a Religious Order, if it has been in the hands of the secular clergy from its beginning? The question may be a merely speculative one, but it has been mooted recently, and probably you could shed light on the subject.

*Resp.* According to the provisions of the Council of Trent (XXIII, 18), and the canonists' interpretations, the bishop is prevented from transferring the direction of a diocesan theological seminary to any Religious Order or Society without consulting the Holy See. The text of the law may be found in any manual of Canon Law.

**WARNING.**

Priests throughout the country are warned to beware of a Mr. F. L. Gaffey, hailing from St. Mary's, Pa., who requests a letter of permission to solicit advertisements for a Church Guide and Directory, promising 25% of the net proceeds to the church and agreeing to have printed 500 or more copies of a booklet with a page of appropriate reading-matter opposite each page of advertisements. The scheme is good, but it is in bad hands, as Gaffey collects all the money he can, gives the rest of the contracts to the printer to collect for his pay, and goes away and forgets to return. He has been at work in many dioceses, among others being Cincinnati, Covington, Indianapolis, Fort Wayne, and Buffalo.

# Ecclesiastical Library Table.

## RECENT BIBLE STUDY.

After the sacred person of our Lord, no one interests the New Testament student as much as St. Paul. There are writers who do not hesitate to make the great Apostle the founder of Christianity; others see in him the energetic opponent of St. Peter and his Church policy; but even a superficial reading of the Pauline writings plainly shows that Jesus Christ and the Gospel are the two main sources from which the Apostle derived his inspiration. With Jesus Christ he almost identifies himself, declaring himself absorbed by the interests of his Master. "And I live, now not I; but Christ liveth in me" (Gal. 2:20); "for to me, to live is Christ" (Phil. 1:21).

He serves Jesus Christ by announcing the Gospel, by "the ministry of the word which I received from the Lord Jesus, to testify the gospel of the grace of God" (Act. 20:24); for this mission he considered himself called from his mother's womb (Gal. 1:15; Rom. 1:1). The following questions connected with the person, the work, and the teaching of the Apostle will prove to be of general interest.

**I. Chronology.** The data on which the Pauline chronology rests are not many, nor are they very certain. The Apostle calls himself *νεανίας* at the time of St. Stephen's martyrdom, and *πρεσβύτερος* some six or seven years before his own death. But these terms are too elastic to lead to definite results. Paul and Barnabas were sent to Jerusalem during the great famine, about the time of the death of Herod Agrippa; Sergius Paulus was proconsul at Cyprus during St. Paul's first missionary journey; Gallion was proconsul at Athens during the second; during the Apostle's imprisonment at Cesarea, he had an interview with King Agrippa, and he witnessed the arrival of the procurator Festus to replace Felix. But in spite of these points of contact between the life of the Apostle and the events of secular history, no agreement has been reached as to the time of the principal events in St. Paul's career. Men like Blass, O. Holtzmann, and Harnack, place his conversion in 30 A. D.,

his death in 64 A. D., while Fr. Prat<sup>1</sup> upholds the more common opinion as to the Pauline Chronology: Conversion, about 34 A. D.; escape from Damascus, 37; sojourn in Tarsus, 37-42; visit to Jerusalem, 43-44; first missionary journey, 45-49; Council at Jerusalem, 50; second journey, 50-53; third journey, 53-57; imprisonment at Cesarea, 57-59; voyage to Rome, 59-60; Roman captivity, 60-62; last journey, 62-66; death, 66 or 67.

**II. Paul before His Conversion.** C. Toussaint divides this period of the life of Paul into four sections:<sup>2</sup> his birth, his education at Tarsus and in Jerusalem, his persecution of the Church, and his character. According to the Apostle himself, he was "a Jew of Tarsus in Cilicia, a citizen of no mean city" (Act. 21: 39); if we combine with this the words of St. Jerome,<sup>3</sup> it seems to follow that Paul's parents were natives of Giscala, in Galilee, so that the thirteenth apostle too sprang from the northern part of Palestine. Although Tarsus was renowned for the beauty of its scenery and the learning of its schools, Paul does not appear to have been impressed by either the one or the other. Nearly all of his metaphors are based not on the phenomena of nature, but on the characteristics of human life;<sup>4</sup> his three quotations from Greek authors (Act. 17: 28; I Cor. 15: 33; Tit. 1: 12) may be found in Aratus, Menander, and Epimenides indeed, but they appear to have been cited as proverbs rather than as literary reminiscences. Far from being influenced by the literature or the philosophy of Greece, Paul prides himself on being "an Hebrew of the Hebrews," (Phil. 3: 5), "a Pharisee, the son of Pharisees" (Act. 23: 6). His relation to the Old Testament Scriptures is probably best expressed by his quotations from them. Of the eighty-four citations, thirty-four are taken literally from the Septuagint; thirty-six differ but slightly and ten differ notably from the Septuagint text; two are from the Hebrew, but show that the present Septuagint text was present to the mind of the writer;

<sup>1</sup> *La Théologie de Saint Paul*. Paris, 1908: Beauchesne et Cie.

<sup>2</sup> *Dictionnaire de la Bible*, fasc. XXX. Paris. 1908: Letouzey et Ané.

<sup>3</sup> *De Vir. illustr.*, 5.

<sup>4</sup> Howson, *The Metaphors of St. Paul*. London, 1883.

finally two others are either an independent translation or they are taken from an unknown version. To complete the picture of Paul's relation to the Scriptures, it must be kept in mind that his language resembles that of Bossuet or St. Bernard, being a continuous tissue, as it were, of tacit or conscious reminiscences of the Bible. With all this, his language cannot be called bookish; if the Septuagint idiom forms the basis of his expressions, he is not afraid of adding words and phrases called "Cilicisms" by St. Jerome, but found also in the inscriptions and papyri recovered during the course of the last twenty years.<sup>5</sup>

In the case of Paul it is preëminently true that the style is the man. As his weak body was bent under the burden of his ministry, so do the words and the forms of his language break, as it were, under the weight of his thought. As his infirm body is animated by a soul of fire, so does the Apostle's vigorous, exuberant, and beautiful thought sustain his style.<sup>6</sup> It cannot be denied that his style was influenced by his education in the school of Gamaliel. The question of the schools of Hillel, Schammai, and the two Gamaliels has been fully discussed by Schürer in his *History of the Jewish People*.<sup>7</sup> The reader of the Pauline Epistles has to keep in mind the writer's Jewish education, in order to appreciate, at their real value, the methods of arguing which often follow one or the other of the thirteen Rabbinic kinds of proof.<sup>8</sup> Besides, the Apostle's composite quotations and his accumulation of texts may be explained from his training in the Jewish schools.

<sup>5</sup> Deissman, *Bibelstudien*; Marburg, 1895; *Neue Bibelstudien*, 1897; Nägeli, *Der Wortschatz des Apostels Paulus*. Göttingen, 1905; Kennedy, *Sources of the N. T. Greek or the Influence of the Septuagint on the Vocabulary of the New Testament*. Edinburgh, 1895; Vollmer, *Die neuestam. Citate bei Paulus*. Freiburg, 1895; Grafe, *Das Verhältniss der paulin. Schriften zur Sap. Salom.*, Theolog. Abhandlungen, Freiburg, 1892, pp. 251 ff.

<sup>6</sup> Cf. Sabatier, *L'apôtre Paul*. Paris, 1896, pp. 150 f.

<sup>7</sup> *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi*, II, pp. 359 ff., third edit.

<sup>8</sup> Cf. Prat. l. c., p. 30-31; Weber, *Jüdische Theologie*, Leipzig, 1897, IX.; *Der Schriftbeweis*, pp. 109 ff.

**III. Conversion.** The conversion of Paul is one of the most remarkable facts in the history of the early Church. Much has been written about the reality of the phenomenon, about its nature, and its consequences. Since it is the most palpable proof for the Divinity of Christianity after the Resurrection of Jesus Christ, it cannot astonish us that unbelieving critics have tried to impugn the historicity of the event in all possible ways. They contend that the three accounts of the Apostle's conversion (Act. 9: 1-19; 22: 5-16; 26: 12-20) are irreconcilable. Sabatier, among others, has shown their consistency,<sup>9</sup> but Zeller confesses frankly that the denial of the phenomenon by the critics is based on a philosophical view of things, the discussion of which does not fall within the range of historical research.<sup>10</sup> Most of the rationalists simply deny the vision of Christ on the road to Damascus without explaining the miracle in the moral order resulting from their denial of the miracle in the physical order. Holsten and Renan have attempted an explanation, but according to Sabatier they have succeeded only in transferring the miracle from the physical into the metaphysical order.<sup>11</sup> As to the effects of Paul's miraculous conversion, M. Toussaint reduces them to the fundamental laws of his spiritual life, of his external activity, and of his theological thought.

**IV. Apostleship.** Here we must distinguish the first beginnings of St. Paul's apostleship from his three missionary journeys. The localities which witnessed the beginnings of the apostleship were Damascus, Arabia, Damascus again, Jerusalem, Tarsus, Antioch, and Jerusalem again. It may be of interest to ask here, what the Apostle understands by "his gospel"; does he refer to his entire catechetical instruction, or does he limit the meaning of the expression to those special points in which his message differed from the preaching of the other Apostles? In the latter supposition, "his gospel" would refer mainly to the doctrine as to the equality of all men in the plan of Redemption, the admission of the Gentiles in the

<sup>9</sup> *L'apôtre Paul*, 1896, p. 42.

<sup>10</sup> *Apostelgeschichte*, p. 197.

<sup>11</sup> *L. c.*, pp. 51 f.

Church on the same footing with the Jews, the abolition of the Mosaic Law and the consequent freedom from the Law, the justification of men independently of the works of the Law, the incorporation of the faithful into Christ by means of baptism, the various properties of the mystical body of Christ. These truths the Apostle claims to have received directly from Jesus Christ (Gal. 1: 11-12). The institution of the Holy Eucharist, the indissolubility of marriage, and the condition of the just on the day of retribution are also truths known apparently by direct revelation from Jesus Christ.<sup>12</sup> Moreover, the Apostle does not receive his revelations like the prophets of the Old Testament, under the form of symbols and emblems; his soul receives the ray of Divine light directly and reflects it like a clean mirror. Not that Paul received his whole revelation at one time; his revealed knowledge was really progressive, not after the manner of the Hegelian evolution of thought, nor according to the Ritschlian theory that his theological thought always followed his religious experience without ever preceding it, but in the sense that his thought kept abreast of the external development and the actual need of the Church. The Apostle did not, indeed, keep a diary of his revelations; but his Epistles reflect the difficulties encountered by the actual preaching of the gospel. This is so well felt by some of our modern critics that they deny the authenticity of the Pastoral Letters, because, they say, "all progress ceases with the Epistle to the Philippians, and a conservative tradition begins with the Pastorals." They do not seem to notice that this is in accordance with the outward circumstances. The Apostle sees his end approaching; he thinks no longer of founding new churches, but of maintaining those already in existence; naturally, his watchword now becomes, "Keep that which is committed to thy trust."

Professor Ramsay,<sup>13</sup> the Abbé Fouard,<sup>14</sup> Mgr. Le Camus,<sup>15</sup>

<sup>12</sup> Prat, l. c., p. 54 f.

<sup>13</sup> *St. Paul the Traveller and the Roman Citizen*, 1895.

<sup>14</sup> *St. Paul, ses missions*, 1892.

<sup>15</sup> *L'œuvre des Apôtres*, t. I.-III., 1905.



and Clemen,<sup>16</sup> have carefully studied the missionary journeys of the great Apostle. There is hardly any room for doubt as to the principal countries and cities which St. Paul visited on his three successive tours. Antioch, Cyprus, Galatia, and Jerusalem represent the extent of the first journey; Galatia, Macedonia, Achaia, Antioch determine the second; finally, Galatia and Phrygia, Ephesus, Macedonia, Corinth, Jerusalem, are the main stations of the third. We cannot here discuss the so-called North or South-Galatian theory which has been studied thoroughly by various writers, but does not appear as yet to be ripe for a final solution.

After returning from his first missionary journey, St. Paul gave an account of his Gentile churches to the Apostles assembled in Jerusalem. It was here that the relation of the Church to the Mosaic Law was seriously discussed. St. Peter agreed with St. Paul theoretically, but the practical conclusion adopted by the Council was in accord with the suggestion of St. James. Both the Council and its Decree have been studied repeatedly by recent writers. Among them we must mention Weber,<sup>17</sup> Belser,<sup>18</sup> Steinmann,<sup>19</sup> Le Camus,<sup>20</sup> and the non-Catholic writers Weizsäcker,<sup>21</sup> MacGiffert,<sup>22</sup> Harnack,<sup>23</sup> and Sanday.<sup>24</sup> The common opinion and the reasons on which it is based have been thoroughly sifted by these men, and have remained substantially unscathed. The true reading of the Decree has been investigated by Resch,<sup>25</sup> and Funk.<sup>26</sup> Böck-

<sup>16</sup> *Paulus, sein Leben und Wirken*, 1904.

<sup>17</sup> *Der hl. Paulus vom Apostelübereinkommen bis zum Apostelkonzil: Biblische Studien*, t. VI., 1901, pp. 141-186.

<sup>18</sup> *Einleitung in das N. T.*, 1901.

<sup>19</sup> *Die Abfassungszeit des Galaterbriefes*, Münster, 1906.

<sup>20</sup> *Œuvre des Apôtres*, t. II., 1905.

<sup>21</sup> *Das apostolische Zeitalter*, second edit. 1892.

<sup>22</sup> *History of Christianity in the Apostolic Age*, Edinburgh, 1897.

<sup>23</sup> *Lukas der Arzt*, 1906.

<sup>24</sup> *Expositor*, 1896.

<sup>25</sup> *Das Aposteldecret nach seiner ausserkanonischen Textgestalt*, Leipzig, 1905.

<sup>26</sup> *Patres apostolici*, second edit. 1901, pp. 268, 236, 238; *Didascalia et Constit. apostol.*, Paderborn, 1906, t. I. p. 583.

enhoff,<sup>27</sup> and Nestle,<sup>28</sup> have considered the interpretation of its meaning prevalent in the early Church.

In this period falls also the account of the difference which arose between St. Peter and St. Paul at Antioch. There can be no doubt that the Cephas mentioned in this connexion is St. Peter, that the dispute occurred shortly after the Council of Jerusalem, and that it was of a serious, not of a fictitious, character. In principle St. Peter agreed with St. Paul; but on the arrival of certain visitors from James, St. Peter, for one reason or another, conformed to the observance of the Mosaic Law with the result that other Jewish Christians imitated his example, and that the newly-converted Gentile Christians felt themselves morally obliged to renounce their recently sanctioned freedom from the Jewish Law. St. Peter's practice had lasted long enough to produce its evil effects, when St. Paul considered it necessary to intervene. He spoke to St. Peter not in secret, but in public, before all, and he charged him not with false preaching, but with a dangerous practice. Among the writers on this occurrence we may mention Prat,<sup>29</sup> the Abbé Thomas,<sup>30</sup> and M. Coppieters.<sup>31</sup>

About eighteen years after his conversion St. Paul added a new method of apostolic labor to the simple and familiar oral teaching which he had thus far employed. It was at this time that he began the first of his four groups of Epistles now read among the canonical books of the New Testament. To limit ourselves to a rough outline, the first group comprising the Epistles to the Thessalonians falls in 51 A. D.; the second group, consisting of the Epistles to the Corinthians, the Gala-

<sup>27</sup> *Das apostolische Speisegesetz in den ersten fünf Jahrhunderten*, Paderborn, 1903.

<sup>28</sup> *Zum Erstickten im Aposteldecret: Zeitschrift für neutestamentliche Theol.*, t. VII. 1906, pp. 254-256.

<sup>29</sup> L. c., pp. 73 f.; 79 f.

<sup>30</sup> *Revue des questions historiques*, 1889, t. XLVI. pp. 400-460; republished in *Mélanges d'histoire et de littérature religieuses*, Paris, 1899.

<sup>31</sup> *Revue biblique*, 1907, pp. 34-58; 218-239; *De historia textus Act. apostol.*, Louvain, 1902, pp. 156-169; a full bibliography is given in the *Revue biblique*, l. c.

tians, and the Romans, may be placed in A. D. 56-57, toward the end of his third missionary journey; the third group, or the Epistles written during his captivity, A. D. 61-62, is addressed to the Colossians, Ephesians, Philippians, and to Philemon; finally, the Pastoral letters addressed to Timothy and Titus together with the Epistle to the Hebrews may perhaps be placed about A. D. 66. We cannot here enter upon a full discussion of the questions connected with the Epistle to the Hebrews. The reader will find a synopsis of opinions and arguments in the work of Father Prat.<sup>32</sup>

It has been asked whether the writings of St. Paul are Letters or Epistles. Those who ask the question, almost answer it by defining what they understand by the two terms. An epistle is, according to their way of speaking, a composition intended for the public, while a letter is intended for private reading. But between these two kinds of writing, there is a great number of modified forms; besides the fictitious, the public, and the so-called open letters, we have circular letters, collective letters, letters the future publication of which is foreseen and to a certain extent intended. The writings of St. Paul belong to this intermediate kind of letters; even his short note to Philemon is a circular rather than a private letter; his Pastorals are letters of administration; when writing to the Thessalonians, the Galatians, and the Philippians, he foresaw that his address would be made public. At first sight, the letters addressed to the Corinthians and the Colossians appear to be private communications to those churches; this might be maintained if the former were not addressed to the churches in Achaia, and the latter were not destined to be communicated to the faithful of Laodicea. The Apostle did not even know the Romans, when he wrote to them on justification and the relation of the Law to the Gospel; his address to the Ephesians is a circular letter.<sup>33</sup>

**V. Theology of St. Paul.** The task of writing a satisfactory theology of St. Paul is hard to accomplish. Not to mention

<sup>32</sup> L. c., pp. 497-516.

<sup>33</sup> Prat, l. c., pp. 94 ff.

other sources of difficulties, there is the double order of thought to which the writer has to do justice. He is expected to present the teaching of the Apostle in a systematic or logical order, and, at the same time, he is supposed to pay due attention to the chronological order in which St. Paul committed his teaching to writing. To judge from the first part of his work, Father Prat has solved this problem in the most satisfactory way.<sup>84</sup> In the first volume, which has appeared, he follows the chronological order of the Pauline Epistles; in the second volume, which he promises us, he will follow the logical order, giving a systematic exposition of the Pauline doctrine. We need not add that the work is of the highest interest for both the Bible student and the dogmatic theologian. Such special topics as the eschatology of St. Paul, his teaching on grace and predestination, on the angels, on Christology, are treated more fully in lengthy notes. We may draw attention, in this connexion, to an article on the Pauline Theology, and to another on the genesis of St. Paul's thought, both by Séraphin Protin;<sup>85</sup> also to contributions appearing in the *Revue du Clergé Français* (1 April, 1908, pp. 55 ff., 59 f., 60 f.), and in the *Expositor* (Nov. 1907, pp. 436 ff.).

**VI. Captivity and the Last Years of St. Paul.** Toussaint devotes three sections of his article in the *Dictionnaire de la Bible* to each of the foregoing two headings: the captivity comprises the Apostle's detention in Cesarea, his voyage to Rome, and his stay in the Roman prison, or rather his first Roman imprisonment. During his last years, the Apostle was liberated from his Roman custody, he developed another missionary activity, and, finally, ended his days after undergoing a second Roman imprisonment. It is true that the evidence for St. Paul's visit to Spain is not cogent; but for all that, one does not like to see this portion of the Apostle's traditional career simply passed over in silence.

<sup>84</sup> *La Théologie de Saint Paul*, Paris, 1908, Beauchesne et Cie.

<sup>85</sup> *Revue Augustinienne*, 15 February and 15 April, 1908, pp. 162 ff., 426 ff.

## Criticisms and Notes.

---

**RITUAL IN CATHOLIC WORSHIP.** Sermons preached in Westminster Cathedral during the Lent of 1904. By the Very Rev. Father Proctor, Master in Sacred Theology, Ex-Provincial of the English Dominicans. New York, Cincinnati, Chicago: Benziger Brothers. 1907. Pp. 69.

**THE ECCLESIASTICAL YEAR.** An Explanation of Catholic Faith, Ceremonies, etc., for Catholic Schools and Institutions. From the German of the Rev. Andreas Petz. By a Member of the Dominican Order. New York, Milwaukee: The M. H. Wiltzius Co. Pp. 288.

**HANDBOOK OF CEREMONIES FOR PRIESTS AND SEMINARIANS.** By the Rev. John Bapt. Müller, S.J. Translated by Andrew P. Gans, S.J. Edited by W. H. W. Fanning, S.J. St. Louis, Mo.: B. Herder. 1907. Pp. 256.

**A SYNTHETICAL MANUAL OF LITURGY.** By the Rev. Adrian Vigourel, S.S., Prof. Liturgy, S. Sulpice, Paris. Translated by the Rev. John A. Mainfa, S.S., St. Mary's Seminary, Baltimore. New York, Baltimore: John Murphy Co. Pp. 251.

Father Proctor's little book deserves careful reading, as it gives us thoroughly practical views about the use and abuse of Ritual, a thing which clerics need as a rule to lay much to heart, either because they are ever in danger of making the mere observance of the rubric a sort of mechanical service, or because they fail to realize the powerful influence which ecclesiastical ceremonial, when properly observed, has on the devotion of priest and people. Hence a popular exposition of the essentials of the liturgical functions, as presented in the central idea, language, and development of the Catholic Ritual, is a subject in which the clergy need to be interested as much as the laity in Westminster Cathedral to whom these chapters were given in the first instance in the form of Lenten discourses. They suggest, also, good material for occasional sermons.

*The Ecclesiastical Year*, by Fr. Petz, is a succinct and orderly description of the seasons, feasts, and liturgical exercises which make up the public worship and devotional practice of the Catholic Church according to the Latin Rite. After giving the reader a brief survey of the ecclesiastical year, the author develops the action and significance of the festal cycles; next he explains the meaning of the Holy Sacrifice and the Sacraments in detail,

and concludes with a simple and clear account of the Sacramentals, that is, the various blessings and consecrations which we witness in the exercise of our faith. The book, indeed, cannot be said to contain much that is new, but it will always be a useful manual of practical and easy reference for teachers in the parish schools, instructors of converts, and even non-Catholics who may wish to know the meaning of our liturgy. There is an index at the end of the volume.

Father Müller's handy volume is aptly described by its title, and for the average priest or seminarist we could recommend no better manual, so long as there is question simply of following the ordinary paths of rubrical observance concerning the Mass, the canonical devotions of the ecclesiastical year, the Sacramental rites and blessings customary in the Church. The book is not intended to be scientific or critical, and will not be needed for reference to settle doubtful points of liturgical etiquette; but for such things we can turn to Appletern, De Herdt, or Van der Stappen, or, easier still, worry the liturgical editor of the REVIEW.

A book quite unique and of decided advantage in a systematic study of the Catholic liturgy is the Abbé Vigourel's *Synthetical Manual of Liturgy*, which we owe in its present translation to Fr. Nainfa, Professor at the Baltimore Seminary. In small compass it gives us the most important results of liturgical study in its scientific as well as its practical aspects. What Dom Guéranger and the Solesmes monks have done in the last half century, and, before them, in a more general way, Mabillon, Muratori, Claude de Vert, Lebrun, Ménard, Lesley, and others, whom the Abbé Migne has made accessible to the scholars of to-day; and what we glean from Duchesne's *Origines*, Cabrol's and Batiffol's researches in France, and the work of the Benedictines, Jesuits, and Oratorians in England and Germany, is here presented in substance, so that the teacher of liturgy finds abundant material to illustrate the precepts and canons of his sacred discipline, and to interest his pupils through the historical and esthetic accessories which are entwined with every detail of ancient Catholic ceremonial.

"With a book of this sort at hand," to use the translator's words, "students may follow with ease and interest the oral

teaching of the professor, which may not be other than a simple, but always scientific, elucidation of the short sentences of a book, such as is founded on greater liturgical works, or more extensive manuals and ceremonials, or, above all, on the personal experience of the professor who has made liturgy a serious and systematic study."

Within the narrow limits of about 250 pages we find accurate definitions on all points of liturgy and worship, the history of ritual development, the essential features of doctrine and practice. The scope includes the church as a place of worship, its furnishings in baptistery, choir, sanctuary; it includes the personnel of the hierarchy, clerical dress, the priests' house, the cemetery; and it surveys the annual cycle of feasts as regulated by the calendar. The second part deals with the liturgical functions, the Mass in the early Church, and the modifications of our modern liturgy, the different kinds of Mass, private, votive, privileged, solemn, etc. This is followed by a study of the canonical offices, the Breviary, its composition, use in liturgical and in private devotional functions. In close connexion with this the author presents an analysis of the sacramental system as grouped about the Blessed Eucharist, the fount whence emanates the grace of the Redemption, and which is therefore the chief object of all devotion in the Church. The Ritual is studied in its source and bearings upon the life of the Catholic. Next the outward flow of that life of worship is sketched and traced in its origins, by a study of the cycles of festivals of our Lord, Our Blessed Lady, and the Saints.

It is difficult to give any adequate idea of the amount of erudition that has been brought to bear upon the production of this seemingly unpretentious volume. But those who are in any way familiar with the bibliography of the subject, such as the author gives in an appendix of his book, will realize the care devoted to its composition, and know how to value it, especially for use in the class-room.

**DELLE ORDINAZIONI ANGLICANE.** Studio storico teologico. Quarta Edizione con Ritocchi e Giunte. Per il Rev. P. Salvatore M. Brandi, S.J., Rettore del Collegio degli SS. della Civiltà Cattolica. Roma: Civiltà Cattolica. 1908. Pp. 223.

It is now almost twelve years since Leo XIII published *motu proprio certa scientia* his famous bull *Apostolicæ Curæ*, in which

he gave a definite answer to the questionings about the attitude of the Holy See toward the claim of the Anglican clergy for recognition of their Orders, which recognition was made by some the condition of their proposed return to communion with the Roman Apostolic Church. Lord Halifax, who at that time headed the movement for the reunion of the English clergy with the Latin and Greek branches of the Mother Church, under the authority of the Pope of Rome, had no reserves in matters of doctrine or of discipline; but he and those whom he represented were convinced that the Apostolical Succession had not died out in the Anglican communion; and though they admitted that England had been guilty of schism, they held that the validity of the Episcopalian ritual had remained intact.

It was a question which Anglicans thought could be verified by an impartial examination of the historical documents witnessing to their continuous observance of the essential matter and form by which episcopal and sacerdotal orders are transmitted through the imposition of hands and the invocation of the Holy Ghost. The pleaders for validity had confidence in the sagacity and impartiality of Leo XIII. There were Catholic divines, too, who, after long study of the question, appeared to favor the Anglican claim. Altogether, things looked hopeful for the men who went from England to Rome early in 1896 to discuss matters and to enlist the sympathies of the Pope, who, if he were to decide that the Anglican Church had maintained an unbroken Apostolical connexion between its present bishops and the bishops of Henry VIII's early reign, would, it was believed, bring about a corporate reunion between the English Church and the Holy See. It meant so much, not only for the large body of English clergymen and their many sincere adherents, but also for the strengthening of what were called "Roman interests" in England. The alliance would give prestige to the Catholic nobility, increase the wealth of the Church by the transfer of several historic churches and abbeys, and the revival of old endowments; it would add immensely to the numeric strength of the Catholic population, both in the British Isles and in the British colonies; and, above all, it would establish the hierarchy upon a footing that might make the voice of the Roman Pontiff powerful in Church and State alike, with its possibilities of a restoration of the Papal States through England's influence among the Powers.



Leo XIII appointed a commission to investigate the matter. Every foot of the old historic ground was retraced and carefully examined; the archives of Rome and Canterbury were ransacked for new documents that might throw light on the subject; and, when all this was done, the evidence was sifted and judges were appointed to render an impartial verdict. The last of these and the highest, most keenly alive to the true interests involved, announced the result. It came with unmistakable clearness. The evidence, said Leo, shows that the ordinations performed according to the Anglican rite were devoid of sacramental virtue; they were wanting in form, in matter, and in intention, and plainly invalid.

When the blow fell it brought disappointment to the so-called Ritualists. Thereupon followed much criticism and sophistry to conceal the humiliation and to soothe the wounded pride of those who had counted upon a favorable verdict, in view of the apparent benefits it should bring to the Church, whose main ambition they supposed to lie in the direction of temporal power. Not only had the ritualistic churchmen been refused admittance, but English dignity had been offended.

In the course of the same year a full statement of the merits of the case appeared in Rome from the pen of Father Salvatore Brandi, S.J., director of the *Civiltà Cattolica*. He gave an historical account, with all the available pertinent documents, of the ordinations and appointments, together with the names of the active persons, the rites they used, their declared intentions and beliefs touching the effects of their acts and functions as officials of the Anglican communion, formally separated from the See of Rome and repudiating both its chief sacramental doctrines and its discipline. The evidence began with Edward VI, who, under the active direction of Cranmer, abolished the ordinances of the Mass and the Roman Pontifical, substituting a new *Ordinal*, which became the prescribed norm for promotion to ecclesiastical orders during his reign. After Edward's death an attempt was made to restore the old régime, through the efforts of Queen Mary and Cardinal Pole. Then followed the long reign of Elizabeth, who reinforced the policy of Edward, and later on declared all doubtful ordinations, beginning with Parker, as revalidated by her supreme authority as queen of the realm. P. Brandi shows how the *Ordinal* of 1559, although subsequently modified,

has been in use practically all through the three centuries since its introduction; that the Holy See had declared, time and again, its inefficiency for imparting valid orders, so that converts from Anglicanism who enter the priesthood are now invariably ordained, and always have been, without even conditional recognition of their previous orders, as is the custom when schismatics are received into the Church as priests. The bull of Paul IV, the decree of Clement XI, and the official acts of the S. Congregation of the Inquisition are brought forth to witness in this connexion.

But apart from the documentary evidence adduced to show the recognized invalidity of Anglican orders during the sixteenth and seventeenth centuries, the Sovereign Pontiff points out that there are also intrinsic reasons for rejecting their claim to validity. These are found in the positive absence of the essential form and the declared intention on the part of the ostensible consecrators to impart sacred orders in the sense required by the Church according to her constant teaching in the past. Parallel cases are adduced to show the essential difference between the Anglican rite as practised since the middle of the sixteenth century, and the schismatical rites recognized as valid. The quality of intention required for sacramental validity is explained on theological as well as rational grounds; and the neglect of requisite matter in the "*traditio instrumentorum*" is shown to confirm the Catholic position. Thus the pontifical document which reaffirmed the Church's answer to the claim of valid orders in the Anglican Church of to-day, is justified in every detail of historical and theological inquiry; and the Pontiff's verdict is shown to be of its nature permanent, authoritative, and practically irrevocable.

In a second section of his treatise P. Brandi takes up some of the salient objections made by the Anglican party against the theological and historical arguments advanced in the first portion of the bull, and he disposes of the alternative to which the disappointed petitioners for union now seemed likely to resort, namely, the assumption that the Pontiff's decision had not the character or value of an authoritative document speaking in the name of the Catholic Apostolic Church. The learned Jesuit sums up his exposition of the pontifical decree by showing that the Anglican position is thoroughly inconsistent. The English

bishops desire unity, but regret the only principle on which such unity can be based. They want to be members of the Church of Christ, but reject the legitimate representative of Christ, the Pope as successor of the chief of the Apostles.

P. Brandi's treatise has gone through four editions. On its first appearance it was promptly translated into French under the title of *Rome et Canterbury* by the Abbé Boudinhon, editor of the *Canoniste Contemporaine*. An English version appeared, with notes from the pen of Father Sydney Smith, the English Jesuit, and was printed by the ECCLESIASTICAL REVIEW, which disposed of nine thousand copies, chiefly through the Philadelphia Catholic Truth Society established by the Rev. John Scully, S.J. The work at the time effected a number of local conversions. The question is again in the foreground in America, by reason chiefly of the new departure, by Canon XIX, of the Episcopal Church authorities in favor of the "open pulpit," which admits into the pulpits of Episcopalian churches all classes of preachers as exponents of Christian doctrine. It is a virtual declaration that orders are not necessary, and so their validity need not concern Episcopalians. This new and authoritative profession from its representative teachers and rulers is, of course, calculated to destroy all hope among members of the High Church party in America of any union with the Holy See, and consistency would necessarily compel them either to seek safety in submission to Rome's decision on the invalidity of their orders or to join the camp of the rationalists who call themselves Christians.

**THE INQUISITION.** A Critical and Historical Study of the Coercive Power of the Church. By E. Vacandard. Translated from the Second Edition by Bertrand L. Conway, C.S.P. New York, London, Bombay, Calcutta: Longmans, Green, & Co. 1908. Pp. 284.

Vacandard's exposition of this trying topic has the advantage of being free from the *tu quoque* bias which commonly attaches to arguments intended as replies to misrepresentations of history, when the Catholic Church is made responsible for the misdeeds of Catholics who did not practise their religion in the way authorized and sanctioned by the law of the Church. Our author undertakes to approach his subject objectively, that is to say, from the standpoint of morality, justice, and religion, which permits him a much wider outlook than if he had simply compared the

alleged or proved excesses of the Spanish or Roman Inquisition with the censurable cruelties of secular or sectarian tribunals. This gives him a basis for presenting comparisons, when necessary, without provoking odium against systems where in reality it is due solely to the individuals who pronounce judgment upon their own doings by the motives they allege for them.

The first step our author takes in his investigation is to put on record the declared principles of the early Christian teachers in the matter of punishing heresy. St. Paul, Tertullian, Origen, Cyprian, Lactantius, and the later interpreters of the Gospel of Christ, point directly to a mitigation of the Mosaic ordinances previously recognized but, since the coming of Christ, supplanted by the law of charity. Thus we come to the canons of the Church in which heresy is condemned, but its temporal punishment left to the secular authorities. There are two elements which must be considered in judging of the attitude of the Church toward teachers of doctrinal and moral error. The first is the fact that at the period of the conversion to Christianity of the barbarian races in Europe there existed a penal code more or less antagonistic to the principles of evangelical tolerance, a code which could not be at once and entirely eliminated and which suited the warlike spirit of the secular rulers, who found it difficult to coerce the conquered races into submission by the sole means of gentle forbearance. Thus the bishops and clergy were forced to tolerate and partly recognize a condition of things which could not be altered by theories, but which, as in the case of the Israelites emerging from Egypt, had to be accepted by the legislators in the hope of a gradual softening of the rude temper with which they had to deal. A second element which has undoubtedly contributed something to the primitive responsibility that is cast upon certain representatives of the Church, such as Innocent IV; for encouraging the infliction of penalties upon heretics, with what must seem to us to be undue severity, if not downright cruelty, utterly unworthy of churchmen, is the fact that the union of Church and State stamped the secret plotters against ecclesiastical power with the brand of rebels seeking to overthrow the civil government. This is particularly true of the age when Spain was struggling against Mussulman and Oriental intrigue, toward which the hatred of Christianity and of the Spaniard was an incentive.

But it is not necessary to enter into the details of Vacandard's arguments to realize the candor of his presentation. Nor does religion or the Catholic cause lose by such frankness of statement where there is sufficient documentary proof that churchmen have been cruel and partial, as everybody knows they are liable to be so long as their high calling does not take away from them the weaknesses to which human kind is heir. On the other hand, our author does not allow himself to be drawn into acceptance of mere statements by men who allow their bias to becloud their convictions and reading of history. Of Henry Charles Lea's *History of the Inquisition* Vacandard has this to say: "One can say without exaggeration that it is the most extensive, the most profound, and the most thorough history of the Inquisition that we possess. It is far, however, from being the last word of historical criticism. And I am not speaking here of the changes in detail that may result from the discovery of new documents. We have plenty of material on hand to enable us to form an accurate notion of the institution itself. Lea's judgment, despite evident signs of intellectual honesty, is not to be trusted. *Honest he may be, but impartial never.* His pen too often gives way to his prejudices and his hatred of the Catholic Church. His critical judgment is sometimes gravely at fault." This opinion of the American historian of the Inquisition our author verifies in various places throughout his work. He refers to Tanon's *Histoire des Tribunaux de l'Inquisition en France* as a far more impartial book, coming from an eminent jurist who is at the same time a profound student of history and an excellent writer, and whose scope, though it is limited not only as to the countries of which it speaks but also by the more strictly legal aspect he takes of his subject, far surpasses Lea's in scholarly impartiality.

As an historical, though not exhaustive, survey of the action of the Inquisition as an ecclesiastical tribunal, the present volume is a thoroughly satisfactory, if not wholly edifying, work. Leo XIII has emphasized the necessity of being truthful even in the confession of our past faults. If our forefathers did not wish to disturb men's minds by placing before them the wrongs done by those whom we are taught to respect and obey, they had a good motive; but they did not propose to write history. The historian is bound to be impartial, and thus only will he profit his fellows. The Sacred Books, inspired by God, teach the wisdom of this

course, for one of their most striking features is that they reveal the faults as clearly as the virtues of those whom God had chosen as his elect representatives among the nations.

Father Conway's translation is thoroughly readable and exceptionally clear, so that one is not at all embarrassed with reproductions of the French idiom and awkward turns of speech.

**THE HOLY GOSPEL ACCORDING TO ST. MARK.** With Introduction and Notes. By the Rev. Cecil Burns; M. A., Professor of Philosophy at St. Edmund's College. London: Catholic Truth Society. 1907. Pp. 148.

**THE ACTS OF THE APOSTLES.** Books I and II. With Introduction and Annotations by Madame Cecilia, Religious of St. Andrew's Convent, Streatham, S. W. New York, Cincinnati, Chicago: Benziger Brothers. 1908. Pp. 487 and 315.

English-speaking students in our colleges and seminaries are being amply provided with suitable manuals for the study and interpretation of the Sacred Books, particularly of the New Testament. There are Father Sydney Smith's manuals for candidates for the Oxford examinations; next comes the St. Edmund's College series, of which the above exposition of St. Mark's Gospel by the Rev. Cecil Burns is the first instalment we have seen; and the same theme has been dealt with by Madame Cecilia in a former volume. Whilst there is very slight difference in the critical methods of both writers, Father Burns holds more closely to the exposition of the Gospel as a document, whereas Madame Cecilia furnishes a more historical analysis and detail with its illustrative geographical setting. The Introduction to the Gospel of St. Mark in the St. Edmund's College series is particularly good. It deals with the original text, the life of St. Mark, the language plan, and the distinctive marks of the Gospel; then follow a brief analysis of the contents, a sketch of the political and moral conditions that throw light on the special purpose of St. Mark's writing and the character of the picture which the Evangelist draws of our Lord. The text is so printed that the reader can note at once the particular features by which the second Evangelist is distinguished from the other synoptics, following the Greek text. Apart from Catholic authorities, the author draws largely upon Swete's commentary. The notes are placed at the foot of the page in smaller type than the text, but clear and concise in form. They meet the questions

proposed by critics in a fair and, on the whole, an objective manner, and give references that are directly helpful. In a few places we note evident misprints and an occasional omission, which in a manual for young people are to be specially avoided because they cannot always correct them.

Madame Cecilia has by her previous volumes proved herself a thoroughly capable interpreter of the New Testament narrative, and her present work deepens in the reader the impression of her broadly critical familiarity with the sources of the literature of the Acts. In the Introduction, covering about fifty pages, she discusses the usual questions of authorship, sources, chronology, and characteristics of the text. In the exposition, which is partly in the form of foot-notes following the collateral text of the Latin and English versions page by page, partly in the form of "additional notes" at the end, she gives us a thoroughly satisfactory insight into the history of the Church during the first fifty years that follow the Ascension of our Lord. There are numerous analytical tables, diagrams, and some maps, making the volume one of those pedagogical helps to young minds which have become a feature of modern systems of education. We are brought in touch with the contemporary history of the Acts through copious extracts or summaries from secular sources and with the archeology of to-day, so that the student finds food here not merely for critical exegesis but also for practical illustrations in matters of Church history. The book is designed primarily for colleges and academies, but, like the St. Edmund's College series, it will be found useful to many a theological student or priest who wishes to enrich his preaching by illustrations from Biblical Church history.

**THE DOCTRINE OF MODERNISM AND ITS REFUTATION.** By J. Godrycz, D.D., Ph.D., Utr. Jur. D. Philadelphia: John Joseph McVey. 1908. Pp. 132.

The purpose of this clever and neatly-made little book, to which we have already referred in a general way, is, as the author describes it, "to give a clear and systematic exposition of Modernism, paying special attention to its fundamental ideas, and, by refuting the basic principles, show the errors and inconsistency of the whole system" (p. 2). The reasoning throughout is almost exclusively philosophical, or, as the author declares,

"based on scientific and rational principles"—theological arguments being simply alluded to. The Modernistic tenets respecting the limits of knowledge (mere phenomena), and the relations between science and faith, Church and dogma, Church and State, are set forth successively and criticized. The book concludes with a suggestive chapter on the causes of the prevailing anti-religious spirit and the false methods of Modernism. The exposition is, on the whole, clear, and the criticism objective and impersonal. Here and there one notices some inaccuracy. Thus, for instance, we read that "the fundamental conception of law is an ascertained working sequence or constant order among chemical, physical, physiological, and other phenomena" (p. 8). The definition evidently answers well enough to the *formal*, but hardly to the *fundamental* conception of law, which in the author's own philosophy embraces something much deeper. Again, we are told that "nature means nothing more than the sum total of orderly phenomena striking our senses" (p. 9). Surely nature, here too, in the author's own philosophy—which, it need hardly be said, is the system endorsed by the Church—is more than the *sum of sensuous phenomena* or "a comprehensive symbol for phenomena." Nature in that philosophy is the systematized sum of individual "natures," the *root-principles* of the phenomena. It will be noted, moreover, that when the author speaks of God as "a scientific object" he is using the term "science" in the comprehensive scholastic sense in which it includes *philosophy*, not in the usual modern meaning in which it is confined to the special sciences or departments of empirical investigation. Such more or less verbal inaccuracies—if so they be—may be easily amended in a future edition, of which there ought to be many; and they in nowise affect the substance of a work that is so solidly instructive and suggestive.

---

## Literary Chat.

---

There is something pathetic in the memory of Spenser, the Elizabethan poet, whom we all know for his high aspirations and his humble acquisitions—if not in poetry certainly in the reward that the true poet deserves; though one can never hope to understand his politics or his religion. The new Cambridge edition of his chief compositions under the title of *Spenser's Complete Poetical Works* (Houghton, Mifflin, & Co.),



by R. E. Neil Dodge, is commendable, not only for its completeness, but particularly because it has an excellent glossary, good biographical and critical notes, and because it presents the whole in a single, well-printed volume.

---

The *Hibbert Journal* for April (Sherman, French & Co.) has a singularly rich table of contents—articles dealing with the present-day religious issues in America as well as in England. One gets a rather vivid impression of the inconsistencies of the "Protestant" faith as representing a "Church," by reading Dr. Forsyth's article on "The Distinctive Thing in Christian Experience," and then taking up Professor Lovejoy's comments on "Religious Transition and Ethical Awakening in America," or the inquiry instituted by the Rev. R. Morris as to whether Christ was "A Divine Man and Nothing More." Monsignor Vaughan's paper, though not very profound, is apt to give the Anglican Bishop of Carlisle and indeed the average religious mind some sound opinions as to the claims of the Catholic Church to exclusive possession of Christ's teaching. In his paper on "The Catholic Church: What is it?" he points out that doctrinal unity is the touchstone of truth, and that it is found nowhere outside the Catholic fold.

---

*Conferences for Children on the Gospel of St. John* by Sister Mary Teresa, O.S.B., of Princethorpe Priory, (published by Benziger Brothers), is a simple effort to inculcate upon children the homely virtues, taught by word and example of our Lord, especially the little virtues of daily life. It is a kind of teaching which requires much tact and discretion as well as love and imagination. Mother Loyola has shown the way and Sister Teresa's book is much in the same style.

---

Father Francis Clement Kelley, President of the Catholic Church Extension Society of the United States of America, has published a handsome edition of essays written by him at different times in furtherance of the missionary work called into life by his energy and intelligent zeal. The title of the book is *The Last Battle of the Gods* by which the author intends to designate the warfare of modern infidelity against Christian civilization. The remaining eight essays explain, in language and style as happy as the appearance of the volume is inviting, the motives that should engage our interest, and the methods to be pursued in furthering the work of the Church Extension Society. It is pleasant reading and calculated to appeal to the charity of wealthy Catholics in the same manner as philanthropy appeals to the benevolent rich generally.

---

Most readers who try to keep fairly *au courant* with the important books of the day have either read, or at least know something through the book-reviewing press of Champol's touching story, *Sœur Alexandrine*, which is probably more widely known, at least among us, in its perfect translation, *For My Name's Sake* (Herder, St. Louis). Those who have not read the book have something in store for them not only in the line

of literary enjoyment, but much more in the form of visualizing, or better tactualizing, the religious persecution in France. One may have read the newspaper accounts of the cruel evictions of the defenceless French nuns from convent, orphanage, asylum, and hospital, but one must go to such a story as *For My Name's Sake* to realize something of the inhuman barbarity of the actual events. It is true, similar scenes have been painted with perhaps even stronger realism in Bazin's *The Nun*; and the latter story is probably even more widely read than the former. But though both writers have doubtless depicted the reality and the leading spirit of their respective characters and scenes, nevertheless Bazin, by selecting as his central figure a nun whom one instinctively feels to be an unfortunate, though a sadly pathetic, exception to her class, has lowered the Catholic ideal—an ideal which, because of its very generality if not universality, is found to be the most truly real. Champol's *Sœur Alexandre*, on the other hand, will always be recognized as the truest type of "the Sister," which the largest experience as well as the truest human and Catholic instincts apprehend as genuine.

---

A writer in Luce's *Broadside*, speaking of *Leisure and Literature* under the title of "Love of Books," comments on Richard de Bury's lines: "Certes, just as we have learned on the authority of Seneca, that leisure without letters is death and sepulchre of the living, so contrawise we conclude that occupation with letters or books is the life of man," as follows: "And then came to me the thought of how little the art of enjoyment, of leisure, is understood, in America particularly, so that the mere possession of it is deemed a reproach. . . . Abroad these matters are better comprehended. Leisure is there held as indispensable an element in the life of all classes as is any bodily necessity; and from the sane employment of it has come that element in the atmosphere of those countries which so plainly betokens the natural refinement of cultivated taste. The contrast between the emptiness and boredom that accompanies the leisure of our people with the fulness of life that the same element brings to the cultured European is distressing. The love of literature and books is not the only interest that has tended to establish this difference; but it is an important one. Mere reading will not stand as its equivalent."

---

There has seldom come from a Catholic publisher a more thoroughly pleasing announcement than that of the *Saint Nicholas Series* (Benziger Brothers) of books for old and young. Already seven of the little volumes are on sale, and each of them is a credit both to their authors and their publishers. In respect of subject-matter and literary presentation, of format and letterpress, of binding, paper, and price, the books are irreproachable; and if they do not receive the pronounced welcome they deserve, it will be hard for the body of Catholic readers and parents to escape reproach for their unresponsive attitude toward Catholic literature at its best. We are confident, however, of the success of the *Saint Nicholas* books, and we sincerely congratulate the editor, the writers, and the publishers for the uplift they are bound to impart to

us all by the high standard of their literary workmanship and their book-making.

The series is under the editorship of the Rev. Dom Bede Camm, O.S.B., who has associated with him, among others, such seasoned writers as the Rev. David Bearne, S.J., Father R. H. Benson, Louise Imogen Guiney, J. M. Stone, Katharine Tynan, M. E. Francis, and C. M. Anthony. It is proposed to issue the books at the rate of at least one a month. The volumes entitled *Father Mathew*, *Jeanne d'Arc*, *The Story of Blessed Thomas More*, *The Legend of St. Christopher*, *St. Thomas of Canterbury*, which have appeared already, give one an idea of the great saints and heroes of the faith the series is selecting for the splendid moral ideals they set up for us to admire and pattern after. The editor's scope is wide, and a fine Catholic family library of History, Biography, and Romance should be the outcome of this well-started enterprise.

We note with satisfaction that the interest of American Catholics in the work of the Propagation of the Faith continues to grow. From the Society's *Annals* for June it is seen that the United States, with a contribution of \$194,549.09, is second on the list, the place of honor being still won by France, which last year gave to the work of the apostolate in foreign lands the splendid sum of \$624,692.68. When it is remembered that this is \$9,629.61 more than France gave in 1906, and when we recall the well-nigh disheartening conditions of the Church in France last year, who but will be inspired to look for better things at home of the Catholics of the Eldest Daughter of the Church? With a sum of \$142,753.22, Germany merits the third place; then in order follow Belgium, Italy, Argentine Republic, Spain, Ireland, Switzerland, Holland.

Of the dioceses Lyons is first, having contributed \$71,209.35; New York is second, with an alms of \$65,446.21; third is Boston, with \$43,177.36.

Altogether the dioceses of the United States sent to the Society nine thousand dollars more than they did last year. It is a result that is at once gratifying and edifying, and encourages the hope of still greater achievement in the future from a land that God has so bountifully blessed.

## Books Received.

### BIBLICAL.

**BIBLE STUDIES.** By the Rev. John F. Mullany, LL.D. Syracuse, N. Y. 1908. Pp. x-438.

**DER EPHESEBRIEF DES APOSTELS PAULUS.** Uebersetzt und Erklärt von Dr. Johannes Evang. Belser, Ord. Professor der Theologie an der Universität zu Tübingen. Mit Approbation des Hochw. Herrn. Erzbischofs von Freiburg. Freiburg im Breisgau: St. Louis, Mo.: B. Herder. 1908. Pp. 209. Price, \$1.50, net.

**LIBER GENESEOS,** Textum Hebraicum emendavit, Latinum Vulgatum addidit Godofredus Hoberg, Philosophiae et Theologiae Doctor, Professor P. O. in Universitate Friburgensi Br. Friburgi Brisgoviae; St. Louis, Mo.: B. Herder. 1908. Pp. 417. Price, \$0.85, net.

**DIE GENESIS.** Nach dem Literalsinn Erklärt von Gottfried Hoberg, Doktor der Philosophie und der Theologie, Ord. Professor der Universität Freiburg i. Br. Zweite, Vermehrte und Verbesserte Auflage. Exegetisches Handbuch zum Pentateuch mit Hebräischem und Lateinischem Text. Freiburg im Breisgau, St. Louis, Mo.: B. Herder. 1908. Pp. 459. Price, \$3.25, *net*.

**SAN JUAN.** Estudio Crítico-Exegético sobre el Cuarto Evangelio. Por el P. L. Murillo, S.J. Barcelona: Gustavo Gili. 1908. Pp. 568. Price, 10 pesetas.

#### THEOLOGICAL AND DEVOTIONAL.

**JESUS VON NAZARETH UND SEINE APOSTEL IM RAHMEN DER ZEITGESCHICHTE.** Von Dr. th. K. A. Heinrich Kellner, o. ö. Professor der kath. Theologie an der Universität Bonn. Mit oberhirtlicher Druckgenehmigung. Regensburg, Rom, New York, und Cincinnati: Fr. Pustet. 1908. Pp. 461. Price, \$1.70, *net*.

**A MANUAL OF MORAL THEOLOGY FOR ENGLISH-SPEAKING COUNTRIES.** By the Rev. Thomas Slater, S.J., St. Beuno's College, St. Asaph. With Notes on American Legislation by the Rev. Michael Martin, S.J., Professor of Moral Theology in St. Louis University. Vol. I. New York, Cincinnati, Chicago: Benziger Brothers. 1908. Pp. 668. Price, \$2.50.

**DE GRATIA CHRISTI.** In I—II Partem Summae Theologiae St. Thomas Aq. a q. CIX ad CXIV. Auctore Richardo Tabarelli in Seminario Rom. Theologiae Prof. Romae: M. Bretschneider, Libr. Edit., via de Tritone, n. 60. 1908. Pp. xii-533.

**PENSAMIENTOS ESCOGIDOS DE SANTA TERESA DE JESUS.** Entresacados de sus Obras y distribuidos segun el Orden de los Ejercicios Espirituales de San Ignacio. Por el P. Jaime Pons, S.J. Barcelona: Gustavo Gili. 1908. Pp. 96.

**LAS COFRADIAS Y CONGREGACIONES ECCLESIASTICAS segun la disciplina vigente.** Tratado Canonico, con numerosas Anotaciones sobre las terceras Ordenes Seculares, por el R. P. Juan B. Ferreres de la Compañia de Jesús. Segunda edicion corregida y aumentada. Barcelona: Gustavo Gili. 1907. Pp. 211. Price, 2 pesetas.

**LOS ESPONSALES Y EL MATRIMONIO segun la novisima disciplina.** Comentario Canonico-Moral sobre el Decreto "Ne temere," por el R. P. Juan B. Ferreres de la Compañia de Jesús. Segunda edicion corregida y aumentada. Barcelona: Gustavo Gili. 1908. Pp. 236. Price, 2 pesetas.

**THE DIVINE EUCHARIST.** Extracts from the Writings and Sermons of the Very Rev. R. P. Eymard, Founder of the Congregation of the Most Blessed Sacrament. First Series—The Real Presence. New York: Fathers of the Blessed Sacrament, 185 East 76th Street. 1907. Pp. xiv-404.

**THE DARK NIGHT OF THE SOUL.** By St. John of the Cross. Translated by David Lewis with Corrections, and Introductory Essay by Benedict Zimmerman, O.C.D. of St. Luke's Wincanton. London: Thomas Baker. 1908. Pp. 187.

**TRIBULATIONS D'UN VIEUX CHANOINE.** Le Problème des Missions. Par le Chanoine Léon Joly. Paris: P. Lethielleux. 1908. Pp. 316. Prix, 3 frs.

**SHORT COURSE IN CATHOLIC DOCTRINE.** (To one wishing to marry a Catholic.) By the Rev. J. T. Durward, Rural Dean, Baraboo, Wisconsin. 1908. Pp. 47. Price, \$0.10. *Discount in quantities.*

**THE EUCHARISTIC HEART OF JESUS.** Readings for the Month of June from the Writings of Father A. Tesnière, S.S.S. New York City: Fathers of the Blessed Sacrament, 185 East 76th Street. 1908. Pp. xx-476. Price, \$1.00.

# Firms Having Episcopal Authorization

TO HANDLE

## THE SACRED VESSELS FOR REPAIRING

**NEW YORK:**      **MESSRS. FR. PUSTET & CO.,** 52 Barclay Street, New York City.  
**BENZIGER BROS.,** 36 Barclay Street, New York City; Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.  
**CHRISTIAN PRESS ASSN. PUB. CO.,** 26 Barclay Street.  
**THE M. H. WILTZIUS CO.,** 7 Barclay St., New York, N. Y.

**CHICAGO:**      **THE W. J. FEELEY COMPANY,** 6 Monroe St., Chicago, Ill.  
**BENZIGER BROS.,** 211-213 Madison Street, Chicago, Ill.; Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.

**PHILADELPHIA:** **Z. J. PÉQUIGNOT,** 1331 Walnut Street.  
**H. G. OESTERLE & CO.,** 125 South Eleventh Street.  
**H. L. KILNER & CO.,** 824 Arch Street.  
**WRIGHT MANUFACTURING CO.,** 133 Master Street.

**BOSTON:**      **VINCENT LAFORME & CO.,** 3 Franklin Street, Boston, Mass.  
**THOS. J. FLYNN & CO.,** 62-64 Essex Street, Boston, Mass.

**ST. LOUIS:**      **B. HERDER,** 17 South Broadway, St. Louis, Mo.

**CINCINNATI:**      **BENZIGER BROS.,** 343 Main Street, Cincinnati, O.; Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.  
**MESSRS. FR. PUSTET & CO.,** 436 Main Street, Cincinnati, Ohio.

**CLEVELAND:**      **NORTHERN OHIO PLATING WORKS,** 49 Wood Street, Cleveland, Ohio.  
**R. A. KOCH & CO.,** 1139 Superior Street, Cleveland, O.

**MILWAUKEE:**      **THE M. H. WILTZIUS CO.,** 413-417 Broadway, Milwaukee, Wis.

**NEW ORLEANS:**      **F. A. BRUNET,** 313 Royal Street, New Orleans, La.

**PROVIDENCE:**      **THE W. J. FEELEY CO.,** 203 Eddy Street, Providence, R. I.

**OMAHA:**      **JOHN BAUMER,** 146th and Farnane Streets, Omaha, Neb.

# The Catholic University of America

WASHINGTON, D. C.

***Rt. Rev. Monsignor D. J. O'CONNELL, Rector***

In addition to the courses of study leading to advanced degrees hitherto offered, the University now provides:

In the SCHOOLS OF PHILOSOPHY, LETTERS AND SCIENCE, a series of undergraduate courses leading to the degree—BACHELOR OF ARTS.

In the SCHOOL OF LAW, courses leading to the degree—BACHELOR OF LAWS.

In the SCHOOL OF TECHNOLOGY a series of undergraduate courses leading to the degree—BACHELOR OF SCIENCE:

In *Civil Engineering*,

In *Mechanical Engineering* and

In *Electrical Engineering*,

In *Chemical Engineering*.

For announcements and detailed information concerning courses:

In the Faculty of Philosophy, address Very Rev. Prof. J. J. GRIFFIN, *Dean*

In the Faculty of Law, address Prof. W. C. ROBINSON, *Dean*

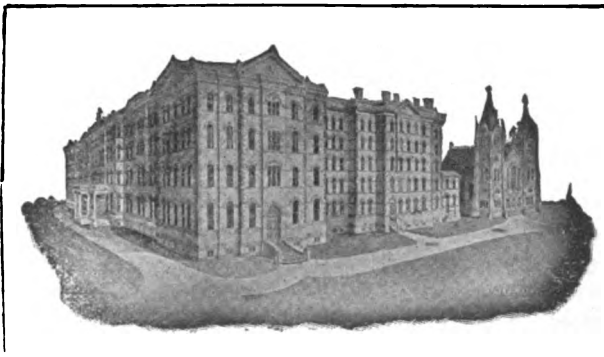
In the School of Technology, address Prof. D. W. SHEA, *Director*

These courses are open to graduates of High Schools, Academies and others of like scholastic attainments.

## TRINITY COLLEGE,

*Washington,*  
*—D. C.—*

A Catholic Institution for the Higher Education of Women



BEAUTIFULLY LOCATED  
IN THE IMMEDIATE  
VICINITY OF THE  
CATHOLIC UNIVERSITY

INCORPORATED UNDER  
THE LAWS OF THE DISTRICT OF COLUMBIA,  
WITH FULL POWERS TO  
CONFER COLLEGIATE  
DEGREES, AND REGISTERED BY THE UNIVERSITY OF THE STATE OF NEW YORK.

*Conducted by the Sisters of Notre Dame of Namur*

FOR PARTICULARS ADDRESS THE SECRETARY OF THE COLLEGE



## NEWMAN SCHOOL HACKENSACK NEW JERSEY

A school for gentlemen's sons. Preparation for any college or university. Gymnasium and swimming pool. Number limited and references required. Resident Chaplain. Prospectus sent on application.

**JESSE ALBERT LOCKE, A.M., LL. D., Headmaster**

### Carved Ecclesiastical Furniture DESIGNED CORRECTLY FINELY EXECUTED

Competent judges of ecclesiastical design, those who have made a study of the different periods of Gothic and other styles of religious architecture, consider the furniture and carvings designed by us and executed in our shops, to be the finest examples of this work in America.

We are specialists in all the styles of religious architecture. Our department of Ecclesiastical Design will submit sketches of whatever you require without charge.

Estimates furnished on

Pews Clergy Stalls Rood Screens  
Choir Stalls Credence Shelves Altar Rails  
Altars Religious Statuary Pulpits  
Prie Dieux Rood Beams Fonts, etc.

**American Seating Company**

Designers and Builders of  
Church Furniture

CHICAGO NEW YORK  
90 Wabash Ave. 19 W. Eighteenth St.  
BOSTON PHILADELPHIA  
70 Franklin St. 1235 Arch St.  
Shops: Manitowoc, Wis.



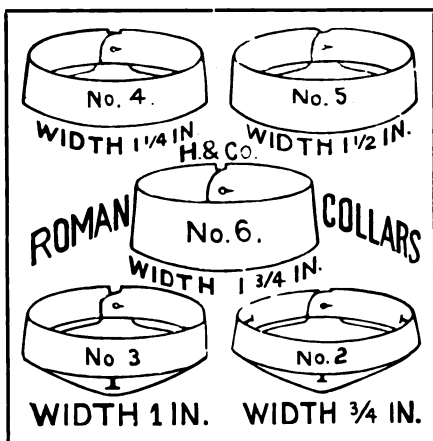
High Altar, St. Peter's Church, Reading, Pa.

Designs submitted on approval for everything connected with the Church, whether in Marble, Stone, Wood, or Metal.

**HENRY H. LAW, Architect,**  
Studio: Mt. Vernon, N. Y.

Tel. 1297 W.

# The H. & Co. Roman Collars, Rabbis and Barrettas



## ARE THE STANDARD OF EXCELLENCE

The Roman Collars are 4-ply Linen, fine and well made.

No. 2— $\frac{3}{4}$  inch deep.

No. 5— $1\frac{1}{2}$  inch deep.

No. 3—1 inch deep.

No. 6— $1\frac{1}{4}$  inch deep.

No. 4— $1\frac{1}{8}$  inch deep.

In ordering, specify sizes and number of depth wanted from above table.

The H. & Co. Collar sells with a guarantee that it is all Irish linen. For nearly fifty years we have been giving our skill and energy to Roman Collar making, so with this experience, coupled with the opinion of all users, they merit the title, **Standard of Excellence**. When they cannot be found at the leading church goods house near you, send to us direct. Price \$2.00 the dozen—12 cents postage and may be returned if not satisfactory.

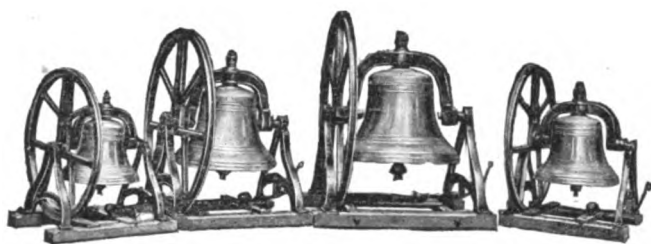
## R. B. HALSEY & CO.

202 Cannon Street

Established 1859

BRIDGEPORT CONN.

The following houses carry the H. & Co. Collars. M. H. Wiltzius Co., Milwaukee, Wis. Thos. J. Flynn & Co., Boston, Mass. B. Herder, St. Louis, Mo. W. A. Fuchs & Co., Detroit, Mich. J. A. Jacques, Worcester, Mass. Reese & Boehm, Baltimore, Md. W. J. Feeley Co., Chicago, Ill. F. M. Kirner, Pittsburgh, Pa. J. A. Lennon, San Francisco, Cal. J. P. Daleiden & Co., Chicago, Ill.



**FOUNDERS OF  
HIGHEST GRADE  
PUREST TONED  
CHURCH  
BELLS  
CHIMES  
PEALS**

## McShane Bell Foundry Co.

Established 1856

Baltimore, Md.



## Wilson's Rolling Partitions

A marvellous convenience and the most effective method for dividing large rooms in Churches and School Buildings into small rooms, and vice versa; made from various kinds of wood; sound-proof and air-tight; easily operated and lasting. Made also with Blackboard surface. Fitted to new and old buildings. Used in over 5,000 Churches and Public Buildings. Mention THE ECCLESIASTICAL REVIEW for free pamphlet.

Also Venetian Blinds and Rolling Steel Shutters

JAS. G. WILSON MFG. CO.

5 West 29th Street

New York





# American Marble Company

BOSTON, 101 TREMONT ST.  
CHICAGO, 339 WALNUT ST.

PHILADELPHIA, 908 ARCH ST.



WORKS:

Mass, Italy  
New York, N. Y.  
Fair Haven, Vt.



High Altar, St. John's Church, Schenectady, N. Y.  
Edward E. Allen, Architect.  
American Marble Co., Builders.

Altars  
Statuary  
Sanctuary Railings  
Baptisteries  
Venetian Mosaics  
and Bronzes

LET US BUILD  
YOUR WORK

## RECENT INSTALLATIONS

St. Paul's Cathedral, Pittsburg, Pa.  
St. Augustine's, Philadelphia, Pa.  
St. Thomas the Apostle, New York, N. Y.  
St. Vincent de Paul, Albany, N. Y.

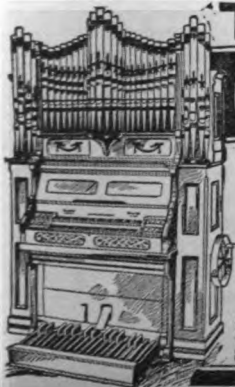


The leading CHURCH TOWERS  
everywhere are being supplied  
with BELLS from the . . . .

MENEELY BELL CO.

TROY, N. Y., and

177 Broadway, New York City



## THE ORGAN QUESTION EASY TO SETTLE

What a rich volume of grand harmony pours forth from the sweet-toned Seybold Reed-Pipe Organ. Whether soft or loud, whether for solo accompaniment or for leading a congregation in "Coronation" the Seybold organ meets every expectation. It is not a pipe organ. But the tones produced by our patent 4-chambered box approach it so nearly that it serves every purpose for congregations which cannot afford a costly instrument. It is made in Chapel and Two-Manual and Pedal-Bass Grand Cathedral styles for church and chapel use. We make smaller organs for the home, although all these styles are suitable for that purpose. Don't think that the Seybold sounds like a common reed organ—far from it. Write and tell us your plans. Ask about our free trial offer. Handsome catalog free. Write for it. Please state whether you wish organ for Church, Chapel or Home use.

SEYBOLD REED-PIPE ORGAN CO., 89 River Street, Elgin, Illinois



THE HISTORY  
of  
St. Patrick's Cathedral  
NEW YORK

By  
The Most Rev. John M. Farley, D.D.  
Archbishop of New York

THE book is bound in richly ornamented cloth, with 275 pages and thirty-two photogravure illustrations. The latter have been artistically reproduced from old and original photographs, showing the growth of religion in New York, and the prominent figures that contributed to the up-building of the Church during the last century in the United States. Well-informed Catholics will welcome this valuable historical work.

---

Price, \$1.50; By mail, \$1.60;  
Edition de Luxe, \$2.50

---

Send Orders to  
**REV. JOHN J. DUNN**  
462 Madison Ave.  
Society for the Propagation of the Faith  
N. Y. City, N. Y.

## The Reverend Clergy

Desirous of securing or recommending competent ORGANISTS, TEACHERS, SEXTONS, HOUSEKEEPERS, etc., etc., are invited to use these columns. Terms, \$2.00 a card space.

**ORGANIST:** A young man thoroughly experienced in all forms of Catholic Church Music (Cæcilian, Gregorian, and the more modern) desires to change his position as organist and choir-director. Good references. Address G. E., at this office.

**TRUE FAITH OF OUR FATHERS!** A copy is wanted of this book, offerer please state price; address T. N., office of REVIEW.

**VOICE OF JESUS SUFFERING TO THE HEART AND MIND OF CHRISTIANS.** Written by a Pamolist Missionary. 1876 (?). Copy wanted by H.

**ECCLESIASTICAL REVIEW:** Complete, from beginning to date; thirty-seven volumes; handsome half-binding, in red morocco, gilt lettering. Address "D.D.," at the REVIEW office.

How can the obligation to sing the Proper of the Mass be effected where the Gregorian Chant is not always available? We refer you to

A. EDMONDS TOZER'S  
**THE PROPER OF THE MASS**

For Sundays and Holidays. Set to Simple Music, for Mixed Voices.

Volume I. Proprium de Tempore  
Volume II. Commune Sanctorum. Missae Votivae. Proprium Sanctorum.  
Bound in cloth, per volume, \$1.00

NOW READY FOR DELIVERY

**GRADUALE**

Sacrosanctae  
Romanae Ecclesiae

De Tempore et De Sanctis

SS. D. N. PII X. Pontificis Maximi  
jussu  
restitutum et editum  
cui addita sunt Festa novissima

The copies now on sale represent the original (limited) edition in Gregorian notation from the Vatican Press and issued at the command of the Holy Father. All copies bear the following inscription: "*Instaurare omnia in Christo. Plus PP. X.*" Address all orders to

J FISCHER & BRO., 7 & 11 Bible House, New York.

We supply any desirable publication of church music.

**THE QUESTION SOLVED**

Should be Read by Every One

**Doctrine of Modernism  
And Its Refutation**

By REV. J. GODRYCZ, D. D., Ph. D., Jur. D.

12mo, 182 pages, net, 75c. By mail, 80c.

The author takes the teachings of Modernism as a unified system or theory, and lays bare its general and underlying principles, showing how their roots are imbedded in Positivism. The book is divided into six chapters, each of them treating of one of the chief features of the Modernistic theory. A separate chapter is devoted to each of the following headings: "Limits of Human Knowledge according to the Doctrine of Modernism;" "Origin of Religion according to Modernism;" "Relations between Science and Faith: Grace, The Sacraments;" "The Church and Dogma;" "Church and State;" "Causes of the Prevailing Anti-Religious Spirit."

The method followed is to give, first, a clear and impartial statement of the Modernistic position, and then a demonstration of its utter inconsistency. The arguments are drawn not from theology but from reason and the sciences.

**JOHN JOS. McVEY**

1229 Arch Street

PUBLISHER

Philadelphia, Pa.

For sale by all Booksellers or sent postpaid on receipt of price by Publisher.

**BEFORE YOUR  
NEXT FORTY HOURS' DEVOTION**

ORDER OUR

**Manual of the Forty Hours'  
Adoration**

One for each of the invited clergy  
in the Sanctuary and for the mem-  
bers of the choir to answer the re-  
sponses, properly marked, etc.

**FIVE COPIES, - ONE DOLLAR**  
(POST FREE)



**FOR THE NEXT VISIT OF THE BISHOP**

**Manual of Episcopal Visitation  
and Confirmation**

Contains everything necessary to  
know, ritual, etc. Have a copy  
for the Bishop, the Pastor, the  
Master of Ceremonies, and the  
Choir Director.

**FIVE COPIES, - ONE DOLLAR**  
(POST FREE)



Both Manuals accurately revised (second edition) will prove an excellent addition  
to the Class Books of Pastoral Theology and Liturgy in our Seminaries.  
Liberal Discount if ordered in quantities.

**American Ecclesiastical Review**

Dolphin Press

**1305 Arch Street**

**Philadelphia, Pa.**

# NEW PUBLICATIONS

OF IMPORTANCE TO THE REV. CLERGY

## A Manual of Moral Theology

For English-Speaking Countries

By the REV. THOMAS SLATER, S.J. With Notes in the Text on American Legislation by the REV. MICHAEL MARTIN, S.J.

Volume I., 8vo, cloth, net, \$2.75. Volume II. in preparation

This is the first complete Moral Theology written in the English language and it is sure to become a *standard work*. "It is theologically absolutely correct, clear and up-to-date."—REV. Remy Lafort, *Censor*.

Complete in two large, handsome volumes; each volume with complete Alphabetical Index.

## The Characteristics and the Religion of Modern Socialism

By the REV. JOHN J. MING, S.J.

12mo, cloth, net \$1.50

The *Characteristics and the Religion of Modern Socialism* is a brilliant discussion of one of the leading questions of the day. The author scrutinizes the tenets of the founders and advocates of socialism and shows conclusively the fallacy of the promises they make, and from their own words proves that socialism leads inevitably to irreligion and atheism.

## History of Economics

Or, Economics as a Factor in the Making of History

By the REV. J. A. DEWE, A.M.

Late Professor of History in the College of St. Thomas, St. Paul, now Professor of History at the University of Ottawa

8vo, cloth, net \$1.50

This *History of Economics* is, above all things, practical. It is meant to give to the student of Economics or to the man in the street, earning his daily bread, a practical knowledge of the origin and nature of present-day commercial theories and commercial activities. It should prove of great value to the student of history not only as a *text book*, forming a part of an ordinary Economic course, but as a review and explanation of the leading historical movements.

## The Catholic School System in the United States

Its Principles, Origin and Establishment

By the REV. JAMES A. BURNS, C.S.C., Ph.D.,

President of Holy Cross College, Washington, D. C.

12mo, cloth, net \$1.25

Catholics in the United States have hitherto been almost without any educational literature. The parish school system has grown to immense proportions, but there has been lacking, up to the present, an adequate account of this great educational movement. This want the present volume supplies. Catholic pastors and teachers will welcome the author's clear and careful exposition of the fundamental principles for which the Catholic school stands.

## Assertio Septem Sacramentorum

Or, Defence of the Seven Sacraments

By HENRY VIII, King of Eng. Re-edited with an Introduction by REV. LOUIS O'DONOVAN, S.T.L.  
Preceded by a Preface by His Eminence James Cardinal Gibbons, Archbishop of Baltimore

8vo, cloth, net \$2.00

"It can be strongly recommended to students of English history, and to those who are studying the history of religion in general, and in fact to all who delight in solid reading."—*New World*.

"What a strange sensation one has in reading the original words written by King Henry the Eighth when he argued against Martin Luther, upholding and explaining the Seven Sacraments. Besides being a literary curiosity, the subject upon which it treats—the Sacraments—is well handled and the treatment shows solid Christian learning in the king."—*Catholic Advance*.

"Deserves to be carefully studied by Catholic and non-Catholic scholars."—*The Universe*.

Printed in Latin and English, giving the Original Text of King Henry with Translation on the opposite page.

# BENZIGER BROTHERS

NEW YORK

CINCINNATI

CHICAGO

# P. J. KENEDY & SONS

---

## The Catholic Centenary

As a Newspaper Man Saw It. By AUGUSTIN McNALLY.

Cloth, 12mo, 12 illustrations, net, \$1.25. Postpaid, \$1.35

A full and accurate account of one of the most important weeks in the history of the Catholic Church in the United States.

---

## Borrowed from the Night

By ANNA C. MINOGUE. 304 pages, cloth, 12mo, illustrated, \$1.00

Miss Minogue takes for her setting the interesting period of the early settlement of the State of Kentucky when the dangers of the wild were ever present. The story is well written, full of interest, and tempered with the romance of Miss Martinez, whose delightful character charms all who come in contact with her.

---

## Home for Good

By MOTHER M. LOYOLA 12mo, cloth, 326 pages, net, \$1.25. Postpaid, \$1.38

"The topics are so practical and treated in so lively and sensible a manner that we should not be surprised if this proves to be the most popular book of the whole (Loyola) library."—*The Irish Monthly*.

---

*To be published in July*

## A Catholic History of Alabama and the Floridas

BY A MEMBER OF THE ORDER OF MERCY

Cloth binding, 12mo, net, \$1.50. Postpaid, \$1.60

---

# P. J. KENEDY & SONS

5 BARCLAY STREET . . . NEW YORK

**W**E shall be glad to purchase from our readers any of the following numbers of the REVIEW :

1889—February, March, May, June, July,  
August, September, October, November-December.

1890—February, March, April, July, August,  
November.

1891—February, March, July, September,  
October, November.

1892—January, February, April, May, June,  
July, August, September, October.

1893—January, February, March, April,  
June, July, September, October, November, December.

1894—January, May, June, July, August,  
October, December.

1895—February, April, May, June, July,  
August, September, October, November, December.

1896—April, June, July, October.

1897—January, October.

1899—February.

1908—January.

**The following Complete Volumes are wanted.**

1889—Volume I.

1890—Volume II and III.

1892—Volumes VI and VII.

1893—Volumes VIII and IX.

1894—Volumes X and XI.

1895—Volumes XII and XIII.

**T**HE following copies of the Review are at our disposal.  
Price, \$0.35 a copy, or \$3.50 for the twelve numbers of any year.

1889—January, April.

1890—January, May, June, September, October, December.

1891—January, April, May, June, August, December.

1892—March, November, December.

1893—May, August.

1895—January, March.

1896—January, February, March, May, August, September, November, December.

1897—February, March, April, May, June, August, September, November, December.

1894—February, March, April, September, November.

**We offer also the following Complete Volumes**

1891—Volumes IV and V.

1896—Volumes XIV and XV.

1897—Volumes XVI and XVII.

1898—Volumes XVIII and XIX.

1899—Volumes XX and XXI.

1900—Volumes XXII and XXIII.

1901—Volumes XXIV and XXV.

1902—Volumes XXVI and XXVII.

1903—Volumes XXVIII and XXIX.

1904—Volumes XXX and XXXI.

1905—Volumes XXXII and XXXIII.

1906—Volumes XXXIV and XXXV.

1907—Volumes XXXVI and XXXVII.

# The New Marriage Laws

## A Practical & Full Commentary

### For Every Priest on the Mission, Rector or Assistant

The pamphlet is in the regular octavo size of the Manuals of Theology, printed from new letterpress, on excellent paper, and bound in stout paper covers. Price, Ten Cents. (Postpaid, Thirteen Cents).

#### CONTENTS

	PAGE
Introduction . . . . .	5
The Text of the Decree "Ne Temere" (Latin and English) . . . .	7
Exposition of the Law :	
Betrothal . . . . .	15
Forms of Engagement Contract . . . . .	17
Breaking of Engagements . . . . .	21
Valid Marriages . . . . .	22
Those who come under the term "Ordinary" . . . . .	23
Those who come under the term "Parish Priest" . . . . .	24
The Status of our Assistant Priests and the Decree . . . . .	24
Valid Delegation . . . . .	26
The Delegator . . . . .	26
The Delegated Priest . . . . .	27
Forms for General and for Particular Delegation . . . . .	29
Delegation Revoked . . . . .	30
Delegation in the United States . . . . .	30
Two Witnesses Required . . . . .	31
Exceptional Cases Under the Law . . . . .	32
Licit Marriages . . . . .	35
Table showing Parish in which Marriage should take place . . . .	38
Special Questions of Licit Marriage in the United States . . . .	38
The New and Correct Registration . . . . .	41
Notification Form for the Baptismal Register . . . . .	43
Rulings of Bishops or Diocesan Synods and the Law . . . . .	45
Matrimonial Stole-Fees . . . . .	46
Those who are Affected by the Law . . . . .	48
Mixed Marriages . . . . .	50
Apostolic Bull "Provida" (Latin and English) . . . . .	56
An Abstract of the Law for the People . . . . .	62

Price, Ten Cents. Postpaid, Thirteen Cents.

---

American Ecclesiastical Review

Dolphin Press

1305 Arch Street
Philadelphia



## Suggestions for Vacation and Summer Reading

To drive away dull care read:

**A COLONEL FROM WYOMING**, by J. A. H. CAMERON. A new book and one that embodies all the elements of a great story, and a humor of the genuine home-made kind. Cloth bound . . . . . \$1.25

To Laugh and Grow Fat, read:

**FATHER MACK**. By LEO GREGORY. Full of crisp, bright sayings, anecdotes and some animadversions upon the live question of the Church in this Country. Bound in cloth . . . . . .75

Little Helps to Learning.

**READING AND THE MIND—WITH SOMETHING TO READ**. By Rev. J. F. X. O'CONNOR, S.J. The work is substantially a list of English Authors, an acquaintance with whom is imperatively demanded in those readers who would aspire to the title of English Scholars. Cloth bound . . . . . 1.00

A New Edition of

**INVITATION HEDEED**. By Rev. JAMES KENT STONE. The above is one of the best and most effective controversial works of the times. Bound in cloth . . . . . .75

**FROM CANTERBURY TO ROME**. By Rev. B. F. DE COSTA, D.D. With notes of travel in Europe and the East, showing the gradual formation of Catholic belief and steps taken in passing out of the Protestant communion into the Catholic Church. Cloth bound . . . . . 1.00

Something Good:

**OCCASIONAL ESSAYS**. By Rt. Rev. F. S. CHATARD, D.D. Bound in cloth . . . . . 1.00

**LECTURES AND DISCOURSES**. By Rt. Rev. J. L. SPALDING, D.D. Bound in cloth . . . . . .75

**CHRISTIAN SCIENCE BEFORE THE BAR OF REASON**. A new book, by Rev. Father LAMBERT, LL D. A complete refutation of the theories of Christian Science. The book is intensely interesting, instructive and full of valuable thoughts and analysis of a subject that now occupies the minds of many people. Cloth bound . . . . . 1.00

A work out of the ordinary. Something new:

**PRIEST AND PARSON? Or Let Us Be One**. By Rev. JAS. H. FOGARTY. This book may well be called the twin volume of Rev. Doctor Lambert's "Christian Science" in the sense that both books are timely, dealing with the present-day religious thought in the United States. The one in specific manner, the other along general lines. Bound in cloth . . . . . 1.25

Send for our New Book Catalogue. (Address Dep't N.

**CHRISTIAN PRESS ASSOCIATION PUB. CO.**

REV. JAS. L. MEAGHER, D.D., President.  
VERY REV. E. J. DONNELLY, V.F., Secretary.

26 Barclay St., New York



ANCIENT CROSS

## ART MEMORIALS

MONUMENTS, MAUSOLEUMS, STATUARY, CROSSES, ALTARS, FONTS, AND GARDEN ADORNMENTS IN GRANITE, MARBLE & BRONZE


OUR productions, whether large or small, are designed and executed by our own artists and artisans whose individual treatment characterizes all of our work. We shall be glad to work out your suggestions or furnish designs of appropriate memorials for Church or Cemetery.

**THE LELAND COMPANY**


Formerly LELAND & HALL

557 Fifth Avenue, New York

**The W. J. Feeley Co.**  
 ECCLESIASTICAL ART METAL WORKERS



**IF** you are interested in new Sanctuary requirements and cannot visit the Feeley Establishment to consult with the force that design and make those ideals in metal, let us hold a conference by mail. Years of experience enable us to advise by letter and make suggestions with pencil and pen that will be evidence of a correct interpretation.



203
**EDDY ST. PROVIDENCE R.I.**
203

Represented in Chicago by THE W. J. FEELEY COMPANY, No. 6 Monroe Street.

**A**  
**"Declaration**  
**of**  
**Independence"**  
**Indeed!**



**WHEN** WE DECLARE that the satisfaction we have given our many patrons in the past, and our ever-unceasing efforts to serve them right at all times, have done much to establish the fact, that we are "the Foremost Church and Religious Goods House in America."

**Our Stock of**

PRAYER BOOKS	ROSARIES
PICTURES	SCAPULARS
CROSSES	CRUCIFIXES
MEDALS	PHOTO BUTTONS
CANDLESTICKS	STATUETTES
ETC., ETC.	ETC., ETC.

is replete, not only in quantity, but in variety of style and price as well.

*Write for Catalogue*

**THE M. H. WILTZIUS CO.**

413 Broadway, Milwaukee

7 Barclay, New York



# Ecclesiastical Review



*A Monthly Publication for the Clergy*

*Cum Approbatione Superiorum*

## CONTENTS

THE PASTOR AND THE SOCIAL PROBLEMS OF HIS FLOCK.....	113
The Rev. JOHN A. RYAN, D.D., The St. Paul Seminary, St. Paul, Minnesota	
IRISH SAINTS IN BELGIUM.....	122
T. A. WALSH, Namur, Belgium	
THE FORMATION OF A GREAT PREACHER.....	140
The Rev. HUGH POPE, O.P., Rugeley Priory, England	
A CONVERT'S LETTER TO AN ANGLICAN FRIEND.....	148
Wm. H. McCLELLAN, Rehoboth, Delaware	
SOME OLD BIBLICAL CUSTOMS IN MODERN PALESTINE.....	169
The Rev. JAMES P. CONRY, Rome, Italy.	
MEDIEVAL MORALS AND MANNERS.....	175
DARLEY DALE	

CONTENTS CONTINUED INSIDE

PHILADELPHIA, 1305 ARCH STREET

## American Ecclesiastical Review

Subscription Price, Three Dollars and Fifty Cents  
a Year

Subscription Price, Foreign, Fifteen Shillings  
a Year

COPYRIGHT, 1908  
THE DOLPHIN PRESS

R. and T. WASHBOURNE, Ltd., 4 Paternoster Row, London, England, E.  
W. P. LINEHAN, 309 Little Collins Street, Melbourne, Australia str



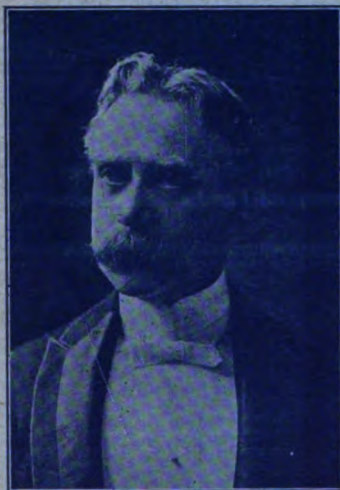
# St. Bernard's Seminary Altar Wine

**T**HE Seminary owns sixty acres of Vineyard in full bearing. Its wine is made under the direct supervision of the BISHOP, and has his ABSOLUTE GUARANTEE of purity. It is made from the juice of the grape and advantage is not taken of the permission given to use cognac for fortification. No dealer has this wine for sale.

One case of 25 bottles . . . .	\$6.00
One keg of 5 gallons . . . .	5.50
One keg of 10 gallons . . . .	10.00
One keg of 23 gallons . . . .	20.00
One barrel . . . .	40.00
One case of 25 bottles of "Elvira" Wine . . . .	9.00

SEND FOR CIRCULAR

The sale of this Wine is in charge of the Rev. M. J. NOLAN, D.D., Chancellor, Rochester, N. Y., to whom all communications should be addressed.



MR. J. W. DONNELLY.

To the Right Rev. and Rev. Clergy:

We fully understand the deep responsibility that rests on the conscientious dealer in

## ALTAR WINE

With this knowledge in view, and having devoted a lifetime to this business, we can with confidence recommend the following choice wines as being VALID and LICIT for use at the Holy Sacrifice, namely:

"Collegiate"—A fine mellow wine used at the Jesuit Colleges.

"Santa Clara"—An agreeable, tart wine, made at Santa Clara College, Cal.

"Jurançon"—The old favorite altar wine, delicate and delicious.

"Vin de Tours"—A little sweeter than Jurançon, and equally desirable.

**THESE WINES ARE VERY GRATEFUL TO THE FASTING STOMACH**

Please write us for Price List and Circular, containing instructions for bottling, treatment of frozen wine, and other information. Address,

**THE DONNELLY BROTHERS** Altar Wine Merchants  
TROY, N. Y.

## ALTAR WINES BEYOND DOUBT

FROM THE

### Sacred Heart Novitiate, Los Gatos, Cal.

**MALVOISIE.** Mild, dry wine; free from all acidity; pinkish in color; agreeable; digestible; excellent quality. Per gal., \$1.10; per doz., \$4.00. In bbl. lots and over, \$1.00 per gal.

**NOVIATIE.** Generous and full-bodied; somewhat sweet and resembles the Spanish wines; is the highest form of absolutely pure wine of its kind produced on this continent. Does not require bottling. Per gal., \$1.50; per doz., \$5.00.

Made by ourselves especially for the purpose

D. GIACOBBI, S.J., Rector

SOLE AGENTS, BARNSTON TEA CO.

P. A. MAHONY, Treas. and Sec.

No. 6 BARCLAY ST., New York.

## CONTENTS CONTINUED

### ANALECTA :

#### E S. CONGREGATIONE RITUM :

- I. Decretum ad Archiepiscopos, Episcopos aliosque Ordinarios  
de Editione Typica Vaticana "Gradualis Romani"..... 193
- II. De nova quadam Custodia SS. Sacramenti..... 195
- III. Indultum quo B. D. Sacerdoti permittitur celebrare Missam,  
brachio dextero amputato..... 196

#### E S. CONGREGATIONE INDULGENTIARUM :

- Indulgentia 100 d. conceditur Orantibus pro Peccatoribus mori-  
bundis..... 196

### STUDIES AND CONFERENCES:

- Our Analecta—Roman Documents for the Month..... 197
- Communion to Chronic Invalids non-Fasting..... 197
- Catholic Lawyers and Divorce Cases..... 200
- General Absolution "pro vivis"..... 200
- Bination without Sufficient Reason..... 203
- The Originator of the Confraternity of the Holy Family..... 204
- Introduction of Administration of Baptism by Pouring the Water.. 205

### CRITICISMS AND NOTES:

- Slater: Manual of Moral Theology for English-Speaking Countries 206
- St. John of the Cross: Dark Night of the Soul (Lewis-Zimmerman) 210
- Gerrard: Cords of Adam..... 211
- Burns: The Catholic School System in the United States..... 213
- Campbell: Pioneer Priests of North America (1642-1710)..... 217

### LITERARY CHAT ..... 218

### BOOKS RECEIVED ..... 221

CONTENTS OF JULY NUMBER (VOL. III, NO. 4) OF

# Church Music

**Papal Hymns.**

**"Universal Papal Hymn."**

**Gregorian Rhythm.**—A Theoretical and Practical Course. (*Illustrated.*)

Part II., Chapter V. The Rhythmical Value of the Punctum and the Virga: 1. The Indivisibility of the Simple Beat in Gregorian Chant; 2. Notation of the Simple Beat, the Punctum and the Virga

The VERY REV. DOM ANDRÉ MOCQUEREAU, O.S.B., Prior of Solesmes.

**Variant Readings in the Typical Missal and the Vatican Graduale.**

**The Character of the Vatican Edition of the Roman Chant.** Preface to the Vatican Graduale.

**May Women Sing in the Gallery Choir?**

**Letters to the Editor:**

Two Papal Hymns. (*F. P. S., Merion, Pa.*)

As to Prof. Singenberger's Chant Accompaniments. A Reply. (*Mr. Caspar C. Koch, Carnegie Hall, Allegheny, Pa.*)

Progress of Reform in England. (*Mr. W. J. Bowden, Liverpool, England.*)

Cheap Organ Building. (*The Rev. Dom Gregory Huegle, O.S.B., Conception, Missouri.*)

**Chronicle and Comment:**

Decree S. C. R. on the Typical Vatican Edition of the Roman Gradual.

Rescript S. C. R. on the "Tantum Ergo" and Litany of Loreto.

**Notes:**

Song for the Pope.

Desirability of an American Schola Cantorum.

Something Wanting and Wanted.

Italian Pronunciation of Latin.

Plain Chant and its Accompaniment.

"Quarr Abbey House."

Plainsong Activities of Conception Abbey, Missouri.

**Publications Reviewed.**

**Musical Supplement:**

"Long Live the Pope." Words by Rev. Hugh T. Henry, Litt.D.; Music by Rev. H. G. Ganss, Mus. Doc.

"Long Live the Pope." Hymn for the Pope, Male Voices, Words by the Rev. Hugh T. Henry, Litt. D.; Music by Rev. H. G. Ganss, Mus. Doc.

"Papsthymne." Ausgabe fuer Maennerchor. Dichtung von C. Leopold; Musik von H. G. Ganss, Mus. Doc.

"Long Live the Pope." Words by Fr. Muckermann, S.J.; Music by Alfons Braun, S.J.

"A Song for the Pope." Words by the Rev. P. Murray, Maynooth College; Music by Rev. T. J. O'Reilly and Prof. V. O'Brien.

"A Song for the Pope." Words by the Rev. P. Murray, D.D., Maynooth College; Music by T. J. Bordonel.

---

Issued Bi-Monthly by

**American Ecclesiastical Review**

**Dolphin Press**

**1305 Arch Street**

**Philadelphia, Pa.**

**\$1.50 a Year—6/5. Single Copies, 30 cents—1/5.**

# THE ECCLESIASTICAL REVIEW

---

FOURTH SERIES.—VOL. IX.—(XXXIX).—AUGUST, 1908.—No. 2.

---

## THE STUDY OF SOCIAL PROBLEMS IN THE SEMINARY.

ACCORDING to a well-known socio-historical theory, the primary, fundamental, and decisive forces in the life of man are economic. The methods of production, exchange, and distribution form the basis of all other social institutions, political, legal, educational, literary, scientific, moral, and religious; and this economic basis determines the nature, development, and transformations of the superstructure. At any given period all other phases of life are an inevitable reflex of the economic life. Although this theory, taken in its extreme and most pretentious form, is naive, narrow, and superficial, it contains a very large element of very valuable truth. Economic motives and economic institutions do exert a wide and a profound influence upon both the individual and society. To quote the Jesuit Father Cathrein, "before everything else man must live, must find nourishment, clothing, and comfortable shelter; therefore economic activity will ever be of *paramount* influence in human life." Social institutions, movements, and ideals are vitally affected by industrial conditions and methods. Until quite recently, written history dealt for the most part with dynasties, wars, battles, sieges, and with the spectacular achievements of great captains, great monarchs, and great diplomats. To-day it becomes more and more a scientific description and discussion of social institutions, particularly economic institutions. The change is due

in part to greater enlightenment and a better historical method, but more perhaps to the obvious importance of the economic factor in modern times. The great majority of wars, revolutions, and political movements during the modern period can be traced largely if not chiefly to economic causes and economic motives. Almost all the political problems, almost all the civil legislation, almost all the international problems of to-day, are predominantly economic. If we seek an explanation of this increased importance of the economic factor we shall find it partly in the great increase of the world's wealth, but more perhaps in the modern conception of the worth of life. "The old Christianity," says Professor Paulsen, "raised its eyes from earth, which offered nothing and promised nothing, to heaven and its supersensuous glory. The new age is looking for heaven upon earth; it hopes to attain the perfect civilization through *science*, and expects that this will make life healthy, long, rich, beautiful, and happy." This attitude is, indeed, a consequence of the decay of faith which began with the Protestant Reformation; but the Reformation itself was rendered possible through the dominance of economic motives in the lives of many of the clergy, through the economic oppression of the peasants by the feudal lords, and through the desire of the middle class of the towns for economic freedom.

Unless the priest realizes the immense and manifold importance of the economic side of life, he will be unable to accomplish much that he might accomplish. Every intelligent priest understands in a general way that all men love money, that the great majority expend most of their time and energy in pursuit of money, and that race suicide and late marriages imply an excessive love of material comforts. But general and fragmentary knowledge of this sort will not suffice. The priest needs an amount of thorough and systematic training which will enable him to realize, for example, that the hostility of political parties and of governments toward the Church is determined by economic motives to a much greater degree than appears on the surface, or than his inadequate theories of his-



tory and politics have led him to believe; that many of the great popular movements which seem to be political, and therefore comparatively unimportant to him, are at bottom economic, and therefore of vital concern to morality and religion; that the economic status of men profoundly influences their notions concerning the morality of some of the most important activities and institutions of our time. Although the principles of morals are eternal and unchangeable, their actual application is very differently made by the different economic classes. Witness the diverse opinions concerning the trust and the trade union, profits and wages. If the priest does not grasp the magnitude and the causes of these differences, his authority and efficiency as a teacher of morality is very much less than it ought to be. In this connexion the words of the pioneer Catholic social reformer of modern times, Archbishop Ketteler,—“my great precursor,” Leo XIII called him,—are most suggestive and pertinent: “If we wish to know our age, we must endeavor to fathom the social question. The man who understands that knows his age. The man who does not understand it finds the present and the future an enigma.” Fortunately for the Catholics of Germany, they adopted and incorporated into their working program this theory of the great Archbishop of Mayence. To this more than to any other fact they owe those magnificent achievements which are at once a reproach and an inspiration to their co-religionists in practically every other country of the world. Had they not taken the social viewpoint and identified themselves with the cause of social reform, they would never have been able to rouse the masses of the Catholics of Germany from apathy, to defeat the government’s policy of tyranny and absolutism, or to check the onward rush of socialism.

Coming to some of the more concrete phases of the situation, we see that the priest who wishes to do the most effective and extensive work, must give special attention to the condition and aspirations of that economic class known as the wage earners. Almost all intelligent and unprejudiced ob-

servers now realize that the future of the Western World belongs to democracy. The rule of the people in political affairs will inevitably grow in extent, directness, and intensity. But political democracy tends more and more to become economic in its content, aims, and motives. Whether this developed and expanded democracy, this industrial democracy, shall be converted, or corrupted, into socialism, or be confined within the limits of reasonable social reform, will depend largely upon the ability of the teachers of religion to understand, assist, direct, and restrain this powerful and far-reaching movement. Thirty-five years ago, Cardinal Newman wrote these remarkable words: "As far as I can see, there are ecclesiastics all over Europe whose policy it is to keep the laity at arm's-length, and hence the laity have become disgusted and become infidel, and only two parties exist, both ultras in opposite directions." Since that date the proportion of the laity of Europe that has become alienated from, or at least lukewarm toward the Church, has undergone a considerable increase. The causes of this defection are not easily susceptible of exact analysis, but one of the most effective and disastrous of them would seem to have been the antagonism of churchmen to the spirit and aims of democracy. The excesses that have been committed in the name of democracy during the nineteenth century in Europe, have been great and deplorable; yet the question persistently rises, could not most of these excesses have been prevented by a deeper understanding and a more conciliatory attitude on the part of religious teachers and leaders? Is it not a fact that the latter have too frequently overestimated the worth and strength of the ruling and directing classes, underestimated the intelligence and power of the masses, and failed to appreciate the element of good in the rising forces of democracy?

We in America flatter ourselves that we are in no danger of repeating the mistake made by our brethren in Europe. Do we not live in a democracy, and do we not accept joyfully and unreservedly the doctrine of government by the people? Hence our attitude of pitying patronage toward those church-

men of France who have refused to accept the republic. Let us remember, however, that political democracy is only one form, and in our day the less important form, of democracy; that, while entirely loyal to the forms of democracy political, we may quite conceivably antagonize democracy industrial. There is scarcely any danger, indeed, that the clergy of America will ever lose sympathy with the desire of the masses for industrial freedom and industrial opportunity, but there is a very real danger that their sympathy will not be equaled by their knowledge. The great majority of our clergy in the United States have not yet begun to study systematically or take more than a superficial interest in the important social problems of their age and country. Too often their social views and impressions are derived from newspapers and periodicals which are unfriendly to the aims of the working classes, and to the cause of social reform generally. It is natural and proper that the priest should prefer those journals which are conservative both in their methods and in their attitude toward the existing order. But it is unfortunate that these publications are, as a rule, ultra-conservative with regard to modifications or reforms in that portion of the existing order which we call economic. On the other hand, the periodicals which advocate effective and vital reforms are not infrequently radical in their views of moral, religious, and educational institutions. As a consequence of this situation, the average priest is apt to possess only a one-sided and superficial knowledge of the social question. While sympathizing in a general way with the aspiration for social betterment, he is not unlikely to misunderstand and antagonize many of the particular doctrines, aims, and methods of the actual reform movements of the time. We have, therefore, no sufficient assurance that we shall not duplicate in the field of industry the mistake made by many of the clergy of Europe in the field of politics. It is well within the bounds of possibility that we shall give relatively too much attention to the excesses of industrial democracy, and relatively too little to its elements of good.

Again, we complacently assume that the alienation of the working classes from the churches, about which so much is heard, always refers to Protestant working people and Protestant churches. Have we sufficient grounds for this assumption? Are not large sections of our own working people rapidly becoming indifferent to their religious duties? We are fond of asserting that our congregations are made up not of the rich but of the poor; but is it not a fact that those whom we call the poor, the common people, the working people, in our city congregations, belong mostly to the middle class, or receive salaries rather than wages? The United States Census has recently informed us that in 1904 about 58 per cent of the four million adult males employed in our manufacturing industries, received an annual wage of less than six hundred dollars. It is safe to say that the per cent of underpaid is equally large among the several million wage-earners engaged in occupations other than manufacturing. An investigation which would enable us to know what proportion of the Catholics in this class, and of their families, are regular church attendants, in the large parishes of the large cities, would be a most valuable if not reassuring piece of work.

The importance to the clergy of an understanding of our social problems will increase with the inevitable increase of the problems themselves. Therefore the priest of the future should be equipped to deal intelligently with these problems from the very outset of his ministry. To this end he should receive in the seminary an amount of social instruction which will be fundamental and scientific; which will be sufficiently extensive to make him acquainted with the vital facts of current social conditions, tendencies, and doctrines; which will be sufficiently stimulating to give him a lasting interest in these phenomena; and which will be sufficiently thorough to enable him to deal intelligently, justly, and charitably with the practical situations that he will be compelled to face afterward. Here, again, we may profitably perhaps take example from the experience of some of our brethren in the Old World. It has

been frequently asserted that one explanation of the failure of the clergy of France to retain their hold upon large masses of their countrymen, is to be found in their inadequate and impractical seminary training. It is not impossible that we shall one day find ourselves similarly impotent on account of our insufficient instruction in social problems. Such questions as just wages, just interest, just profits, a living wage for the worker versus normal profits and interest for the employer and the capitalist; reducing wages to maintain dividends; the responsibility of stockholders, including educational and charitable institutions, for the improper practices of corporations; stockwatering and other questionable methods of high finance; the aims and methods of monopoly; the aims and methods of the labor union; socialism, materialistic and non-materialistic,—are all of vital importance to large masses of people, are the subject of endless discussion in public and in private, and involve definite and far-reaching consequences to morality and religion. Do they, or any of them, receive sufficient attention either in the manuals used or the oral instruction at present imparted in our seminaries?

The objection will be raised that the seminary curriculum is already overcrowded, or at least is so fully occupied that there is no place for anything like an adequate course of social study. In reply it might be urged that sufficient time for the proposed course could with advantage be taken from some of the other branches; but the relative importance of the various studies is too large a subject for this paper. A more practical and more suggestive alternative will perhaps be to indicate one attempt which has been made to solve the difficulty. This attempt is not set forth as entirely successful or entirely satisfactory, but as a proof that something can be done in this direction. In the provincial seminary of St. Paul, the course of Junior Moral Theology extends over two years, and includes Natural Ethics as well as the whole field of Moral Theology proper. The Sacraments, Indulgences, Censures, and Irregularities are treated in the Senior Course. One semester out of the four given to the Junior Course, is taken

up with a brief introduction to Economic History, and an elementary course in Political Economy. The object of the discussion of economic history is to give some account of the Gild System and of the economic life of the Middle Ages generally, to trace the origin and development of the present industrial order, and to show the bearing of economic institutions upon the life and thought of their particular age. The object of the course in Economics is to describe in outline the forces and influences which actually govern the production, exchange, distribution, and consumption of material goods. In connexion with this study, many moral topics are discussed which are usually studied in the treatise on Contracts. Such, for example, are wages, usury, speculation, monopolies. This plan makes possible a more organic treatment of these subjects, inasmuch as it enables the student to study their economic and their moral aspects at the same time. In the matter of wages, for example, he is led to see how wages are actually determined, how they ought to be determined, and what reforms are practically possible. And six years' experience seems to indicate that the allotment of so much time to social topics has not been detrimental to the course of instruction in Moral Theology. Finally, the value of social studies as an intellectual discipline, as an antidote, if the term be permissible, to the ultra-deductive habits of mental activity which are frequently apt to plague the seminarian, is well worth consideration.

Something was said above concerning the indifference of the masses to religion. While this indifference is undoubtedly on the increase, it has not yet reached such proportions among our Catholic workingmen as to justify an attitude of pessimism. The clergy of America have an immense advantage over their brethren of the Continent of Europe, in that they have never antagonized the political democracy, and are not identified in the minds of the people with the fortunes of any privileged or powerful class, either political, hereditary, or economic. The Catholic masses still recognize that we are not the retainers either of aristocracy or of plutocracy, that

our churches are the churches of all the people, and that our sympathies are with all the legitimate aspirations of the lowly. It rests with us to decide whether we shall retain this ground of vantage, and utilize it in order to solve intelligently and justly the great social problems which day by day become more urgent and more difficult. Day by day it becomes more evident that the future will witness a many-sided conflict between Catholic principles and the principles of secularism. Inasmuch as the future belongs to democracy, it is also evident that, whatever shall be the outcome of the struggle between religion and secularism, the social institutions of the future will be those which satisfy democracy. The supreme question, therefore, is: Shall the cause of secularism become the cause of democracy or shall democracy become convinced that all its vital aims are in harmony with and safest under the protection of the Catholic Church? As Canon Barry has finely said in a recent number of the *Dublin Review*: "The Church subdued Greek philosophy to its divine purpose. Why should we despair of its leavening with true life the democracy that is looking for guidance, that will not always groan beneath monopolies; nor dream of Socialist Utopias bounded by the grave? . . . The sum, therefore, is plain. Religion must be made the heart of democracy, and democracy the hands of religion. Since this cannot be done by law upon medieval lines, it remains to attempt it by influence, in the open tolerant State. Barbarians within, heathens without, lords of war, monopoly kings, social misery—the signs of the times point to a mighty tempest. If we fail to reinforce our strength as sons of saints and crusaders; to meet energy with yet more determination, intellect with understanding, the lesser ideals with a Gospel of universal redemption, *vae victis*."

JOHN A. RYAN.

*St. Paul Seminary, Minnesota.*

## IRISH SAINTS IN BELGIUM.

CHRISTIANITY was first introduced into Belgium whilst that country still formed part of the Roman dominions. Its progress was, however, relatively slow up to the time of Constantine the Great. But after peace was given to the church and religious liberty proclaimed in the commencement of the fourth century, the work of conversion proceeded more rapidly, and by the end of the same century a considerable part of the population had been won over to the true faith. Christian communities had been formed in all the larger towns, and regular ecclesiastical organization established under episcopal direction. The dioceses of Tournai and Tongres date from this period. Then came early in the fifth century the successive invasions of the Franks who soon became masters of the country; in the result, Christianity was all but rooted out in those provinces where the pagan invaders had settled down. The Christian institutions were either destroyed or allowed to perish, and the inhabitants, deprived of the ministrations of their clergy, relapsed in many places into paganism. In the south, where the population had to a great extent remained Roman and Christian, although Catholic worship had been maintained, religion was in a very precarious and languishing condition. With the conversion of Clovis a happy change set in. Encouraged and supported by the Christian monarch, the bishops were enabled to rebuild the churches that had been destroyed, to provide pastors for their scattered flocks, and take measures for the extension of the faith. The annals of those times tell us but little regarding the progress of religion during the fifth and sixth centuries,—it is only from the seventh century onward that we possess somewhat detailed information as to the labors of the later apostles of Belgium. Amongst the bishops remarkable for the zeal and activity they displayed in the propagation of the Gospel the most celebrated were St. Amand, St. Remacle, St. Lambert and St. Hubert, of Tongres, St. Eloi, Bishop of Tournai, and St. Gery, Bishop of Cambrai. These saints spread the faith among the populations of the Campine, Brabant, and the



Flanders, ably and successfully assisted by foreign missionaries of whom the most distinguished came from Ireland. This was the period during which, as Dr. Döllinger writes, "the Church of Ireland stood in the full beauty of its bloom" —when, as he adds, "many holy and learned Irishmen left their own country to proclaim the faith, to establish or reform monasteries in distant lands, and thus to become the benefactors of almost every nation in Europe." It is to Ireland that Belgium owes, amongst others, St. Feuillen or Foillan, the patron of Fosse, St. Livinus, patron of Ghent, St. Rumold, patron of Malines, St. Monon, patron of Nassogne, St. Cadroe, St. Macalan, and St. Forannan, founders and first Abbots of the monastery of Walciodorus or Waulsort. And although St. Willibrord, the Apostle of the Frieslanders, was not an Irishman, Ireland may justly claim a share in his merits and renown. He had spent twelve years as a student in the schools of Armagh; and it is perhaps no exaggeration to say that it was his Irish training which inspired and encouraged him to undertake his apostolic labors among the pagan population of Friesland.

The Irish missionary connexion with Belgium dates from the earlier portion of the seventh century. The work of evangelization commenced by St. Foillan, St. Ultan, and St. Fursey, was continued by others of their saintly countrymen until toward the close of the eighth century, by which time Christianity was fairly well established throughout the whole of the Low Countries. Interrupted apparently during the ninth century the connexion was resumed in the tenth, when SS. Cadroe, Macalan, Forannan and their companions passed over from Ireland and became soon after their arrival the founders of the Abbey of Waulsort. During upward of eight hundred years this famous Benedictine monastery was the home of piety and learning, its beneficent activity ceasing only with its suppression in the troublous times of the French Revolution. From the following brief notices it will be seen how important was the part which Irish monks and missionaries bore in disseminating the light of the Gospel throughout

Belgium. Nor have their services been forgotten by the descendants of those to whom they brought the inestimable gift of faith; after the lapse of more than twelve centuries popular veneration still goes out to them, their memory is cherished and their intercession invoked, especially in those provinces which were sanctified by their lives and labors.

Belgium has never been unmindful of the debt she owes to Ireland. The sorrow and sufferings of "*la Verte Erin*" have always enlisted her keenest sympathies. In the days of the Penal Laws she offered a hospitable asylum to many of the persecuted Irish Catholics; during close on three centuries, when Catholic education was banned by English statute, it was in the Irish Colleges of Louvain, Tournai, and Antwerp that a long succession of Irish priests, secular and regular, were trained for the ministry at home. It may not be quite out of place to remark how large a part of the mission-field in English-speaking countries is jointly occupied in our own times by Irish and Belgian priests. This is especially so in America, where the foundations of the church were, in the main, laid by priests and prelates of the Irish race. As time went on, Belgium sent her sons to assist in raising that magnificent superstructure which is now the pride and admiration of the Catholic world. It is stated, on competent authority, that there are at the present day upward of 900 Belgian priests engaged in active missionary work on the American Continent.

#### ST. FOILLAN.

This Irish saint is known in Belgium by the name of Feuillen or Pholien. Before undertaking his missionary labors St. Foillan, accompanied by his brother St. Ultan, made a journey to Rome, and whilst there was appointed re-gionary bishop by Pope Martin I. On their return the two brothers traveled through France and came to that part of Austrasia now called the Hainault. St. Gertrude, daughter of Pepin of Landen, was then Abbess of the monastery of Nivelles, in Brabant, and being anxious to promote the spread of the Gospel in the surrounding country made a gift to St.

Foillan of certain lands she possessed between the Sambre and the Meuse. Here, about midway between the two rivers, St. Foillan erected a church and monastery—the origin of the present town of Fosse. In this monastery he introduced the Rule of St. Benedict, and, that he might have more freedom to pursue his missionary work, placed at its head his brother St. Ultan. Of this abbey no trace exists at the present day. St. Foillan resided principally at Nivelles, having, at St. Gertrude's request, undertaken the spiritual guidance of her religious community, from time to time visiting Fosse and successfully evangelizing all the neighboring districts. It was in the course of one of his apostolic journeys our saint and three of his disciples were martyred by pagan brigands in the forest of Soignes on the 31st of October, 657. His body was taken by St. Gertrude to Nivelles, but after a short time it was carried, in compliance with the wishes of St. Ultan, to Fosse where the relics of the holy martyr are still preserved in the parish church. Some portions were given to the church which bears his name at Liege, and also to other Belgian churches which are under his invocation. On the spot where St. Foillan was martyred a chapel was erected which became a centre of pilgrimage. In the twelfth century this chapel was replaced by a church and monastery of the Premonstratensian Canons (the Abbey of Roeulx) which flourished up to the French Revolution.

Besides the church at Fosse there are four others in the diocese of Namur dedicated to St. Foillan, Longchamps, Tillier, Omezee, and Castillon; in the archdiocese of Mal'nes he is patron of the churches of Neerlinten, Enines, and of the historic village of Ramillies, all three in the province of Brabant; and of the parish church of St. Pholien in the city of Liege. His festival is celebrated as a double with proper office and Mass throughout the diocese of Namur.

Ever since his death the memory of this Irish missionary has been held in the highest veneration by the people of Fosse and by the inhabitants of all the neighboring villages. It is, however, on the occasion of the septennial procession, known

as the "*Marche de St. Feuillen*," that the popular devotion finds its most remarkable expression. This procession was initiated as far back as 1086 by Henry I, Prince Bishop of Liege, but the first of which there is authentic documentary evidence is that which was held in 1569. In the local parochial registers are recorded all the processions which have taken place since the latter year. Up to 1837 the celebrations occurred at irregular intervals, but since that date the *St. Feuillen's March* has been organized every seventh year. The saint's feast is celebrated on the 31st of October, the day of his martyrdom; the procession is held, according to ancient usage, on the last Sunday of September.

This time-honored demonstration does not quite correspond with the idea of a religious procession. Although the relics of the saint are borne in the cortege, the Blessed Sacrament carried, and solemn Benediction given at various stations on the route, the pageant, as a whole, is not so strictly devotional as the elaborate annual processions to be witnessed in many of the Flemish towns. For centuries the organization of the *Marche de St. Feuillen* has been of a quasi-military character—in fact since 1568—in which year the collegiate church of Fosse was pillaged by the French Huguenots. There is, of course, a portion of the procession that is essentially religious, in which confraternities and other pious associations join, but the dominant and most distinctive feature of the display is the presence of numerous armed groups, attired in military costume, some as Sappers, others as Grenadiers, Chasseurs, Zouaves, Turcos, etc. These groups or "companies," as they are called, are furnished by the town of Fosse, and some dozen or more of the neighboring villages, their total strength, including a numerous contingent of cavalry, usually amounting to between two and three thousand men. The traditional route covers a distance of several miles. The procession starts from the church at about 10 o'clock, stopping at intervals for Benediction of the Blessed Sacrament when a discharge of musketry announces the solemn moment of the blessing. At noon the procession returns to the church, when a halt is made

for rest and dinner. The cortege resumes its march at about 2 o'clock and after making a considerable circuit returns to the parish church before sundown, when the imposing and deeply interesting function closes with Benediction of the Most Holy Sacrament. On the route taken in the afternoon, at some distance from the town, is a small chapel which, curiously enough, is dedicated to the Irish St. Brigid.

The septennial celebration was held last September, and, as the writer can testify, there was no diminution in the pious enthusiasm with which the people of Fosse and all the adjacent village joined in the demonstration in honor of their Irish apostle. The little town was decorated as on high festival days, and triumphal arches bearing appropriate inscriptions spanned the streets. Both the morning and afternoon processions were successfully carried out, the cortege passing through serried ranks of interested spectators, not fewer than 30,000 strangers having been attracted to Fosse to witness this unique manifestation of popular piety.

#### ST. ULTAN.

St. Ultan accompanied his brother St. Foillan into Belgium and was the companion of his labors at Nivelles until he was appointed superior of the newly-founded monastery at Fosse. Under his rule religious discipline flourished, and the fame of his sanctity having spread into France, he was called to fill the office of Abbot at Mont S. Quentin, Peronne. According to some authorities St. Ultan died at Peronne in 686; others hold that his death took place at Fosse in 680. His relics existed in the church of Fosse up to the close of the eighteenth century. The saint is mentioned in the martyrologies of the Low Countries under the date of 1 May, the day of his death.

#### ST. FURSEY.

St. Furse, the brother of SS. Foillan and Ultan, governed the monasteries of Lagny and Peronne in Picardy, which then formed part of the Flanders. The holy abbot announced the Gospel at Amiens and in the country about Nivelles. He was frequently consulted by St. Gertrude in matters relating to the

spiritual and temporal administration of her convent. St. Fursey died at Froheims, in the diocese of Arras, in the year 650 or 652. He is the titular saint of the parish church of Bellefontaine in the province of Luxemburg.

#### ST. ELOQUE.

St. Eloque is honored on the 3rd of December. He is supposed to have come on the Continent with St. Foillan, Ultan, Fursey and others of his countrymen. He lived for some time in the monastery of Lagny, and is said to have succeeded St. Fursey as Abbot of that house. With others of the Irish missionaries he labored successfully for the spread of the faith in the Hainault. St. Eloque died about the year 665. His relics were preserved at St. Michel in Thiérache until they were translated to the Abbey of Waulsort in the time of St. Forannan. The fame of the numerous miracles operated through his intercession attracted many pilgrims to his shrine at Waulsort, especially on the occasion of his feast.

#### ST. MONON.

Whilst returning from a visit to Rome St. Monon made the acquaintance of St. Jean l'Agneau, Bishop of Tongres, and on the advice of that holy prelate retired to the solitude of the Ardennes. The saint built there an oratory around which sprung up the village of Nassogne. St. Monon evangelized the pagan inhabitants of the region, and his zeal was rewarded by numerous conversions. He met his death in 645 at the hands of some barbarous men whom he had reproved for their vices. The tomb of the holy martyr becoming celebrated for miracles, a church in honor of the Blessed Virgin was erected over the spot; in connexion with this church King Pepin established a Chapter consisting of a Provost and six Canons. St. Monon is honored with great devotion at Nassogne as the founder and patron of the village. His feast is celebrated on the 18th of October; in the diocese of Namur a special commemoration is made of him on that day. Amongst other parochial churches bearing the name of St. Monon are those of Cornesse and Lierneux in the province of Liege, and those

of Freux, Massul, Cornemont, Vaux, Hompre, and Hubermont in the province of Luxemburg.

ST. BERTHUIN.

St. Berthuin was one of St. Foillan's fellow-laborers in the territory south of Namur. He passed two years in solitude at Rome, and coming into Gaul chose a retired valley in the forest of Marlagne, near the town of Namur, where he built a church and monastery, to which the village of Malonne owes its origin. One of his principal benefactors was Pepin of Herstal who made him a gift of five hamlets for the endowment of the abbey. St. Berthuin died about the year 698. It is not known whether the monks of Malonne followed the Benedictine Rule, or were Canons Regular. In 1147 this house adopted the Rule of St. Augustine which was observed until the Revolution, when the religious were expelled and the monastery confiscated as the property of the nation. The abbey church now serves as the church of the parish. The old monastic buildings became, nearly seventy years ago, the nucleus of the present St. Berthuin's College, the largest and most important of the many educational institutions conducted by the Brothers of the Christian Schools in Belgium. The relics of St. Berthuin are preserved in the parish church which bears his name; his feast—the 14th of November—is celebrated as a semi-double in the diocese of Namur.

ST. FREDEGANDUS.

St. Fredegandus, or Fregand, is said to have been another of the companions of St. Foillan from Ireland. He preached the Gospel in the country about Antwerp, and was the first superior of the neighboring Abbey of Deurne, which had been founded by St. Amand, B'shop of Tongres. He died about the year 695. His relics were kept at Deurne; but on the approach of the Normans they were translated, in 880, to the monastery of Moustier-sur-Sambre. They are still preserved in a beautiful shrine in the parish church of that town. Over the tabernacle of the high altar in the parochial church

of Deurne is a painting of the saint by one of the old Flemish Masters, in which he is represented in cope, with mitre and crosier, before a large assemblage of people to whom he seems to be announcing the Word of God. The parish churches of Deurne and Moustier-sur-Sambre are under the saint's invocation, and in both places his feast is observed with much solemnity. St. Fredegandus is commemorated in the diocese of Namur on the 17th of July. Many miracles are recorded as having been wrought through his intercession in various parts of Belgium.

#### ST. LIVINUS.

St. Livinus, or Liévin as he is called in the Flanders, was one of the most distinguished of that band of Irish missionaries who in the course of the seventh century bore so important a part in the evangelization of the Low Countries. Coming to Ghent he was most hospitably received by the Abbot Floribert and his monks in the Abbey of St. Peter's, where he made a brief stay in order to prepare himself for the apostolic labors he was about to undertake in the adjoining districts. St. Livinus traveled through the region about Alost and Minove, and succeeded in winning over large numbers from paganism. He also preached the faith on the villages of Essche and Hauthem whose inhabitants were then sunk in the grossest spiritual ignorance. It was at Hauthem our saint received the crown of martyrdom in 657. He was seized by some infuriated pagans who took offence at his preaching, by them was put to cruel tortures, and finally beheaded. The remains of the holy martyr were buried at Hauthem. His tomb was honored by many miracles, and the village, which subsequently received the name of Hauthem-St. Lievin, became celebrated as a place of pilgrimage. Toward the close of the seventh century the relics of the saint were placed in a costly shrine which was preserved in the parish church. In 1007 they were translated to Ghent, as it was feared they might be carried away by the troops of Henry II, Emperor of Germany, then at war with the Count of Flanders. This translation took place on the Feast of SS.



Peter and Paul. The great veneration in which St. Livinus was held by the inhabitants of Hauthem is attested by the fact that they allowed the removal of the remains of their Apostle only on condition that they should be brought back each year to Hauthem on the 28th of June. The annual procession on the occasion of this transfer of the relics was held regularly up to the sixteenth century, when it was suppressed, in 1540, by Charles V on account of some abuses by which it was at times attended. The magnificent *châsse* enclosing the relics of St. Livinus is at present preserved in St. Bavon's Cathedral, Ghent; the Cathedral also possesses a precious manuscript in folio, in which St. Livinus transcribed some parts of the New Testament.

The first church erected by the Jesuits at Ghent was dedicated in 1619 to this Irish saint; and it was for this church Rubens painted, at the request of the Fathers, his immortal *chef-d'œuvre*, the Martyrdom of St. Liévin, now one of the treasures of the Musée, or Art Gallery, of Brussels. Others of the Flemish Masters, after Rubens, also contributed by their works to the embellishment of the same church.

Last year on the Feast of SS. Peter and Paul and on Sunday, 7 July, the commune of Hauthem-St. Liévin commemorated by splendid religious festivities a double jubilee in honor of the great Apostle of the Flanders,—the gooth anniversary of the translation of his relics from Hauthem to Ghent (1007,) and the 1250th anniversary of his martyrdom (657). The village, *en fête*, was profusely decorated for the occasion. High Mass was celebrated by Mgr. Stillemans, Bishop of Ghent, at a temporary altar erected in the middle of the market place, an immense congregation devoutly assisting at the solemn function. On Sunday, the 7th of July, was held a grand historico-religious cortege embracing a large number of Catholic societies and pious associations, with bands and banners, from all the adjoining towns and villages, the procession being closed by three religious groups which preceded the triumphal car typifying the apotheosis of the illustrious Irish Apostle. Never had Hauthem-St. Liévin been

the scene of so vast an assemblage, come to do honor to its patron; as many as 40,000 visitors were present during the religious functions of the day.

The cult of St. Liévin has for many centuries been extremely popular throughout the Flanders, where his name is frequently given in baptism. He is titular patron of the city of Ghent, as also of the villages of Hauthem-St. Liévin and Essche-St. Liévin; the principal Catholic College of Ghent and the church of Ledeberg, in the suburbs, are under his invocation. In the city of Ghent the saint's name is associated with the Rue St. Liévin, the Porte St. Liévin, and the Rempart de la Porte St. Liévin.

#### SS. ADALGISE, GUTHAGON, AND AUTOBODE.

Commemoration is made of St. Adalgise on the 22nd of June. He was probably one of the apostolic band that accompanied St. Foillan and his brothers when they passed over to Belgium. After having labored zealously on the propagation of the Gospel, St. Adalgise retired to the Abbey of St. Michel in Thiérache where he died in 651.

All that seems to be known of St. Guthagon is, that he was a native of Ireland, crossed to Belgium with others of his countrymen, and lived as a recluse with the Blessed Chillon at Oostkerke in West Flanders. He died in his cell near Knocken, a short distance from Bruges, about the year 675.

St. Autobode is commemorated on the 22nd of November. The Hainault, the Artois, and Picardy were the scene of his missionary activity. He died at Laon about the year 690. St. Autobode is specially venerated in the village of Vaucourt, near Arras, where he is honored as patron.

#### ST. FIACRE.

This holy Irish anchorite had no immediate connexion with Belgium; but the fame of his sanctity and of the numerous miracles wrought through his intercession in France will have made his name familiar throughout the neighboring countries. Such is the probable explanation of the fact that several Belgian churches are dedicated under his name,—in Bra-

bant that of Wisbecq, in the province of Liege that of Dison, in the province of Namur that of Dorinne, and in the province of Luxemburg the churches of Membre, Cielle, Burtonville, and Tournai-en-Ardenne. St. Fiacre is honored as the patron of gardeners; and in several parts of Belgium his feast, the 30th of August, is observed with special devotion.

#### ST. DYMPNA.

Having fled from Ireland to Belgium, St. Dymphna took up her abode in the neighborhood of the present village of Gheel and devoted herself to prayer and penance. She was martyred in defence of her virginity about the year 650. Her relics are preserved in the beautiful church erected in her honor at Gheel. The numerous miraculous favors received through the holy virgin's intercession induced Henry Richard de Merode, of Westerloo and Gheel, to found in connexion with her church a Chapter which was approved by the B'shop of Cambrai in 1562. Many insane persons having recovered the use of their reason at her tomb, the saint came to be frequently invoked in cases of mental disease. This was, in fact, the origin of the famous "colony" for the mentally afflicted which has existed at Gheel since shortly after the death of St. Dymphna. The insane, numbering at present some 5,000, are boarded out amongst carefully-selected households in Gheel and the villages round about, under the supervision of medical experts appointed by the State. It is claimed that this system of family life is very conducive to recovery, and that the results are much more satisfactory than in the ordinary asylums where those afflicted persons have little or no intercourse except with others of their condition.

In Belgium, as in Ireland, the feast of St. Dymphna is observed on the 15th of May.

#### ST. BRIGID.

The cult of St. Brigid seems to have been propagated in Belgium by the Irish missionaries. The churches of Coursel and Werm in the province of Limburg bear her name, as also the church of Langlire in the province of Luxemburg. Near

Fosse there is, as has been already remarked, a chapel dedicated to the holy Irish Abbess, which was probably first erected in the time of St. Foillan. During the religious troubles of the sixteenth century it was destroyed, but rebuilt in the century following. The feast of St. Brigid is celebrated on the 1st of February; in the church of Coursel the offices on the feast day are attended, the curé tells the writer, by crowded congregations; at Langlire also the day is one of special devotion among the peasantry.

#### ST. RUMOLD.

Like so many of the Irish apostles of the seventh century, St. Rumold, or Rombaut as he is known in Belgium, made the pilgrimage to Rome to receive his mission from the Chief Pastor of the Church, and with his mission the blessing of the successor of the Prince of the Apostles. He was there consecrated regionary or missionary bishop, and coming into Gaul settled down at Malines, where he was cordially welcomed by Count Ado, one of the principal personages of the country. The Count bestowed on him a grant of land on which he erected a monastery. St. Rumold preached the faith throughout Brabant, and made numerous converts, especially in the districts about Malines. After an apostolate of fifteen years he met his death near that city at the hands of two hired assassins, on the 24th of June, 775. The relics of St. Rumold are preserved at Malines in a splendid shrine behind the high altar of the Cathedral which is dedicated to the saint. In one of the aisles of this church is to be seen a series of twenty-five paintings, executed between the years 1480 and 1515, in which are portrayed the principal events in the holy apostle's life from the time of his arrival at Malines up to his martyrdom. The feast of St. Rumold is observed throughout the diocese of Malines as a double of the first class. Besides the Metropolitan Church (St. Rombaut) the following Belgian churches bear the name of this Irish saint:—those of Schepdael, Sleenockerzeel, and Humbeek, in the province of Brabant, the churches of Berlaer and Zondereygen in the province

of Antwerp, and those of Radelange, Rachecourt and Sesselich, in the province of Luxemburg. The episcopal college of Malines is also under the invocation of St. Rombaut.

SS. LUGLIUS AND LUGLIEN.

St. Luglius, Bishop, and his brother St. Luglien, were Irish nobles who embarked on a pilgrimage to Jerusalem. The vessel having been wrecked on the coast of France, near Boulogne-sur-Mer, the two brothers abandoned their design and proceeded to Terouenne where they preached the Gospel, winning many over to the Christian faith. They also evangelized the Morins or inhabitants of the country about Tournai, and finally sealed their apostolate by martyrdom at Lillers, near Arras, about the year 730. Their relics are preserved at Lillers, of which town St. Luglius is patron. In the diocese of Amiens their feast is celebrated as a double on the 23rd of October.

ST. COLUMBAN.

St. Columban, who is described as an Irish abbot, was formerly honored at Ghent on the 15th of February. He lived as a recluse in the cemetery adjoining St. Peter's Abbey in that city. He died in the year 959.

SS. CADROE AND MACALAN.

St. Cadroe and St. Macalan with some others of their countrymen left Ireland in the first half of the tenth century and went to seek admission in the Abbey of Peronne which, about three hundred years previously, had been governed by St. Fursey. But as the monastery had been well-nigh destroyed in the course of successive Norman irruptions, the Irish travelers were unable to carry out their purpose. The pious lady Heresinde, wife of Count Eilbert of Florennes, having been informed of their arrival in the country, invited them to settle in the forest of Thiérache, on the borders of the Hainault, near a chapel dedicated to St. Michael, and here erected for the strangers suitable monastic buildings. The nascent community chose Cadroe as their superior, but he, humbly declining the office, induced his companions to place Macalan at their

head. In order to acquire the true monastic spirit and to be initiated into the Benedictine Rule, Macalan repaired to the Abbey of Gorze, near Metz, and Cadroe to that of Fleury-sur-Loire. In these houses the two Irishmen subsequently made their profession and were admitted into the Benedictine family. St. Macalan returned to the Abbey of St. Michel—the foundation of the Countess Heresinde—and under his enlightened direction the young community soon acquired a high reputation for learning and piety. It was the success of this new foundation that prompted Count Eilbert to erect the monastery of Waulsort, (near Dinant, on the Meuse,) whose first members came from the Abbey of St. Michel. For a time both houses were governed by St. Macalan; but finding it impossible to discharge the double duties to his satisfaction, our saint abandoned the direction of Waulsort to Cadroe, whom he had recalled from Fleury-sur-Loire and installed him as prior. The new abbot's administration was very successful; attracted by the fame of his holiness, novices from all parts came to place themselves under his spiritual guidance.

St. Cadroe was not destined to remain long at Waulsort. Adalberon, Bishop of Metz, to whose jurisdiction Waulsort was at that time subject, having a high opinion of his talents and virtues, called him in 960 to Metz, to take over the government of St. Clement's Abbey, then much fallen away from its primitive fervor. Cadroe brought with him some of his monks of Waulsort, and in a short time succeeded in restoring discipline, as also in reviving the religious spirit of the community of St. Clement's. He died about the year 975. St. Macalan survived him some fifteen years, and died Abbot of St. Michel's in 990.

St. Cadroe is honored on the 6th of March; St. Macalan, on the 30th of April.

#### ST. FORANNAN.

After his consecration at Semagh as Bishop of Mor-Donnach St. Forannan passed over to Belg'um with twelve companions and joined the monastic community at Waulsort. Owing to the reputation he enjoyed for sanctity and learning

he was, in 967, chosen Abbot, the fifth to hold that office since the foundation of the Abbey twenty-three years previously, the immediate successor of St. Macalan being, as we have seen, St. Cadroe; and such was the success in every respect of Forannan's administration that he came to be regarded as the real founder of the Abbey. In the chronicles of the period he is so referred to. It was during St. Forannan's rule that the monastery of Hastiere, farther up the Meuse, near Givet, was placed under the jurisdiction of Waulsort. In 976 the Abbot Forannan and Count Eilbert, the munificent benefactor of Waulsort and Hastiere, proceeded to Rome and obtained the approbation of Pope Benedict VII for the two foundations. St. Forannan was held in particular affection by Count Eilbert and his pious Countess, Heresinde, both of whom had given a cordial welcome to the Irish monks on their arrival in their territories. He was presented by the Count at the Court of Otho the Great, into whose hands Eilbert surrendered all his rights over the Abbey; the King accorded to Forannan the investiture of the monastery and took him under his special protection. It was at the request of the holy Abbot that Count Eilbert procured the translation of the relics of the Irish missionary St. Eloque from Grigny-sur-Oise to the Abbey of Waulsort, where they were received with great popular veneration. St. Forannan died on the 30th of April, 980, or as some authorities say, 982, and his tomb, illustrated by miracles, was much frequented by pilgrims. In the diocese of Namur to which Waulsort now belongs, a special commemoration is made of St. Forannan on the 30th of April, on which day his feast is observed.

#### ST. NONCE.

St. Nonce, who is commemorated on the 10th of October, was one of the twelve companions St. Forannan brought with him from Ireland to Waulsort. When the monastery of Hastiere was founded in 968 St. Nonce was sent with three other priests of St. Forannan to exercise the sacred ministry in that house. He died in the odor of sanctity at Hastiere in 990 or thereabouts.

## THE ABBEY OF WAULSORT, OR WAUSSOR.

Under the name of Lotharingie the Low Countries were subject in the tenth century to the King of Germany, and at the time of the foundation of Waulsort (944) the reigning sovereign was Otho I. The Irish immigrant monks found in this prince a patron and protector. By a charter dated the 19th of September, 946, King Otho approved of the foundation of the monastery and ratified the grants made by Count Eilbert for its support. He further ordained, by the same instrument, that the new abbey should always remain the appanage of Irish monks, for whom it had in fact been originally erected, that a religious of their nationality should be its abbot as long as the community numbered Irishmen among its members; finally, that the abbey should be especially affected to foreigners and travelers, conformably with the intentions of its founders. This is expressed in the name which the abbey received—*Monasterium peregrinorum*. During several years King Otho's prescriptions seem to have been observed; but when the supply of Irish monks ceased it was of course found impossible any longer to adhere to them; hence subsequent to the death of St. Forannan all, or nearly all, the religious were natives of the country, and the office of abbot necessarily came to be held by other than Irishmen. In such records as survive relating to Waulsort we find no mention of any Irish connexion with the Abbey from the commencement of the eleventh century until its suppression at the close of the eighteenth.

The inestimable services which the Abbey of Waulsort rendered to religion and country during the eight hundred and fifty years it existed, may be fitly described in the words of the following passage from M. Godefroid Kurth, in which the distinguished Belgian historian admirably summarizes the manifold activities of the monastic institutions of the period:

"Le monastère," writes M. Kurth, "était une bénédiction pour toute le contrée environnante. Son église servait de paroisse à la population disséminée dans les alentours qui venait y écouter la parole de Dieu et assister avec ravissement aux fêtes splendides de la liturgie catholique. Les moines de-



frichèrent les forêts, dessechèrent les marécages, ils mirent en valeur les terres steriles, ils introduisirent de nouvelles cultures, et chaque monastère était comme une ferme modèle, où les habitants du voisinage pouvait s'initier aux procès agricoles les plus perfectionnés. Ils trouvèrent aussi, dans le monastère, des médecins qui savaient soigner les maladies, et des maîtres d'école qui se dévouaient à l'éducation des enfants; ils y trouvaient encore la sécurité et la paix, parceque l'abbaye était protégée par le respect qu' on portait à son saint. Un proverbe disait: Il fait bon vivre sous la crosse. Aussi les habitations se multiplièrent-elles autour des monastères, et fondés dans des solitudes ceux-ci devinrent les berceaux d'autant de villes."

During the French Revolution Waulsort experienced the fate of many another Catholic institution. In 1793 the Abbey was pillaged and the church destroyed by the champions of Liberty, Equality, and Fraternity; three years afterwards, in 1796, the ruin was complete; the monastery was suppressed, its property confiscated, and its religious dispersed. It is noteworthy that among the fifteen members then constituting the community was one bearing the name of Forannan. And in a published list of the monks assisting at the eight chapters held for the election of Abbot between the years 1629 and 1756, when the last Abbot was chosen, the names of Forannan, Eloque and Nonce recur on each occasion. It would thus seem as if the memory of the holy Irish Abbot and of the other Irish saints whose relics had been preserved in the monastery had been affectionately cherished throughout the whole period of the Abbey's existence.

The British Museum is in possession of a most interesting and valuable relic of the Abbey of Waulsort. Count Eilbert, its founder, presented to the monastery an exquisite intaglio, in rock crystal, representing the history of the Chaste Susanna, a *chef-d'œuvre* which, as the inscription testifies, was executed for Lothaire, King of the Franks, probably Lothaire I. This precious work of art was jealously preserved by the monks of Waulsort for upward of eight hundred years, but

disappeared on the suppression of the Abbey. It subsequently came into the hands of a Lyonese amateur, from whom it was purchased in 1857 by the authorities of the Museum.

T. A. WALSH.

*Namur, Belgium.*

### THE FORMATION OF A GREAT PREACHER.

"Sint castae deliciae meae Scripturae Tuae; nec fallar in eis, nec fallam ex eis." S. Aug. *Confess.*, L. xi, ii.

IN a previous paper<sup>1</sup> we dwelt on some characteristics of St. Augustine's preaching, more especially upon its practical nature. But when reading his sermons the question constantly comes to one's mind: "How was this marvelous preacher formed?" We propose to try and throw some light on this question in the following pages.

#### I.

The story of the Saint's life is familiar to all, and his "Confessions" have probably attained a greater degree of popularity than the writings of any other Father of the Church. The Saint has, in their pages, dwelt much on his youthful foibles, just as he has not shrunk from laying bare the grievous wounds of his soul in later years. Yet even as we read the story of those schoolboy escapades, the solid character of the man who will one day thence emerge reveals itself from time to time. "In boyhood itself," he says, "I hated study and hated to be forced to it;"<sup>2</sup> yet just before that he had said: "Thou sawest, Lord, how while yet a boy, being seized with sudden oppression of the stomach, and like near to death—Thou sawest, my God, for Thou wert my keeper, with what eagerness and with what faith I sought . . . the baptism of Thy Christ."<sup>3</sup>

The training given in the schools of those days was very different from what the modern world considers such. Dialectics and disputation played a great part in the unfolding of a boy's mind. Oratory and elocution were much prized, and

<sup>1</sup> ECCLESIASTICAL REVIEW, November, 1906, pp. 487-499.

<sup>2</sup> *Confessions*, i, xii.

<sup>3</sup> *Ibid.*, xi.

dialogues were a common method of imparting instruction. St. Augustine tells us that he was top in the rhetoric school, and we can well believe it.<sup>4</sup> He adds that he swelled with pride thereat; but he immediately lifts the veil for a moment and we are allowed a glimpse of the young rhetorician's real soul: "In the ordinary course of study," he says, "I fell on a certain book of Cicero . . . this book contains an exhortation to philosophy, and is called *Hortensius*. But this book altered my affections and turned my prayers to Thyself, O Lord; and made me have other purposes and desires. Every vain hope at once became worthless to me, and I longed with an incredibly burning desire for an immortality of wisdom, and began now to arise that I might return to Thee."<sup>5</sup>

A little further on he tells us how enamored he was of the wisdom taught in the *Hortensius*; but he adds: "This alone checked me thus enkindled, that the Name of Christ was not found therein. For this Name, according to Thy mercy, O Lord, this Name of my Saviour, Thy Son, had my tender heart, even with my mother's milk, devoutly drunk in, and deeply treasured; and whatsoever was without that Name, though never so learned, polished, and true, took not entire hold of me."

These words may serve as a key to St. Augustine's life, and to his power as a preacher—the point with which we are more immediately concerned. His passionate love of truth appears again and again in his writings. In the opening of his fourth book on the Trinity he prays thus: "I feel intensely that the human heart brings forth many vain figments, yet what after all is my own heart if not a human heart? But this I implore of the God of my heart, that in these writings I may put forth no such vain figments as solid truth, but, whatsoever may come from me, I pray that there may be breathed forth upon these my writings some breath of His truth."

We need not dwell here on the long struggle of this generous soul in its search for the Truth so ardently longed for, and, as he himself felt, too late known. St. Ambrose's ser-

<sup>4</sup> Ibid., iii, 3.

<sup>5</sup> Ibid., 7.

mons listened to at first with the ear and heart of a rhetorician, at length found their way into that inner heart which so passionately yearned for the supreme and only soul-satisfying truth. The future Saint was baptized in 387 on the 24, or 25, April. There followed the long retreat of seven months at Cassiacum where with companions he gave himself up to all the new delight of his new-found faith. Speculations, dialogues, and long intimate talks with these kindred souls filled up the time. These precious months were to him what the three months in Arabia were to St. Paul. How much St. Augustine owed to the Doctor of the Gentiles is evident from his writings, and few have entered so deeply into the spirit of the Apostle. We may with great probability refer the Apostle's rapture when he was carried to the third heaven to those precious years of retreat in Arabia, and so too St. Augustine tells us when speaking of this time: "I could not be sated with the wondrous sweetness of considering the depth of Thy counsels concerning the salvation of mankind. How I wept in Thy hymns and canticles, touched to the quick by the voices of Thy sweet-attuned Church! The voices flowed into mine ears, and the Truth distilled into my heart, whence the affections of my devotion overflowed, and tears ran down, and happy was I therein." \*

Yet we cannot help a feeling of wonderment at the hold which pagan writers still had over him and his friends at this time. Cicero and Plato were constantly on their lips, and their discussions sound almost like an echo of pagan Athens in the time of Socrates. "I did nothing in those days," he tells us, "owing to the state of my health, but every day before supper I was wont to listen to half a book of Virgil which was read to us." † The fruits of this period of leisure and of these academic discussions appear in the treatises entitled *De Ordine*, *De Magistro*, *De Moribus Ecclesiae*, and *Contra Academicos*. Yet the real bent of his mind at this time appears in Chapters ix and xvi of the *De Moribus Ecclesiae*, where he treats of the agreement of the Old and the New

\* *Conf.*, ix, viii.

† *De Ordine*, viii, 26.

Testament. Indeed he had some years before turned to the study of Holy Scripture, but had been disgusted by it. Fired by his study of Cicero's *Hortensius* with a yearning desire after God, he says, "I resolved, then, to bend my mind to Holy Scriptures, that I might see what they were. But, behold, I found a thing not understood by the proud, nor laid open to children, lowly in access, in its recesses lofty, and veiled with mysteries, and I was not such as could enter into it or stoop my neck to follow its steps. For not as I now speak, did I then feel when I turned to those Scriptures; but they seemed to me unworthy to be compared to the stateliness of Tully; my swelling pride shrank from their low lines, nor could my sharp wit pierce the interior thereof." <sup>a</sup>

But the attraction to the Sacred Scriptures came back. He tells us how, having read the books of the Platonists and learnt therein something of the attributes of God, he was led again to the Bible to see if it could teach him more; and, contrasting the effect it had upon him as compared with the effect wrought by the works of the Platonists, he says, "I believe Thou didst well that I should light upon those [the Platonists] before I studied Thy Scriptures, that I might ever remember how I was affected by them, so that afterwards when my spirit was tamed through Thy Books, and my wounds were touched by Thy healing fingers, I might discern between presumption and humble confession, between those who saw whither they were to go but saw not the way, and that true way that leadeth us not only to behold but even to dwell in the beatific country. Had I first been formed in Thy Holy Scriptures, and hadst Thou, by my familiar use of them, grown sweet to me, and had I then fallen upon those other volumes [of the Platonists] they might perhaps have withdrawn me from the solid ground of piety. . . Most eagerly then did I seize upon those venerable writings of Thy Spirit, and chiefly upon the Apostle Paul. Whereupon those difficulties vanished away wherein he once seemed to me to contra-

<sup>a</sup> *Confess.*, iii, v.

dict himself, and the bent of his discourse not to agree with the testimonies of the Law and the Prophets." <sup>9</sup>

The love of Sacred Scripture was indeed there, but it was not yet his predominant passion. The profane writers exercised a fascination for him, just as they did for St. Jerome. The latter needed an ominous dream before he relinquished them, and though St. Augustine indeed tells us of no vision which came to warn him that higher studies were his duty, yet a remarkable change is noticeable in his letters in the year 392. It has been pointed out <sup>10</sup> that the years 387-8 give us sixteen letters from the Saint, and that in those sixteen only one Biblical quotation occurs, while classical authors, especially Virgil, are cited freely. The twenty-second letter in the collection dates from the year 392 and it reveals a complete change. He quotes freely from all parts of the Bible, and its words flow spontaneously from his pen, while now no reference to any pagan author occurs. What was the reason of this change? He had been ordained priest in 391, much against his will; "I so dreaded the episcopate," he tells his people, "that when there began to be rumors about me among God's servants, if I knew that any place was without a bishop I took care not to go there . . . but I came to this city to see a friend whom I fancied I could gain for God's service and who might perhaps join us in the monastery, and I came here without fear for the See was occupied. Yet I was seized upon and made a priest and so finally came to the episcopate." <sup>11</sup>

## II.

This was the turning-point in his life, and next only to his conversion in importance. Hitherto he had in a sense lived for himself; now he must live entirely for God and for others. The weight of responsibility well-nigh crushed him. His letter to Bishop Valerian in the same year (391) must be allowed to speak for itself: "Before all things I ask you in your wisdom to consider that there is nothing in this life, especially

<sup>9</sup> *Confess.*, vii, xx-xxi.

<sup>10</sup> *Revue Biblique*, 1893, p. 75.

<sup>11</sup> *Sermon* 355, alias *De Diversis*, 49.

at this time, which is easier, pleasanter, and more acceptable to men than the position of a bishop, priest, or deacon, if it be viewed in a perfunctory or vainglorious manner, but nothing sadder, more miserable, or more damnable before God. So too this life, and especially at this time, offers nothing more difficult or laborious or dangerous than the office of a bishop, priest, or deacon, but nothing more blessed before God if we carry it out according to the orders of our King. Now I did not learn what these orders were either in my childhood or in my youth, and just when I was beginning to learn, I was made, as a punishment for my sins (I know not what else it could be for), to take the second place at the helm when I could hardly use an oar. But I believe God chose to correct me in this way because, before experiencing what takes place here, I presumed to reprehend the sins of many rowers, as if wiser or better than they. Afterwards, when I was put in the thick of it all, I began to feel the boldness of my reprehensions, although indeed before that I had looked on this ministry as most delicate. Hence came the tears which many of my brethren saw me shed at Hippo at the time of my ordination; and not knowing the cause of my sorrow, they said what they could in their kindness to console me, without in the least touching my wound. . . If God so acted out of mercy and not in wrath—which is my firm hope, now that my sickness is before me—I ought to sift all the remedies of His Scripture, and strive, by prayer and reading, to obtain from Him a spiritual health sufficient for so perilous an undertaking. This I have not hitherto done because I had not time. For I was ordained just as I was thinking about this very leisure for studying Holy Scripture, and wanting to make arrangements in order to secure it. And it is time to say that I did not then know what I lacked for this work of the ministry which now so frightens and tortures me. . . Perhaps your Lordship may say: ‘I should like to know what is wanting to your instruction.’ So much is wanting that I could more easily state what I have got than what I desire to have. I would make bold to say that I know, and fully bear in mind, that which pertains to salva-

tion. But how shall I apply this to the salvation of others, not seeking my own advantage, but that of others that they may be saved? And, perchance, there are written counsels contained in the holy books—indeed there is no doubt about it—which could help a man of God to administer the more solemn ecclesiastical rites; or at least to live with a more secure conscience amongst the wicked, or so to die as not to lose that life for which alone Christian hearts breathe humility and meekness. Now how can this be done, unless it be as our Lord says, by asking and seeking and knocking—that is, by prayer and devout reading and tears? I wanted to petition your kindness, through the brethren, to grant me the short time from now to Easter for these matters, and I do now so petition you.”<sup>12</sup>

This shows the high idea the Saint had of the Bible as the well of that sacred knowledge which was indispensable to priest or bishop who would do his duty by his flock. And it is to be noted that it is not merely as a source of dogmatic teaching that he regards it, for he says he already has sufficient knowledge of the essentials for salvation; but he looks upon the Bible as that alone which can teach him to apply such knowledge.

It would be interesting to follow out the line of studies he laid down for himself, and to learn how he worked at the Sacred Scriptures in order to equip himself for his task. This is not the time, however, for such an inquiry, which must be reserved for another occasion. But it is clear that it was by strenuous Biblical study, joined to a sound education and accompanied by long practice in the schools of rhetoric, that made St. Augustine the great preacher he afterwards became.

At the same time a speculative mind such as his might well have derived little fruit for his flock from his Biblical studies had he not had a guiding principle all through his life as a bishop which rendered his speculations practical. He was in the truest sense “*servus servorum Dei*.” He and his flock were one; if he had his rights they also had theirs which meant

<sup>12</sup> *Ep.*, xxii.



corresponding duties on his part. He says to his people: "If I speak out to you I save my own soul. For I am not merely in great danger if I hold my tongue but I am already condemned to destruction. But when I have spoken out and thus fulfilled my duty look you to your own danger. For what do I desire or wish? What yearnings have I? Why do I address you? Why do I sit here; nay, why do I live at all except for this one object, that we may live together in Christ? This is my one desire, my glory, my honor, my joy, my one possession. But if you do not hear me and if I have not held my tongue, I shall save my soul. But I do not wish to be saved without you."<sup>13</sup>

To understand the Saint's view of the dangers of the episcopate and of the need of deep Biblical study in those days, we must bear in mind the fact that the African Church was torn by schism and infested with heresy. The Manicheans and the Donatists were no mere handful. They were, moreover, men of culture and learning. Both of them appealed, though in different ways, to the Bible, while Manicheanism was essentially a philosophical system. Moreover, subtle intellectual discussion was not then, as now, the privilege of the few, but, as in the Alexandria of St. Athanasius, men would stop in the streets to discuss points of doctrine or questions of philosophy. There were no daily papers, then, which filled men's minds with trifles and ruined their mental digestion. Manuscripts were multiplied with marvelous speed as we gather from various hints let fall by St. Augustine; consequently the text of the Sacred Scripture was well known. It seems to have been the practice—it certainly was that of St. Augustine himself—to expound portions of it daily, and men's familiarity with it was such that a certain bishop nearly lost his flock as the price of reading out to his people St. Jerome's new Latin version of Jonas 4:6, where he had rendered the Hebrew by *hedera*, "ivy," and not by *cucurbita* or "gourd," as the Septuagint version had it.<sup>14</sup>

Any priest, then, or bishop who wished to do his duty by his flock had to be prepared to answer difficulties arising from

<sup>13</sup> Sermon xvii on Ps. 49.

<sup>14</sup> Ep., 71, 5.

pasages of Holy Scripture which were distorted or misinterpreted by heretics and schismatics. St. Augustine went further: he felt that prevention is better than cure, and he therefore indoctrinated his flock with sound Biblical teaching as a safeguard against error. Yet he was as far from considering that a knowledge of the written word was absolutely necessary for salvation as some seem inclined to hold nowadays: "He who relies on Faith, Hope, and Charity, and holds them unswervingly, needs no Bible, save to instruct others. Thus many live in the desert countries with these three alone and have no Bibles." <sup>15</sup> Nor on the other hand are we to despise the Bible and say it is not necessary for us: "Let us not tempt Him whom we believe; lest while loth to go to Church and hear and learn the Gospel and loth even to read it ourselves or listen to others reading and expounding it, we should be seduced by the perverse wiles of the enemy and expect to be rapt to the third heaven, whether in the body or out of the body, as the Apostle saith, and should expect to hear words which it is not given to man to utter, and should hope to there see our Lord Jesus Christ and hear the Gospel from Him and not from men." <sup>16</sup>

F. HUGH POPE, O. P.

*Rugeley, England.*

#### A CONVERT'S LETTER TO AN ANGLICAN FRIEND.

REHOBOTH, DELAWARE, 2 June, 1908.

*My dear . . . .*

Your kind letter of May 6th was very welcome to me, and I cherish its motive with heartfelt gratitude. This long delay in replying has been unintentional; in fact, I have made three several attempts to answer, but have always been interrupted, sometimes for several days. The confusion of the change in our circumstances, the journeyings back and forth, the many important matters requiring attention, and the abnormal mental strain upon us all, have made it simply impossible for me, until now, to undertake such a reply as I should wish to make to your kind letter.

<sup>15</sup> *De Doctrina Christiana*, I, 39.

<sup>16</sup> *Ibid.*, Prol. V.

My own part in the pain of the late agitation, to which you allude with so much sympathy, ceased some time ago, when my struggle with uncertainty ended, and our gracious Lord made His way plain before my face. A year ago last Fall my faith in the catholicity of the Anglican Church began to be seriously shaken. The frequent outspoken denials of the Faith, not only tolerated but even encouraged by the authorities, were a great stumbling-block to me. It was easy enough for me to disclaim all sympathy with such utterances, but it was not so easy to go on assuring myself and others that they were contrary to the teaching of the Anglican Church. If that were true, why did she in no way repudiate them? One offender, Dr. Crapsey, was tried and deposed from the ministry. Immediately, he had a score of public supporters in as many dioceses. Not one of these men was disciplined, or even silenced. Now, might it not be that such occurrences were, after all, a part of the normal operations of a society which, taken as a whole, expressed no repugnance to them? And was my appeal to the past history of the Church an act born of true faith and hope, or was it the offspring of presumption and temerity, and that, too, in a matter of the gravest import? For if my Church was not Catholic, neither was I, whatever I might claim to believe and to do.

So serious a question could not be decided hastily, and I therefore pursued my work, meanwhile seeking the solution of the problem. The ensuing year of my life was not a happy one, for my conviction was gone, and the future was in darkness. That year, however, closed with the General Convention of last October. That Convention dispelled the mists at last, and gave me the final solution of the whole problem. For I saw then that the Anglican Church was essentially and incurably Protestant, and that she had not only lost all claim to a divine mission, but actually disowned all consciousness of it. The Shanghai Conference, with its disgraceful and iniquitous purpose of an anti-Catholic religious trust, had been unconditionally endorsed as our ideal of true Catholicity. The power to open the Church's pulpits to heresy had been

placed unreservedly in the hands of each individual Bishop, by the unanimous vote of our whole spiritual authority. To assert any longer that the sentiments thus revealed were those of individuals, but not of the Church, would be worse than erroneous. Henceforth to uphold the authority of the Catholic Faith, and to denounce Protestantism as error, would be to oppose the body itself whose commission I held. This conclusion made my course clear to me at once. Priest or no Priest, I must return to Christ's Church with absolute and unconditional surrender. There was not, there could not be, any bond to Anglicanism which could have the sanction of Almighty God. The first soul that He had committed to me was my own soul; and not to glorify Him in myself, was not to glorify Him anywhere.

From that time I was occupied in dissolving the old ties, and arranging to lay down my office as honorably as possible in the sight of all men. The belief in, at least, the probability of my priesthood, however, did not disappear until about last Easter. After reaching the conviction that I was probably not a priest, I heard no confessions, and celebrated only when contract obliged me to do so, making even my genuflections with a conditioned intention. Our resignation of our parish and ministry followed soon. As soon as our requests for deposition had been sent to Bishop Whitaker, we applied to the Archbishop of Philadelphia for admission into the Catholic Church. His Grace received our petition most kindly, and gave himself no little inconvenience to gratify our desire as early as possible. He himself received our profession of faith. We then received conditional Baptism at his hands, and later made our first Confessions. The next morning, Ascension Day, we attended the Archbishop's own Mass, receiving from him the Blessed Sacrament and afterwards Confirmation. The joy of it all is simply indescribable, and each one of us bears witness to the same experience. For myself, as I arose from my knees, I no longer felt that I was struggling to hold the Faith, but rather that the Faith held me in its power and keeping. It seemed to have taken complete possession of all my faculties.

I humbly pray God that it may always retain and increase its hold upon me.

But I must turn from the subject of my own experience, for I want to speak of your kindly allusion to the harmony of purpose and aim which existed between us a year ago. That fact suggests one of the most significant features of this whole situation. Last Spring, both you and I were looking forward to the hope of corporate reunion with the Vicar of Christ. To-day, if I understand you aright, this is still your hope. You are reported,—I presume, with substantial correctness,—as having recently expressed the purpose to remain an Anglican until your whole Church shall be converted to the authority of the Holy See, and ready to return in a body to that authority. This hope I have renounced, not because I am unmindful of its grandeur and nobility, but because I am convinced that its consummation is not the purpose of Almighty God, so far as His revelation and our own powers of observation enable us to judge. The Anglican Church has lost every inherent power and external aim which could ever lend itself to such a purpose. The Good Shepherd's promised gathering into one fold of all who shall hear His voice, must be a gathering of individual souls, and can be that alone, so far as England's part is concerned. It is here that the parting of the ways has come between us.

In view of your kindly expressions of friendship, which I sincerely reciprocate, I feel that I owe you a somewhat explicit statement of my own convictions on this very vital subject. Briefly, I understand your position to embrace a theory, supported by three principal lines of evidence, and leading to two practical conclusions. The theory is, that Anglican orders and sacraments are valid. Its evidential supports are, (1) continuous succession and structural identity with the pre-Reformation Church; (2) the fruits of grace attending the Catholic Movement; (3) the witness of interior experience on the part of the Anglican clergyman. And the two practical conclusions are: (1) that sacramental grace involves a principle of life within, which must operate for unity; and (2)

that, in consequence, individual submission to the Holy See is unfaithfulness to the trust implied in the gift of this life of grace.

If I must criticise these ideas, pray remember that the criticism comes from one who recalls his own perfect sympathy with them in the past, and is not merely arguing for the sake of finding fault. Can you, then, bear with me in my attempt to show you, in all kindness, why I consider this whole position to be fallacious?

I. In the first place, the theory that Anglican orders and sacraments are valid, is without solid foundation.

(a) Suppose that the element of validity could not be questioned. Could an Anglican clergyman, even so, call himself a Catholic Priest, in spite of his lack of jurisdiction? I need not remind you that jurisdiction is quite as essential to the Catholic character as the power of Order itself. When the visible Church becomes separated, say, into two portions, they cannot both equally retain the authority and mission of Christ. One of them, however truly in good faith, is in schism. And that one, of course, is the one which is not in communion with the See of Peter. Now, it is true that communion between the Holy See and some of its children has at times been interrupted by political disturbances, or even by temporary misunderstandings in spiritual matters, and in some of these instances I believe it can be shown that after the breach had been healed, the validity of the severed member's operations within its own sphere was not impeached. But such instances are by no means parallel with the case of England at the Reformation. Her Episcopate made common cause with the Crown. Reason itself demands that, by whatever channels authority may be communicated, the authority itself cannot be detached from its inherent source and vested in a different one, by the act of its mere recipients. Yet this is exactly what the reforming Bishops of England claimed to do. They meant the sovereign to take the place of the Pope in every respect. It is true that Henry VIII. sought to obscure the full purpose of the Act of Supremacy by an ambiguous phrase and a still more

ambiguous explanation. But all such subterfuges were boldly discarded by the legislation of Edward VI. and of Elizabeth, to all of which the English Bishops assented. The statute 1 Eliz. c. 1. (according to the high authority of Cardwell) "restored to the crown the ancient jurisdiction over the estate ecclesiastical and spiritual, and abolished all foreign powers repugnant to the same." By that statute it is further enacted that "such jurisdictions, privileges, superiorities, and pre-eminences, spiritual and ecclesiastical, as by any spiritual or ecclesiastical power or authority have heretofore been, or may lawfully be, exercised or used for the visitation of the ecclesiastical state and persons, and for reformation, order, and correction of the same, and of all manner of errors, heresies, schisms, abuses, offences, contempts, and enormities, *shall for ever be united and annexed to the imperial crown of this realm.*"

It is futile to condemn this legislation as untheological. Right or wrong, it is a fact. It is useless to argue that the Anglican Bishops could not possibly obtain jurisdiction from the person of an excommunicated woman. The fact remains that they professed to do so, and have never retracted that profession. No schism could have been more overt or more complete. Valid sacraments can, it is true, be preserved by schismatics, as they are in the East to-day. But their mere validity gives their possessors no right to the name of Catholic. Certainly, then, no Anglican can claim that title.

(b) But, independently of the Church's authoritative decision, even the validity of Anglican orders is gravely uncertain. No argument can be drawn from the mere retention of the official titles "Bishop" and "Priest," for these the Reformers could not have discarded and still pretended to perpetuate the old organization. The real question is, did "Priest" mean to them what it had meant to their predecessors? Most certainly it did not. You are aware that, in order that a sacrament may be valid in the eyes of the Catholic Church, it must have not only a true minister and an unassailable matter, but also a form which clearly expresses the in-

tention with which the matter is used. Now, had anything in the reformed ordinal, or even in other formularies of the day, expressed fidelity to the old belief in a sacrificing priesthood, the new ordinal, sparse as it was, might possibly have passed muster. Not only, however, was all reference to a sacrificial office excluded; not only do all the questions and charges addressed to the ordinand presuppose only a preaching office; but in addition, there stands the damning evidence of a dogmatic definition, put forth by the whole spiritual authority, declaring that "the sacrifices of Masses are blasphemous fables and dangerous deceits." All this leaves no doubt as to what the reformers meant by "Priest," and what sort of powers they intended to confer.

I have known men to try to escape this conclusion by citing a statement attributed to Cardinal Bellarmine, to the effect that the only intention necessary to the validity of a sacrament is the intention to do what the Church of Christ intends to do. This application is certainly a misrepresentation, however unconscious, of Bellarmine's meaning. He is obviously considering the private intention of the minister, and not the corporate intention of his society as expressed in its rites. His words are applicable only to a case in which matter and form are unquestionable. They cannot be used to support the ridiculous idea that an honest intention can supply the lack in a defective form. And if so, how much less can his support be claimed in a case like that of England, where an undoubtedly sufficient form was available, but was deliberately rejected; and where even the title of the office conferred was jealously defended against Catholic interpretation! To handle the Sacrament of Order in this way was unmistakable evidence of at least one intention,—the intention to make a complete breach with Catholic tradition and custom.

Is this the link on which you suspend the claim to be a Catholic Priest, and to invite immortal souls to look to you for Christ's Word and Sacraments?

But I must not ignore the three lines of evidence by which many in your position attempt, in all sincerity, to confirm their



claim. Let us examine them on their own inherent merits, which must be strong and cogent in order to support so weak a cause.

(1) It is pointed out that there has been no structural breach in the life of the Church of England. Had she at the Reformation called herself by some new title, or recast herself in the form of a new organization, her loss of Catholic life would be obvious to all beholders. But because no such external interruption occurred, it is presumed that she retained her original powers and rights as a part of the Catholic Church. How such a presumption can be defended on Catholic principles, I am at a loss to understand. It simply reduces to a tacit contention that an organization can never be diverted from its original purpose; that an old structure cannot lend itself to new uses. If any one wished to be relieved of such an idea, I should think the very history of the English Church since the Reformation would be the best evidence available. Bishops, Priests and Deacons remained to her at least in name; but for what purposes and duties they now existed, we have already seen. They continued to be her ostensible rulers in the spiritual sphere; but how far did that sphere extend, and what was its acknowledged centre? Sacraments were administered according to rites which claimed the simplicity of antiquity; but you and I know only too well what theories this appeal to antiquity was intended to support; and even had they been true, the appeal itself would have failed to justify the strangeness of the new rites. The necessity of a liturgy was still maintained, but the liturgy devised was such as to set the *jus liturgicum* simply at defiance, having neither a Catholic source as a whole, nor the authority of Catholic custom.

Of what avail is outward continuity, when inward identity of purpose is entirely disavowed? No wonder that this same national Church lent itself with equal facility to Erastianism in the sixteenth century, to Puritanism in the seventeenth, to Deism in the eighteenth, and to Rationalism in the nineteenth. What it may yet become, Heaven only knows. It has no single and unchanging purpose except one: relentless hostility to the Catholic Faith.

In short, here is exactly what we should expect to see (were the case other than our own) in a Church which had lost every vestige of the life and power of Christ.

(2) But what of the Tractarian Revival, and its remarkable victories over its foes? Increase in reverential ideals of worship has undoubtedly made some headway in the Church as a whole. In a more limited sphere, advanced teaching as a practice has taken a surprising hold. There have been lives of sanctity, whose type, we are told, reveals the presence of sacramental grace. And there is the supreme fruit of all, the revival of the religious life. These signs are classed under the general designation of "fruits of the Catholic Movement," and are said to prove that the Catholic Religion is not merely a foreign growth transplanted into Anglican soil, but is indigenous there. Sects of avowed schismatic origin, we are told, could not put on the faith and practice of Catholics, and wear it so naturally as do many Anglicans. They would not feel equally at home with it. Therefore, the Catholicity of the Anglican Church, however dormant, cannot have perished, and must be capable of revival.

Now, in the first place, we have exaggerated the magnitude of these fruits as a whole. We are often reminded that whole dioceses or provinces in communion with the Holy See have at times lapsed into carelessness in morals, or even in faith, and have required restoration. But look at the process of this restoration, and compare it with the Tractarian Movement. Look at St. Charles Borromeo, Cardinal Ximenez, or St. Vincent de Paul, engaged in the work of setting his house in order. It was accomplished within a lifetime, and was done by recalling the wanderers to a standard which they could not but acknowledge as their own. Now contrast with this the Tractarian Movement. For eighty years the labors, sufferings and prayers of hundreds of clergy and thousands of laity (not saints, indeed, but of undoubted piety and sincerity) have been poured out like water upon the desert, in the effort to bring the people of England back to a standard which they all confessed themselves to have rejected long ago. And where are the

results of all this sacrifice, when measured with the whole bulk of Anglican Christianity? I am asking this question in humble gratitude for all that God has wrought. But, even so, has history repeated itself as it ought to have done, had our premises been true?

Most certainly, it has failed to do so. And the exact respect in which it fails, reveals the true answer to the argument drawn from the supposed fruits of the movement. They invariably have to do with individuals, and not with the body-corporate. The Catholic Faith has absolutely failed to influence the Anglican Church as a body. And yet, it has profoundly influenced many of her individual members. The simple reason is, that Anglicanism as a system is wholly based upon the supremacy of the individual. Every Episcopalian is a Church unto himself. You have not one Church to restore to union, my dear Father, but something like eight hundred thousand Churches.

No need, I am sure, to describe what you so well know,—the helplessness of a Bishop to impress the Catholic Faith upon his diocese; the powerlessness of a Priest to maintain its authority over his parishioners; the impossibility of a layman's practising it in a community, howsoever Episcopalian, where there is no High Church centre. But what of the choicest fruit of all our boasted array of Anglican piety, the religious communities? The same poison is working within them. Which one of them all is anything better than an epitome of the Episcopal Church itself? Fancy a religious differing with his or her superior in matters essential to Faith! Do you happen to know of any instances of the kind?

It is no wonder that the Tractarians were obliged to lay such stress upon ecclesiastical authority in faith and morals. That was a principle almost unknown to Englishmen in theory, and absolutely unheard of in practice. Fancy the average Englishman looking to his parish Priest to direct him in his belief! He would brook no interference in that region from any man on earth. Why should he? The Reformation left him a Church which owed its whole stability to the fact that it was by law established. Its formularies were sparse, and

their phrasing only general, except in denouncing the ancient Faith, and there, indeed, they labored under no trace of ambiguity. Only one sort of doctrine was proscribed within the Church of England. With that exception, each of her members might interpret her faith as best suited his fancy. This was the very principle that she herself designed to perpetuate and preserve. Hence the Tractarians could not illustrate their teaching by appealing to the authority of their own Church. They would have been overruled without delay, as, in fact, they constantly were. They must, therefore, appeal to a wholly external authority, and try to annex it by hook or crook. Animated by this necessity (though sincerely, I doubt not) they appealed to the authority of the undivided Church, notwithstanding the fact that their reason for such an appeal was entirely their own, and found no support in the daily life and practice of their Church.

Now let me, for a moment, imagine myself once more an Anglican, and speak to you as I could have spoken a few months ago. Are not you and I the most perfect examples of private judgment in all Christendom? Even a Baptist preacher, who professes the principle of private judgment, has the authority of his own local organization behind him. You and I, who preach the absolute necessity of ecclesiastical authority, have not the sanction of our own diocesan, or even of a majority of our fellow-clergy. They are willing to agree with their Church that she is Protestant. But a few of us know better. We have, so we assure the world, authority for the statement that the Episcopal Church is not Protestant, but Catholic. That authority is the teaching of the Catholic Church, of which, we say again, the Episcopal Church is a part. The Catholic Church will support our appeal, and defend our title to Catholicity. So we choose her as our ultimate tribunal, and commit our cause to her.

And does our court of appeal sustain us? Does Rome include England in the Catholic Church? Does Constantinople, or Jerusalem, or Moscow? "Oh, but they do not fully understand our position." What! have we ourselves selected an

authority which cannot understand us? God knows, she has had ample opportunity to know us as we are. For three hundred and fifty years she has seen the Church of England playing fast and loose with the sacred truths of God in her desperate coquetry with the powers of this world. Can we expect the unchanging Church to acknowledge such a sect as one of her members? To do so, she must first lose all consciousness of her own character. Whether in the light of faith, of reason, or of history, she simply has no choice but to repudiate us. She can but reply to our appeal in the solemn words of her Master: "I know you not whence ye are."

But does all this shake our faith in our own catholicity? Not for a moment. Rejected by our own authority, we fall back upon private judgment again, and go on calling it ecclesiastical authority more insistently than ever. We try to explain away the sentence of our condemnation; or we affect to marvel at the ignorance of an authority which we acknowledged as divine, and to whose judgment we voluntarily appealed. How can one find words to describe such depths of self-deception? We do not deceive any one else, however, except ourselves. Not the rest of Christendom, for it repudiates us. Not our own Church, for she maintains her Protestantism, and calls that Catholicity, as we have taught her to do. Do we even succeed in deceiving the outside world into thinking us Catholics? Not in the least. We pour out heart and voice in beseeching men not to listen to us on our own mere statement, but on the word of a divine teacher. We assume an air of authority, and try to preface our message with the proclamation, "We command you by Jesus, whom the Catholic Church preaches." Vain! The world has yet sufficient sense of truth to answer: "Jesus I know, and the Catholic Church I know; but who are ye?"

(3) So much for the alleged "fruits of the Catholic Movement," and so much for their value and extent. They begin and end in the individual, who reaps what he sows, and no more. And this at once suggests the answer to the Anglican's third difficulty: the interior experience which seems to him to corroborate his faith in his orders.

Not one of us would think of doubting that it is divine grace which has brought us where we are to-day. From the beginning of our Christian life until now, our Lord has both enlightened our minds and quickened our wills to follow His leading. He has bestowed upon us many sensible consolations, even in the midst of trial. He has at times granted us experiences which we prized more highly than even these consolations, as being perhaps purer and more enduring. He has called some of us to higher degrees of self-consecration, confirming His call by the further assistance of His grace. All this is undoubtedly the work of grace. We have therefore assumed that it must be the effect of valid sacraments. It is true that these same phenomena have been pointed out to us in the holy lives of many Sectarians. But when these were brought to our attention, we have always persisted in trying to see in our own type of piety something distinctly Catholic, unable though we were to define its supposed excellences.

Now in all this, we have labored under a great disadvantage. There is in this interior witness no authoritative test of sacramental grace. In Catholic theology we read descriptions of its effects. Presuming our own sacraments to be valid, we apply ourselves to their devout and frequent use. And then we look for the effects which we have learned to expect. Now, so long as all this is done in good faith, the divine mercy may well supply the expected effects of grace, so far as they are possible and necessary in our imperfect state. But all of this our Lord may do for us without the presence of sacramental grace at all. All this abundant operation of grace which we rightly acknowledge in our past, and attribute to our Saviour's merits, may be merely the fruit of actual grace given in answer to prayer, together with the sanctifying grace of Baptism. Beyond this, the devout Anglican may never have received a valid sacrament in his whole life.

Who, then, can tell him whether he has done so or not? Once more, the Catholic Church, and she alone, can decide the question. Of him who commits his cause to her, she asks no denial of the grace which God has given him. She cordially

acknowledges both its nature and its Divine Source. But she asks him to surrender to her the right of explaining its character. If he be not willing to do this, he can have no real faith in her divine authority, whatever his professions may be. And when he is admitted to her Sacraments, he has the assurance of her statement that they are indeed valid and life-giving, to which his own interior experience now yields a ready response. But the man who is certainly, or possibly, without the fold of the Church, must rely upon a fancied internal testimony alone. This is what Anglicans are constantly doing. They have no hesitation in asserting that they know the Catholic Church to be mistaken when she says that they have never received Catholic Sacraments. Thus in their blindness they misappropriate the uncovenanted mercies of God to their own souls, by making them do duty as evidence against the truth of God's own utterance through His Church.

I need hardly remind one so well versed in things spiritual as yourself, that this principle of sole reliance on interior experience is a false one, and terribly dangerous besides. To make interior experience the ultimate test of one's correspondence with the Divine Will, is simply to lay oneself open to the gravest forms of spiritual delusion. I care not though a man assure me that he has even received testimony through visions and revelations of the Lord. If they corroborate him in his neglect to hear the Church, they are messages from the great deceiver himself, though transformed as an angel of light. The true Christian has a test by which to try the spirits, whether they are of God. That test is the confession of the great truth that the Lord of spirits has come in the flesh; that His Mystical Body is a palpable thing; that her visible operations are the sure way of salvation; that her authority is always accessible, and must be the supreme test of the truth of all interior motions, no matter how subtle and delicate. "Every spirit that confesses not that Jesus Christ is come in the flesh, is not of God." The Anglican's blindness with respect to the true character of the Church, really reduces to a failure to grasp the Incarnation. If the Church, in her divine

character as the Body of Christ, declines to acknowledge his catholicity, and rejects his sacraments, can he have the unbounded temerity to appeal to his own inner experience as overruling her decisions? It would seem simply unthinkable, were it not a matter of fact. The man who resorts to such arguments must be in one of two classes. Either he is a self-confessed Protestant, who rejects ecclesiastical authority altogether; or else he is a self-deceived Protestant, who adds to his other presumptions the supreme folly of believing himself a Catholic. For myself, I had rather be the former than the latter.

II. If the theory of the validity of Anglican orders and sacraments is itself erroneous, of course no practical conclusions can be drawn from it. Yet the two which I mentioned above as being the principal motives of Anglicans for remaining where they are, may be worth a thought on their own merits, for they seem to me to lead to very practical conclusions in the opposite direction.

(1) First, an inner life of grace is supposed to inhabit the body of the Anglican Church. Such an inner life, it is said, must be the efficient cause of unity, partial even now, and complete in time to come. A fair statement of this argument, I think, is set forth in Dr. Mortimer's Conference on "The New Testament Conception of the Church," which was delivered last March. Permit me to repeat a passage. "It is evident, therefore, that when we speak of a living body we mean spirit quite as much as matter, and we cannot separate them in our conception of body, for man's bodily life is not merely a representation of his spiritual; it is his spiritual life developing under bodily conditions. And the converse is also true; for even when man is recognized as essentially spiritual, yet his spiritual being has no avenue, no expression other than bodily, so that if he is not spiritual in and through the body he cannot be spiritual at all. Man therefore is spirit in and through body. Now this is precisely what St. Paul teaches in regard to the Church. He says, 'There is one body and one Spirit' (Eph. 4: 4); and again, 'For as the body is one, and



hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body' (1 Cor. 12: 12-13); and again, 'For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another' (Rom. 12: 4-5). In these passages St. Paul makes three assertions:

"1. That the body is composed of all the members. It is a whole; the head is Christ (Col. 1: 18).

"2. That the admission into this body is by Baptism.

"3. That there is a peculiar unity caused by a common life, which is the result of the operation of that one Spirit, the Holy Ghost, which is the common life."

You readily observe the aim of this argument; it is an attempt to show that, though the Church is visible, her unity need not be visible, but can be regarded merely as a common inner life. Apart from the contradiction involved in this statement, the fallacy of the supposed evidence is obvious. Dr. Mortimer does not carry St. Paul's analogy far enough to see how completely it tells against him. He apparently does not notice that, for the purposes of his argument, he regards the spiritual nature of man as nothing more than the life-principle which animates his body. Hence the "non sequitur." The brutes, as well as man, have a life-principle in their bodies; have they therefore "a spiritual life developing under bodily conditions?" No; for they lack the essential element of spiritual beings,—the principle of reason. Man's operations, both bodily and spiritual, are governed by the faculty of reason, which is the very thing that distinguishes him from the brute creation. The unity of his life, as well as its continuity, depends upon reason, for without it he is not the same person for two successive moments. Suppose a man is born an imbecile. Does any one contend that he must be a normal man because he is alive? Not only is he incapable of being "spiritual in and through the body," but even his physical life requires the guidance of another's reason for its preservation and develop-

ment. The idiot knows not when to take food, or, if hungry, how to obtain it. He may even destroy his life by swallowing poison for food or drink. In short, he is not properly speaking a man at all; his acts are not human acts, from the moral point of view, but merely the aimless operations of sentient life impelled by appetite.

Now, in the Mystical Body of our Blessed Lord, this principle of reason has a very plain analogue. This is the element of Divine Truth. Grace, in the Body of Christ, is not separable from Truth. True, in the individual, a measure of grace may coexist with an imperfect faith; but such an individual is not in that case a member of the Body of the Church, but at most only of her Soul. Within the Body itself, a life of grace cannot exist without a life of truth as the norm of its operations. "Grace and Truth came by Jesus Christ." They are twin elements in the life of His Church, and neither can continue to operate apart from the other. Look at the witness of the very principle cited by Dr. Mortimer. Is not "that one Spirit, the Holy Ghost" called by our Lord "the Spirit of Truth?" Is not "one Baptism" inseparable in its unifying effects from "one Faith?" Is it not "in the unity of the Faith, and of the knowledge of the Son of God," that His Body is to come "to the measure of the stature of the fulness of Christ?" Is not this Life-giving Spirit the same who is to guide us into all truth? In short, can there be any such thing as unity in grace without unity in truth? Surely, to ask such a question is to answer it.

The Catholic Church herself attests the answer. Wherever she is found, she bears the consciousness of this indwelling Truth. She can profess no other purpose than that of her Master. He it was, who, at a moment when a little "interpretation" would have saved Him from the Cross, proclaimed that His mission had a purpose which could not be changed. "To this end was I born, and for this cause came I into the world, that I should bear witness to the truth." Hence, if the Anglican Church has indeed the spark of Catholic life within her, she too must be conscious of some part in this mission, and must in some way confess this consciousness before men.

But it is just this consciousness of an unchanging message which we search for in vain within the Anglican Church. She bids her members look to no authority in belief external to their own minds. Once, she gave them a book to guide them, taking care, however, to insist that they guide themselves in its use and interpretation. Now, she rejects all pretense to objective authority in any form. Truth, so say her chosen leaders, is for each man the thing that most nearly satisfies his needs. "Catholic,"—magic word!—once meant "universal;" therefore it now means "comprehensive." The more indescribable and unintelligible a man's belief is, so much the more is he a Catholic. The Spirit of Truth is manifested in every man's honest experience, and he who has such an experience has a message from God which others ought to hear. The pulpits of the Episcopal Church are the channels through which her message to the world is delivered. Let her, therefore, make haste to appropriate as much as possible of all this Catholic Truth, that she may be the leader in its possession and propagation. Let any man who thinks he has a share of it, deliver it from her pulpits, and she will put her "imprimatur" upon all that he says. You are aware that this description is by no means exaggerated, and that such tenets express the mind of the Anglican Church as a body, and not of a mere handful of her members. She is putting them into practice everywhere, and those few of her members who dissent from her policy can do nothing to arrest its course. But how reconcile this with that consciousness of a divine deposit of truth, which must be inherent in the Catholic Church equally with her powers of grace, and without which unity is impossible? Could any college of Catholic Bishops, under any pretext whatever, have given their unanimous vote to such an instrument as the amendment to Canon 19? A strange conception it expresses of the office of bearing witness to the truth! A man bears witness to what he knows to be a fact, not to something whose existence he suspects and hopes to discover. The Bishops of the Anglican Communion are not a body of witnesses, but a research club. And what the Bishops are, that the Church must be.

(2) Lastly, there is a dread which still haunts some devout Anglicans, who, like yourself, realize the terms of God's covenant of salvation, but think themselves called by God to independence of them. This is the dread of relinquishing some God-given trust, by turning from this Babel of pride and blasphemy, and humbly knocking for admission at their Mother's door.

Suppose a Minister of the Reformed Episcopal Church should ask you the question, "Would you advise me to become an Episcopalian, and if so, why?" Perhaps I may imagine you,—may I not?—returning some such answer as this: "My dear sir, I should indeed advise you most earnestly to enter the Episcopal Church. In your present situation, you cannot be sure that you are in the Church founded by Christ. There is no doubt that your original Bishops had Anglican Orders, and that in conferring ordination upon the clergy of your body, some of those Bishops, if not all, were tremendously in earnest about doing what the Church of Christ intends to do. It is quite possible, therefore, that you are just as much a Priest as I am. But your society was founded as the result of a schismatic movement, and they who secede from the Church of Christ cannot claim His authority and mission. You tell me that you hesitate to leave the place where God has put you, and the souls whom he appears to have committed to your care, and whom you have learned to love with a more than natural affection. You shudder at the responsibility of such a step. But God does not expect any man to continue in what he knows, or gravely suspects, to be error. Our Lord has given us the promise, 'Ye shall know the truth, and the truth shall make you free.' As, therefore, God gradually reveals His truth to us, it is His will that we should follow, step by step, where He leads us. This is our duty. God cannot have placed you in a position where the surrender of your convictions is demanded of you. Your society is founded upon principles so adverse to much that is held in the Episcopal Church, that any corporate return to her communion is a vain hope, and therefore not to be waited for. And as for the souls

whom you so justly love, you cannot better do your duty toward them than by leaving them the legacy of a good example. Follow your conscience, then, and leave the consequences to God, who calls you."

Thus much, dear Father, you might perhaps be able to say to such an inquirer; but here, I fancy, you would be obliged to stop. Could you go farther, and offer him certainty in the place of his doubt? Could you say, with Cardinal Newman, "You think you are in the Catholic Church, because you think that you have valid orders; whereas I know that I have valid Orders, because I know that I am in the Catholic Church"? Could you offer him membership in a body whose catholicity is doubted by no portion of Christendom? Could you tell him that you were in communion with a Bishop whom Christ had solemnly promised to preserve from ever leading His people into error? And if you could not, would you not better follow your own advice first, and then offer it to him?

I have heard much of the "responsibility of going to Rome." But which is greater; the responsibility of going, or the responsibility of staying? With no jurisdiction, and with barely a possibility of valid Order, do our former friends and associates consider the frightful risk which they incur in ministering to souls with as much assurance as if their authority could not be questioned? He who occupies the learner's place cannot be held responsible for the error. But what of the teacher? In moments of reflection he feels the doubtfulness of his position to the bottom of his soul. He can wring from the Catholic Church no admission of his catholicity, and from the Protestants no hope of unity. His inner experience finds no echo of external confirmation. The fruits of his prayers and labors are blighted even while he lives to look upon them. He cannot but realise that he makes each of his converts a separate centre of dogmatic authority, like himself, with plenary powers to determine what number of centuries, councils, or human beings comprise the Catholic Church to which he is willing to listen. The misery, the confusion, the curse of barrenness upon it all, is borne in upon his soul every day. And yet he

fears to leave a vocation behind him!—fears renouncing “that state of life unto which it has pleased God to call him!” Upon this man’s own acknowledged principles of moral theology, the safer opinion must always be followed in the administration of a Sacrament. Even an opinion supported by several grave doctors may not be followed, if outweighed by the majority. Yet he, in administering what he takes to be Sacraments, follows an opinion of his own, which cannot claim in its support one grave authority of the Catholic Church, much less a majority. He follows his own opinion that he is a Catholic Priest, in defiance of all that he regards as the Catholic Church. Upon this opinion he bases a claim to reconcile sinners to the Mystical Body of Christ in absolution; to consecrate His Sacramental Body in a true sacrifice. Pleading his love for souls, he persists in leading them, all unsuspecting as they are, deeper and deeper into the darkness which obscures his own course. And these are the men who talk of the *responsibility* of bowing their own hearts, for the first time, to the yoke of Christ! In Heaven’s name, on which side is the graver responsibility?

As I look over this long letter, my dear Father, I am not aware of anything in it which exceeds the bounds of charity or of courtesy. Yet inasmuch as reader and writer often see such matters differently, I desire to offer you, in advance, a sincere apology for anything in which I may be at fault. I have written strongly, but I do not believe I have exaggerated. On the contrary, I think much more could truthfully be said.

But I have written thus because of the tremendous practical importance of the matter to us all. The more convinced I become of the hopelessness of your present state, and of its opposition to the revealed Will of God, the more I fear for you, and dread to run the risk of failing to warn you as I ought. You can do nothing for God until you have with you that authority which you already recognize in theory as being the only unquestionable authority of God on earth. How, then,

can you imagine your present impossible task to have been set you by God Himself? What reason can you have for thinking that He has called you to serve Him without the commission which you recognize to be necessary in his other servants? I beg of you, lay down the unreasonable purpose which you have created for yourself, and to which God never obliged you in any way. Turn where you know beyond a doubt that Christ speaks and acts, and where His salvation, His pardon, and His power await you.

I could tell you much about the rewards which attend this step, and the novelty of its sweet experiences, so calming in their influence, so far superior to mere pleasurable excitement. But I fear I could not make myself understood. The power of the Catholic Religion may be accepted by faith from without; but it can be known only from within. This is one of those rewards of faith which are the greatest evidences of its truth, and yet which are withheld until the act of faith has been made. Most humbly and earnestly I shall pray that you may know this blessing, and that soon.

Thanking you once more for your kind letter, pray believe me, as ever,

Very faithfully yours,  
(Signed) WM. H. McCLELLAN.

#### SOME OLD BIBLICAL CUSTOMS IN MODERN PALESTINE.

**I**N comparison with a sojourn in the land consecrated by the footsteps of Jesus Christ, it has been truly said no amount of study and research may be considered sufficient for a comprehensive and familiar knowledge of the Scriptures. Although to-day around the Books of the Gospels, the struggle against Christianity is waged more fiercely than it has been during any other period, many apparently grave difficulties raised by infidels might have been well deemed too puerile for consideration had the original scenes involved been intimately known to the objectors. A study of the country and its inhabitants serves not only to explain Scriptural difficulties but

to render a knowledge of the Holy Writ easy and pleasant. And so conducive does it become to solidify one's faith that apostates have been known to travel through Judea, Galilee, and Syria for the purpose of comparing these places, their peoples, and their customs with descriptions of them—however slight these descriptions—to be found in the Scriptures, with a view to be able to believe again. For Palestine in the twentieth century, notwithstanding all the vicissitudes that have happened in the meanwhile, is little changed from what it was in the time of our Lord. A few instances, therefore, culled from books, hearsay, and personal experiences, of the conformity that is still evident in the Holy Land between the Scripture narrative and the customs of the people, may be scrutinized with profit and pleasure.

In the Gospel of St. John (10: 3-5), we find that Jesus, after curing the man born blind, and upbraiding the Pharisees for their duplicity, introduces himself as their leader and Saviour by making a reference to the relations they saw existing between the shepherd and his flock:

. . . And the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out.

And when he hath let out his own sheep, he goeth before them: and the sheep follow him, because they know his voice. But a stranger they follow not, but fly from him, because they know not the voice of strangers.

Down to this day the traveler finds the scene described by Jesus Christ for His simple audience, illustrated to the fullest extent on the hills and plains of Palestine. When two shepherds at the head of their flocks—for a Palestinian shepherd always *leads*, never *drives* his sheep—meet by the fountain or on the highway, they never fail to engage in one of those prolonged chats that so much delight the Oriental. As a matter of course it takes the flocks but a short time to intermingle, so that soon the whole becomes one confused mass. In such a case a Western pastor would prove anything but a Stoic; not so, however, his Eastern brother. Farewell said, each stalks



in opposite directions both crying out "Tahho!" "Tahho!" without even troubling to look over their shoulders; and soon the white mass is separated, every sheep follows his own shepherd—for it "knows his voice"—and by no chance are the members of one flock ever discovered among those of another: "because they know not the voice of strangers." Yet both pastors had used the same word, and neither had a dog to assist in the separation, as the Palestinian shepherd never makes use of such an animal.

With a view to inspire his hearers with generosity of character, our Lord addressing the multitude that followed Him and His disciples, held out to them the example of the large-hearted corn-measurer: "Give," said Jesus Christ, "and it shall be given to you good measure and pressed down and shaken together and running over shall they give unto your bosom." (Luke 6: 38.) And to-day in Palestine about the beginning of August, when the head of a family proceeds to purchase his stock of corn for the winter, the words of Christ are vividly illustrated. After one or more sessions necessary for the making of the bargain—for every transaction of the kind in the East is done slowly and solemnly, amid many cups of coffee and numberless cigarettes—the services of a professional corn-measurer are requisitioned. Emptying the sacks upon the ground, the professional seats himself beside the heap and fills his wooden measure to the brim. Then he shakes it repeatedly, heaps on more corn, and turns it around, continuing the process until quite satisfied the measure can hold no more grain. Then the operation is complete, and there you are: "a good measure, pressed down and shaken together, and running over." And thus from the days of Abraham, and from his down to our own time, has corn been measured for the paterfamilias.

As the inhabitants of Palestine confined nearly all their attention to agricultural and pastoral pursuits, implements and customs connected with the field are naturally most prolific in showing how well the Bible depicts the life of the Oriental husbandman from the earliest times. For instance, one yet

finds that the work of separating grain from chaff is done in the most primitive manner known. Two oxen are yoked together and driven repeatedly over and over a corn-strewn floor. As neither bears a muzzle they indulge occasionally in a mouthful of grain. And thus is obedience still given to the command given in the Law of Moses (Deut. 25: 4), and recalled by St. Paul in one of his epistles: "Thou shalt not muzzle the mouth of the ox that treadeth out the corn."

From the Acts of the Apostles we learn that Saul while lying prostrate on the road to Damascus asked the Lord who He might be. Our Divine Saviour told him, and added: "It is hard for thee to kick against the goad." (Acts 9: 5.) Christ referred to the goad used by ploughmen for the purpose of urging on their oxen in the field: and to-day the traveler on examining the long stick with an iron prick fastened at its end, wielded by the brawny farmer, may realize how strong was the metaphor used by our Lord to the crestfallen persecutor of the infant Church. Regarding the wells or cisterns utilized by the public, in Palestine to-day one finds the Bible reference to them fully verified: the chain is yet used at the well; so is the wheel at the cistern: and for the use of the cattle the trough still lies by both. Everything remains just as it was that day so long ago when young Moses defended Raguel's daughters from the turbulent shepherds, "and gave the sheep to drink" (Exodus 2); or the hour the Samaritan woman reminded Jesus that "the well was deep" whence she expected Him to draw the "living water" (St. John 4: 11).

Throughout the pages of Holy Writ, especially in the Book of Genesis, many references, direct and indirect, are made to the ready hospitality extended so cheerfully to travelers. No trouble or expense seems to be considered too much in order to refresh the tired wayfarer, and make him feel perfectly at home. "Turn in, I pray you, into your servant's house, and tarry all night and wash your feet, and ye shall rise up early and go on your way." (Genesis 19: 20.)

Such was the welcome given to the wayfarer in the time of the Patriarchs, and such is it to-day among the typical natives

without any apparent diminution of the pristine simplicity and singleness of purpose. On reaching a village in Palestine the traveler is conducted spontaneously to the "Guest Chamber," a room specially set aside in every town and hamlet for hospitable purposes, where his feet are washed, his clothes cleansed, and the best the place can afford is set before him with the utmost kindness and without a thought of subsequent remuneration. If he finds himself amongst well-disposed desert tribes, he is led to the guest-tent, where hot cakes, sweet milk, and lamb or kid are immediately prepared for his refreshment: and so sacred are the laws of hospitality held among them that the chief holds himself responsible both for the comfort and personal safety of the visitor while he shares his desert home.

We can well believe a seasoned traveler in the East when he tells us that the reason why our Saviour commanded His seventy-two disciples on the occasion of His sending them "two and two before His face into every city and place whither He Himself was to come," to "salute no man by the way," was to guard against their losing time by the almost endless gossip surrounding an Oriental salutation of the old type. With the single exception of bargaining, perhaps no practice in the East is so long drawn out as the process gone through by friends in exchanging greetings. "The most simple and common salutation," says Mr. Robinson Lees, "is the raising of the hand to the head, an abbreviated form of touching the heart, lips, and forehead, which means that in thought, word, and deed, is the one saluting devoted to the person honored. When a countryman meets his neighbor or friend after an interval of some weeks, he falls upon his neck and kisses him, even if with one hand he grasps the hilt of his sword. This is the most affectionate manner of greeting, and is used by relatives in all sincerity."

But falling on each other's necks with mutual kisses comprises only a small part of the formula prescribed by the Eastern peasant's idea of politeness suitable to the occasion; for he considers himself called upon to rehearse a number of questions as familiar to the other's ears as the eternal query used

by one Chinaman to another regarding the way in which he had liked his rice. With due solemnity the Oriental will inquire about the state of health in which his neighbor's father and mother find themselves; then, should he be married, how his wife and children are; whether his corn fields are blooming, and his date-trees productive, and whether Allah has recently sent his pasture-land any rain. All these, with a few supplementary questions, which his sense of fitness may consider specially necessary to the moment, having been asked, the neighbor's turn comes to make a display of his solicitude for the other's parents, wife and family, men-servants and maid-servants, goods and chattels; and he is very lucky if that other, on seeing a conclusion to the inquiries, does not commence anew—as I believe very often happens—the long litany of questions that comprised his first greetings.

However ridiculous and old-fashioned all this may appear in our eyes, if a Palestinian peasant saw two Americans or two Europeans of a longstanding acquaintanceship, separating after a few words and a hand shake—no matter how hearty—great would be his hilarity and deep his pity for our state of modern civilization.

In the Sermon on the Mount we find our Lord condemning in the most earnest terms the practice of swearing:

Again you have heard that it was said to them of old, Thou shalt not forswear thyself: but thou shalt perform thy oaths to the Lord. But I say to you not to swear at all, neither by Heaven, for it is the throne of God: nor by the earth, for it is his footstool: nor by Jerusalem, for it is the City of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your speech be yea, yea: no, no: and that which is over and above these is evil.—Matthew 5: 33-37.

Whatever effect the words of Jesus Christ may have had upon the crowd that sat at His feet and “were in admiration of His doctrine,” it must have long since passed away; for bad though the masses were in our Lord's day as regards the habit of

swearing, they could scarcely have been worse than they presently are. To-day the peasant of Palestine swears with a variety and a volubility that are simply marvelous. Both Jew and Gentile will swear "by the sight of his eyes," or "by the sight of your eyes," if he thinks you are not particular, without the least regard for truth. Then he will swear "by his head!" or "by that of his father!" or, if he happens to be a Moslem, and wishes to overcap all his previous efforts at convincing you, he will swear "by the head" or "by the beard" of Mahomet! And if having caught him committing perjury so openly that he thinks it useless to deny it, you reproach him for his falsehood, he will merely smile at your lack of intelligence in the art of swearing, and declare that although he swears "yes" to you he says "no" within himself (pointing to his own breast) and thus sets all qualms of conscience at rest.

JAS. P. CONRY.

*Rome, Italy.*

---

**MEDIEVAL MORALS AND MANNERS.**

STUDENTS of early English literature cannot fail to be struck by the similarity which exists between the works of different medieval authors. There are various classes of books, but within each class the family likeness is very strong, as for example *The Mirror of St. Edmund* and the *Treatises of Richard Rolle of Hampole*; or, to take another class of books, between the various writers on the morals and manners of our forefathers.

To this last class belongs the little book called *Ratis Raving*,<sup>1</sup> which we propose to examine here. The author is unknown, but he probably lived and wrote in the latter half of the fifteenth century, and perhaps into the sixteenth, and, as the dialect in which the book is written is in Lowland Scotch, he was probably a Scotchman, or, if not Scotch, certainly a north-country-

<sup>1</sup> *Ratis Raving*. Edited by J. Rawson Lumby, M. A. London: Trübner & Co., 1870.

man, for at that time the northern dialect of England differed but little from Lowland Scotch.

He wrote for the benefit in the first instance of his own son, to whom is addressed this rhymed treatise on the cardinal and theological virtues, and the seven ages of man, wherein this medieval Lord Chesterfield anticipates a greater poet than himself. It consists of about three thousand octosyllabic lines, rhyming in couplets, which rarely rise above the dead level of easy verse into the realms of poetry. It displays excellent common sense, a good deal of the experience of life, and a shrewd knowledge of human nature, and while inculcating high moral and religious teaching, shows for a layman a fair acquaintance with theology, and throws sidelights on the manners and customs of the age in which it was written.

It is divided into four books, the first of which is "Ratis Raving" proper; the second is called "The Folly of Fools and the Virtues of Wise Men;" the third, "The Counsel and Teaching that the Wise Man gave his Son;" and the fourth, "The Virtues of Good Women."

The editor of the original treatise offers no explanation of the word "Ratis." We venture to suggest that it is a medieval form of our word "rate" to scold; Mr. Skeat gives "raten" as Middle English of the verb "to rate;" the difficulty is to know which inflection is used or whether "ratis" was a noun meaning "scolding," or "advice" from the German *Rath*.

The concluding lines of the first book explain the title and scope of the little work, so we will quote them here instead of in their place, altering them sufficiently to make them intelligible to those unfamiliar with the medieval English, as we shall do in all the quotations here made, preserving as far as possible the original language.

Now, pen, I pray thee rest thee here,  
For now is ended this matter,  
The which is "Ratis Raving" called  
Though for no raving I it hold;

But for right wise and good teaching:  
And well declares it sundry thing,  
That is right needful for to know,  
As the sentence it will show.

The author addresses the poem to his "dear son," whom he sometimes calls his "sweet son," and begins by telling him in a prologue that the book is left for his improvement, and urging him to read it while he is young and, like a tree, can be trained. He must know there is One who made all things, who rewards good and evil, whose punishments are our only misfortunes, whose rewards are our only good fortune, and, though Solomon saw both good and wicked men suffer and "liked it ill," yet David in his "psalter book" tells us God alone knows why this is. The son must believe that God does right, for the tribulation of the righteous brings them forgiveness for their sins; but God will not punish the wicked in this world but hereafter.

But whoso lives viciously,  
In wickedness and tyranny,  
God will not [let] them be punished here;  
For devilish deeds are to them dear,  
And so His righteousness will see  
That they with the devil punished be.

This concludes the prologue, and our author now proceeds to tell his "sweet son" to procure grace, which he can only do by abusing none of his five senses, which are described minutely with their uses.

The first of them I call the sight,  
That is a virtue of great might;  
For why? It makes thee have learning,  
And leads thee at thy yearning  
From place to place, where thou wouldst be,

and helps him to escape injury; but if he follows not the light, punishment ensues.

From his exposition of the third sense we think the good

man must either have been in advance of his age, or we moderns are disposed to underestimate our forefathers' knowledge of sanitary matters and the laws of hygiene, for he describes graphically the evils resulting from bad air and unhealthy odors.

Trust well the philosopher's word,  
That sooner slays bad air than sword,  
As men suppose now, well and more  
In their days than heretofore;  
That ill corruption of air  
Will shorten life and much impair  
The men that come to where it is.

From this we gather that the people of the fifteenth century were awakening to the evils of impure air. Our author goes on to mention some of the ills arising from it, as ague, sore eyes, boils, erysipilas, leprosy, and other less terrible sicknesses. Antiquarians have discovered that the drainage in the twelfth century at Canterbury and at St. Edmundsbury was perfect, by the way, as plans still existing prove.

The fourth sense is taste, our author says:

That makes difference and departing  
Betwixt sweetness and other thing.  
Were it not common to us all,  
A fair virtue men would it call,  
And for it serve all commonly,  
It should not be the more unworthy.  
Yet is there still another taste  
That should not be dispensed in waste.  
That is the office of thy tongue  
That serves thee both old and young,  
To show what is thine intent.

Here follow some instructions on the use of the tongue and a description of the sense of touch, illustrated by the example of one Godfrey of Boulogne, to whom, because he kept his hands innocent from evil, God gave the power to cut a man



in two at one blow, though he was not particularly strong by nature.

He then tells of the four principal virtues and "their three sisters," Faith, Hope, and Charity; these seven are all means between two extremes. The first is Fortitude, the mean between boldness or rashness and cowardice; the second is Honesty; the third, Prudence—under which head the son is advised not to quarrel with his neighbor nor with his wife; the fourth is Temperance, not only in meat and drink, but especially in anger.

Of the sister virtues, Faith, the first, has two good qualities, trust in God and loyalty, which last even evil men praise, and the Lombards value it highly, and would rather trust to it than to the Emperor and his bond.

Hope, the second sister, makes blythe the sorrowful and gladdens the distressed:

She can make glad a sorry thing,  
And make with it recomforting.  
Good Hope left never her friend at the last,  
And is right blythe in great distress,  
And sing and dance will nevertheless.

He must not abuse Hope, nor be covetous:

Since good Hope is of such good bounty,  
Misplace it not in vanity,  
Nor yet in unskilful yearning.  
If thou wilt come to thy desiring,  
Hope not to have above reason  
Another man's possession,  
His wife, his goods, nor yet his land.

He must remember to trust in the Holy Spirit from whom all Hope comes:

Trust thou right well that it is He  
Brings to purpose all good bounty,  
And sets good Hope first in thought,  
Holds her up and faileth not,

While good purpose be brought to end,  
And leaves her grace thereon to spend;  
So that good Hope in every place,  
Has great favor, help, and grace.

In describing the third sister, Charity, our author comes as near to poetry as he ever gets; at least he arrives at some pretty verses, most of which will bear quotation.

The youngest sister of the three,  
I will not be forget with thee,  
That is dame Charity, the meek,  
So good to poor folk and to sick. . . .  
Though she be youngest, wit thou well  
She is most tender for to feel.  
There is no creature living, and  
So well loved I understand  
With Him that made us all to be,  
And is that maiden Charity.  
None is so witty and so wise,  
Nor riches has of such a price,  
Nor great lordship, nor dignity,  
Excepting only Charity.  
Than It all things are but as naught,  
Therefore, my son, have her in thought:  
She has despite at all envy,  
And yearns for nothing wrongfully.  
Then love as thou wouldst lovèd be,  
And give as much as thou would take to thee;  
Look how thou give thy good will, then,  
If that thou be too poor a man,  
And be annoyed in thy thought,  
If thou would give and thou canst not:  
If that thou a rich man be,  
In thine alms look thou be free  
To them that are in poverty;  
Give of thy meat and of thy drink,  
And also of thy other thing,  
To help the naked with clothing;  
By so doing Charity quenches God's anger.

She bears with her a liquor pure  
That quenches sin as water fire:

and whatever the sin be wins its forgiveness.

Next, the writer tells his son that the most blessed things are the Seven Gifts of the Holy Ghost, which are full of grace and goodness; he is to beware lest he call anything else blessed, and especially not beauty:

For burly beauty of person  
That fails with corruption;  
For beauty lasts a little while  
And yet oftimes it proneth ill:  
Both false, fell, faint, and failing,  
Of each one could I tell a takyne [token]—

but he will not do so, lest men call him a hypocrite; and perhaps the father here exercised a wise discretion, for he suggests a wide experience of the snares of beauty.

Nor must the son call riches blessed, for to envy those who have them is covetous; to lose them is dolorous; to hoard them causes anxiety:

In all this is there but disease:  
What blessedness has then riches?  
I trow they who the truth will say  
Shall not find cause to bless them aye.

Neither must he call honor or wordly fame blessed, for it fails; nor pleasure, for it blinds us to our faults:

So that disease [pain] is more perfect,  
And a better thing than is delight:  
Through pain mayst thou learn and feel  
To know God and thyself well.  
These seven gifts I speak of are  
With seven vices oft at war.  
They are the deadly sins seven,  
With all their branches odd and even.  
If thou wilt know their condition,  
Go to the book of confession—

There shalt thou find out what they are  
 And all their branches less and more,  
 Much better than I can declare;  
 For I am neither monk nor friar,  
 That can decry their false errors  
 So well as some wise confessors. . . .  
 Wherefore if a clerk thou be,  
 I pray thee read the book and see,  
 And busy thee to understand:  
 And take that treatise well in hand . . . .  
 And if thou be a layman,  
 Some confessor get thee, then,  
 That good conscience has and wit,  
 And tell him all and every whit,  
 That moves thee in any wise;  
 And as he shall to thee advise,  
 Fulfill such penance as thee he gives,  
 For thou knowest never how long thou lives.

Our medieval Chesterfield, who is far less worldly than the more modern lord, cautions his son against great and sudden joy, under whose influence he must beware of making any decision. And on the other hand he must decide nothing whilst under the influence of great sorrow, for that casts men down so that their reason is taken from them; nor must he bind himself in any way when moved by fear, which often causes despair. Again he must form no intention when possessed by anger, "that burneth in thy thought like fire;" nor when melancholy, for he is neither wise nor happy who makes his intention when downcast.

When the son is old enough, he must choose what his profession shall be, and be thankful to God and content with all:

Whether it be to religion  
 Or else good devotion,  
 That happens to thy part to fall,  
 And hold thyself content with all.

But as to moulding his destiny by consulting the stars, that the father wisely leaves to astrologers, of whom he does not

appear to disapprove: though knowing nothing of astrology himself, he thinks it better to let it alone.

Nor will he advise him to marry, or to remain unmarried, for marriages often turn out unhappy; but if he takes a wife, let him see that she has a good mother, for good mothers have the best daughters generally. Being wedded he must treat his wife "right tenderly;" and if there be any fault on her side, he must so act that none can reproach him.

The canny Scotchman comes out in the next piece of advice, as to trade, and the ready-money system:

If thou be set to merchandise,  
What thing thou buyest, see to the price,  
And to the expense made thereby,  
And sell thereafter wisely. . . .  
Buy and sell with ready pay,  
And it is unready payment  
That thou hast *fristit* \* out or lent.

If instead of becoming a merchant, he decides to serve a great man or, better still, his king, he must be true and loyal and then he will be rewarded:

If thou be set to serve a lord,  
Thinking to have some great reward,  
Be leal, loving, and debonair,  
Honest, diligent, and answer fair,  
Both to thy lord and to thy peer. . . .  
And, good son, serve a mighty man,  
And keep well to thy labor then;  
Than all these rather serve a king;  
For to him falleth mickle thing  
That may not hurt his state to give,  
And may his servant well relieve.

Now follow less prosaic counsels, and the good son is warned not to fall in love unwisely, but to consult Dame Reason and Hope, and if neither encourage him, to give up his suit:

\* *Fristit*, given on credit.

Yet tell I not this tale to thee,  
 To understand in such degree,  
 To make thee leave all thine amours. . . .  
 But if thy loved one be to thee  
 Too near of kin, or if she  
 Be wedded to another man,  
 Say to good hope and reason then:  
 If they two friends cannot find,  
 That she may such a bond unwind.  
 I pray thee rule thee as they rede [advise],  
 And wait not for her husband's death;  
 The best to do in all such thing  
 Were to leave off in the beginning,  
 Before that sight surprised be,  
 With sweet service and great beauty . . .  
 With fair resemblance of sweet loving,  
 With comeliness of color clear,  
 With blytheness of her laughing cheer,  
 With handsomeness of fair fashion,  
 With pleasingness of perfect person—  
 Such are the perilous mirrors  
 Enticing young men to amours.

After this we have a description of the Seven Ages of Man, from which, or from a similar source, Shakespeare probably derived the celebrated but hackneyed speech of Jacques in *As You Like It*, beginning "All the world's a stage." Infancy, there summed up in the immortal line

The infant mewling and puking in the nurse's arms—

is here described as the first age, lasting to three years old, during which time the child thinks only of meat and drink and sleep, and does little but laugh and cry for joy or care. Boyhood, described by Shakespere as:

The whining schoolboy, with his satchel,  
 And shining morning face, creeping like snail  
 Unwillingly to school—

is divided in *Ratis Raving* into childhood, lasting from three

to seven, and boyhood, from seven to fifteen. In the second age, that of childhood, the child will play all day :

To make a white horse of a wand,  
Of broken bread a ship sailing,  
Of ragwort stalk a burly spear,  
And of a sedge [rush] a sword of war,  
A comely lady of a clout,  
And be right busy thereabout  
To deck it prettily with flowers,  
And love the doll and her paramours.

From all of which we gather children had fewer toys and more imagination then than now, and were probably much happier with make-believe swords and spears and horses and ships of bread than clock-work engines and toy-motors make them. In the third age our writer says the reason springs up, and should be carefully tended, for it is young and weak, and does not prevent the child from playing at ball, or chess, or catch-play, or dice, which last he cautions his son to have nothing to do with.

The age which Shakespere assigns to the "lover sighing like furnace" the author of *Ratis Raving* calls the fourth, and places it between the ages of fifteen and thirty, when, he says, personal beauty and bodily strength are in their prime. Women value beauty more than men, and some women use paint on their faces; but real beauty is natural; nevertheless it soon fades, and so the son is counseled to cultivate goodness, which will last as long as he,

And afterwards when thou art dead,  
It will be lasting in thy stead.

At this age he will show whether his inclinations are toward virtue or vice; and he must be on his guard against covetousness, a vice which increases with age. Now he will be subject to great temptations and, unless restrained by grace, will be in great peril. It is a time when men are not much disturbed by losses, hoping to recoup themselves :

This age is jolly, proud, and gay,  
And loves well aye new array.

The fifth age, which lasts from the thirtieth to the fiftieth year, includes Shakespere's "soldier bearded like the pard," and his justice "with eyes severe," and "reaches the perfection of reason and discretion." The judgment is now matured, or should be, unless time has been ill-spent; but it is sometimes a prey to envy, of which the father gives his son an example, but in such a way that he shall not know to whom he is alluding. He is warned to remember that the wiser men are the more godly should they be, but often knowledge is turned to bad account "and godliness is all forgot;" while some men forget to trust in God, and others are revengeful, they shall be punished with the retributive justice of Almighty God.

This age can travail best endure,  
And win worship and great honor,

and it is a happy time of life:

For it has part of good youth [ed]  
And of great age it has no dread.  
These thirty years are sure to commend,  
For they are good at either end.  
The next age as I can ken,  
From fifty to three-score-and-ten,  
Or to four score of years fully:  
And now there happens few of they.

This is the age of Shakespere's "lean and slippered pantaloons;" our author says it is a covetous, listless age, and few live beyond it; but old men should, as David says, be holy, and they should eschew covetousness:

This age should stable be alway,  
And love earnest more than play. . . .  
It loves furred clothes wide,  
And has despite at cost, and pride.

The "last scene of all," the seventh age, is from eighty



years on, and has little pleasure in it; it is second childhood, but it is worse than youth, since it cannot improve; it has forgotten everything; all its knowledge has passed away; it is changeable like children; indeed our author says in other words that it is "sans teeth, sans eyes, sans taste, sans everything."

The author concludes this first part of his treatise with a prayer that he may come to the happiness of heaven.

The second book contains a short treatise of 480 lines on "The Folly of Fools and the Virtues of Wise Men," and opens by saying that, as in olden times men studied to teach the ignorant, so should they now, for it is a grievous sin to hoard knowledge.

Since wisemen before our days  
Studied in prophecies and laws,  
In sundry science of clergy,  
Chronicles, romance, and history;  
Made divers compilations  
After their inclinations;  
Some of miracles and holiness,  
Some of conquest and riches,  
Some of heraldry and honors,  
Some of love and paramours,  
Some of pleasures and delight,  
Each after their appetite:  
For to remain after their days  
To teach unlettered folk always.

The above list shows that our Scotch friend was very well acquainted with the literature of his time, for he sums it up very cleverly. He was a very shrewd old gentleman; for he goes on to show that wise men do not invent new knowledge, they do but restore it; and though we wonder what he would say to wireless telegraphy, radium, the electrification of underground railways, etc., we recognize that there is a great deal of truth in his theory, and much humility.

Men should not ween that their prudence  
Could make new wisdom, nor science,  
Nor make new wit that never had been  
Taught before our time, or seen.  
When men make books, trust verily  
They do but open the earth newly,  
As laborers do, tilling their land—  
Which long before had been restand[ing]—  
And nought renew; but such-like corn  
There comes again, as grew before;  
So do masters that science teach;  
And clerks that to the people preach—  
Look in their books and take out seeds,  
The Word of God, which souls feeds.

He then goes on to dilate on the virtues of wise men at some length; but as he is rather more entertaining, and equally edifying, when he describes fools and their folly, we shall pass on to them; for, as he wisely says, it is good to hear about them; in order to beware of them. The chief mark of a fool is, he says, ignorance, and after that negligence; both of which vices dislike wisdom and will not listen to good counsel. Fools strike up sudden acquaintanceships, and will claim cousinship with strangers; and pretend quickly to be on friendly terms, to make men believe they are of kindly disposition. The next touches are very delightful:

They would have everything they see,  
And ever say, give me, give me,  
With mickle language but measure,  
Smirking on every creature. . . .  
Wisemen delight them ever in wit,  
And fools hate nothing more nor it.  
The folly of fools they had rather hear  
Than go to the preaching of a friar.  
They hate no thing more bitterly  
Than wise men and their company.  
For idleness they never work:  
They come not over oft to kirk.

When wise men draw them to good works,  
Then are they sick, or their head aches.

They get up late and delight in plays and wantonness; they have nothing to advise; nevertheless uninvited they go to council; they take pleasure in doing harm, and "make great oaths for little things; they dread not God's judgment," and are vain in themselves and despise others. They find fault and judge hastily of others, quarrel readily, and borrow and buy on credit, and do not pay their debts.

Their poor friends they will not ken,  
But claim kin with mighty men;  
Of poor folks they have no pity,  
But scorn them where they them see.  
They ween themselves wisest of all,  
And other folks, fools they call.  
They are ever reckless in their deed,  
And fail ever their friend in need.

They are hasty-tempered and fiery, presumptuous, correcting even their superiors, careless whom they displease:

But at last they fail all;  
Their folly takes a sudden fall;  
When they ween to stand their best,  
Their fortune fails them as tempest.

The last chapter of the third book is called "The Virtues of Good Women," which in many ways is very like another old treatise "How the Good Wife taught her Daughter," but, excellent as much of the advice given in these old works is, it will not appeal to the twentieth-century woman.

"The Virtues of Good Women" opens by showing how women are held dear, and what bad manners and vices "fool women and shrews have;" and warns men to consider how tender a thing is a woman's honor, how easily broken, just as "fairest rose takes soonest fading;" therefore should women strive—

Full of piety and humility  
And little of language for to be.

They must not gossip, but should "give other folks good words behind their backs," and never listen to scandal; they are not to be proud or over-delicate or assuming, but respectful and obedient; not outrageous in dress but to wear plain clothes:

Not over costly, not sumptuous,  
To make others of her envious.  
And though she be clad honestly,  
Desire not to be seen forthi [therefore].  
To show her proud that men may see  
Is pride, vainglory, and vanity;  
But even with fear and shamefulness [modesty]  
She should draw to the lowest place,  
And rather lower place to take,  
Nor from her place be put aback;  
God does honor to lowliness,  
When pride is punished in every place,  
Which in women is most to blame,  
For after pride oft follows shame.

Times are so changed since this treatise was written that much of it applies now only to uneducated women of the working-class, who are exposed to a different class of temptations, and are accustomed to lead hard lives. For instance, women are told not to be lazy, nor even "over-clean" on work-days; nor are they to have delicate foods or "drinks delicious;" nor to be long gone on errands, but to think of the work to be done at home, and they are not to go out alone:

Go not alone on her errand,  
Take child or maiden in her hand;  
It is no point of honesty  
A good woman alone to be,  
In company of many an one,  
And much less with one alone;  
It is no point of good wisdom;  
For no man will the good presume.

Young girls are to be kept very far from evil company, as indeed are all women, and not to be allowed to see wicked ways, for what the eye does not see the heart does not yearn for:

For fool women are so smytable,  
And to all wicked vices able.

Our author has a very low opinion of the gentler half of creation, and would have girls very strictly brought up, "with great awing, in teaching with a good mistress," who is to chastise them while they are children, for when older they cannot be corrected; and parents who neglect their children are much to be blamed, and will themselves be punished.

Girls are to be married young, and their parents are not to postpone their settlement in life in the hope of getting them rich husbands.

Women are not to paint their faces, for this is mere giddiness and vanity:

Shame is to-day be white and red,  
And on the morn faded as a weed;  
But keep the hue of her nature:  
For such fairness shall longest dure.

They are to be prayerful and should hear Mass on holidays:

And o'er all things keep her in kirk,  
To look behind, to laugh, or smirk;  
And after none on the holy day,  
Either pray or play at honest play,  
To read books or learn weaving—  
Be occupied ever in some thing.

They should choose wise companions, and imitate the worthiest, and be circumspect, for people then, as now, will not conceal indiscreet behavior; they must not indulge in hatred, but must be very charitable; and, though women love to rule and "covet the mastery," "and never would corrected be," "nor yet reprov'd in no degree," they must be obedient.

The book concludes as follows :

And here I pray ye readers all,  
And all ye hearers great and small,  
That aye, when that they on it look,  
They pray for him that made the book;  
And for all Christian men and me,  
Amen, amen, for charity.

Thus ends *Ratis Raving*. But at the end of the volume is printed in prose a collection of sayings on the " Virtues of the Mass " from the writings of the Saints. They are so beautiful that we select a few for quotation.

St. Bernard says that, " It is more speedful, needful, and profitable to a man's soul to hear Mass, with clean heart and good devotion, than to give for the love of God the fee of so much land, as a man may step over while Mass is being said."

St. Jerome says: " To hear Mass with a clean heart and good devotion makes the souls that he prays for feel no pain in purgatory while that Mass is being said."

St. Augustine says that " for all the time a person be at Mass he ages not, but holds himself in the same youth he was in when he came to Mass." Again he says that " the day that a man sees God's Body and makes prayers to Him devoutly, he shall not that day lose his sight." Again he says, " the day a man hears Mass with clean heart and good devotion he shall not die a sudden death." Again he says " the good angel that keeps a man's soul counts up and writes down all the steps he makes to the Mass and for all of them God will reward him or her."

DARLEY DALE.



## Analecta.

### E S. CONGREGATIONE RITUUM.

#### I.

DECRETUM S. RITUUM CONGREGATIONIS AD ARCHIEPISCOPOS,  
EPISCOPOS ALIOSQUE ORDINARIOS DE EDITIONE TYPICA  
VATICANA "GRADUALIS ROMANI."

Postquam Sanctissimus Dominus Noster Pius Papa X  
*Motu proprio* diei xxii Novembris mcmiii sacram musicen  
reformari mandavit; ut coeptum opus, qua par est ratione,  
absolveretur, decrevit *Motu proprio* diei xxv Aprilis mcmiv  
ut *typica* Editio librorum cantum Gregorianum continentium  
in vulgus prodiret typis Vaticanis: qua Editione antiquo usu  
recepti Ecclesiae concentus pristinae integritati ac puritati  
redderentur, in eum potissimum finem, ut Romanae Ecclesiae  
ceterisque Romani ritus Ecclesiis communem liturgicorum  
concentuum probatum textum suppeditaret.

Quare iuxta hanc Summi Pontificis voluntatem, typica  
editio *Gradualis Romani*, numeris omnibus feliciter absoluta,  
modo in lucem prodit.

Quoniam vero ad Rmos locorum Ordinarios pertinet eius-  
modi *Gradualis* usum ac diffusionem promovere ac regere  
apud Clerum et Populum sibi commissos; Sacra Rituum Con-

gregatio, de mandato Sanctissimi Domini Nostri, animadvertendas proponit iisdem Rmis Ordinariis normas et mandata praecipua circa huiusce typicae Editionis introductionem, eiusque novas typographicas impressiones, quae fiant ab Editoribus, facultate impetrata ab Apostolica Sede, scilicet Decreta huius S. Congregationis d. d. XI et XIV Augusti MCMV, XIV Februarii MCMVI, et VII Augusti MCMVII.

Porro e prima eiusmodi documentorum colligitur 1° Vaticanam editionem Gradualis, vel quamlibet aliam quae legitime statisque sub conditionibus eandem typicam referat, substitui debere editionibus, quae modo adhibeantur: itemque 2° ad Rmos Ordinarios pertinere munus efficiendi ut suae cuiusque dioecesis Propria sic restaurentur, ut conformia reddantur Gregorianis concentibus typicae Vaticanae Editionis.

Per novissimum decretum hic et nunc ita praescribitur usus huius Gradualis, ut quibuslibet editionibus (minime excepta, quae *Medicea* vocatur) huc usque adhibitis, quamprimum substituenda sit Editio Vaticana, vel eius legitime peracta nova impressio: ideoque ceterae Gradualis editiones a typica discrepantes, rursus imprimi nequeunt, multoque minus a Rmis Ordinariis approbari. Quae vero, antequam integra typica Gradualis editio prodiret, benignae datae fuerint concessiones, nullimode prorsus contra memoratas universales praescriptiones debent praevalere.

Denique ad cantus traditionalis instaurationem facilius exsequendam, praeterquamquod iuverit (adiuvante *Commissione* uti vocant dioecesana) animos adiacere eorum quotquot Summi Pontificis menti ac beneplacito libenter cupiant respondere, nil procul dubio magis efficax erit, quam si vigilantissime intendant Rmi Ordinarii, ut executio sacrorum concentuum in Cathedralibus et potioribus Ecclesiis adeo fiat plena ac perfecta, ut forma et exemplar ceteris habeatur.

Oportet insuper, ut qui ad *Cantoris* officium eliguntur, congruis dotibus revera sint praediti et superato idoneitatis periculo probati, quod multo magis dici debet de chori Magistro seu de *Praefecto musicae* uti aiunt, qui necessaria polleat auctoritate ad suum implendum officium iuxta Summi Ponti-



ficis praecepta de musica sacra et cantu Gregoriano instaurandis.

Voluit autem Sanctitas Sua praesens Decretum a Sacra Rituum Congregatione expediri, et Reverendissimis Archiepiscopis, Episcopis aliisque locorum Ordinariis notum fieri; contrariis non obstantibus quibuscumque, etiam speciali mentione digni. Die VII Aprilis MCMVIII.

S. Card. CRETONI, S. C. R., *Praef.*

L. \* S.

✠ D. PANICI, Archiep. Laodicen., *Secret.*

## II.

### DE NOVA QUADAM CUSTODIA SS. SACRAMENTI.

Quum a Sacrorum Rituum Congregatione expostularetur, an sit commendandum tabernaculum ad Sanctissimum Eucharistiae Sacramentum asservandum, ab artificibus "The Rawald Ecclesiastical Art Mfg. Co." ita confectum ut idem tabernaculum quidem sit fixum, ostium vero semicirculare globulis impositum sine cardinibus aperiendo et claudendo volvatur, Sacra Rituum Congregatio, die 1 Aprilis nuper elapsi, respondit negotium spectare ad ipsos locorum Ordinarios.

Quo vero securius procedat in approbando eiusmodi tabernaculum R.mus D.nus Augustinus Schinner, Episcopus Superiorensis, ab eadem Sacra Rituum Congregatione reverenter expetivit, an satisfaciat regulis liturgicis descripta forma ostii semicircularis, quod globulis impositum sine cardinibus volvitur, ita ut ex hac parte nihil obstet quominus ab Episcopo Sacerdotibus commendetur, vel debeat tabernaculum instrui ostio vel ianuis, quae cardinibus adhaereant, atque ita volvantur.

Et Sacra Rituum Congregatio, ad relationem subscripti Secretarii, exquisito Commissionis Liturgicae suffragio, propositae quaestioni ita respondere censuit: In casu, per se nihil obstande, de cetero ad R.mum Episcopum.

Atque ita rescripsit, die 8 Maii 1908.

S. Card. CRETONI, *Praefectus.*

## III.

INDULTUM QUO B. D. SACERDOTI PERMITTITUR CELEBRARE  
MISSAM, BRACHIO DEXTERO A QUATUOR ANNIS AMPUTATO.

B... D... sacerdos in dioec. C... degens ad pedes Sanctitatis Vestrae humiliter provolutus, exponit sibi, a quatuor annis Sacerdoti, amputatum fuisse, ob morbum, brachium dexterum. Nunc vero enixis precibus implorat ut Indultum apostolicum tribuatur quo sacrosanctum Missae sacrificium celebrare possit, ne diutius ab hac spiritali consolatione privetur.

Sanctissimus Dominus noster Pius Papa X, referente me infrascripto Cardinale S. Rituum Congregationi Praefecto, attentis expositis ac praesertim commendationis officio R.mi Ordinarii Archidioecesis C. preces remisit prudenti ipsius R.mi Ordinarii arbitrio, ut postquam ex praehabito experimento coram coereemoniarum magistro, de debita ac reverente Missae celebratione iudicaverit eidem nomine et auctoritate Sanctae Sedis, suprascripto Oratori permittat in aliquo privato sacello sacrosanctum Missae sacrificium celebrare, cum adsistentia alterius Sacerdotis superpelliceo induti. Contrariis non obstantibus quibuscumque.

Die 8 Aprilis 1908.

S. Card. CRETONI, *Praef.*

**E SACRA CONGREGATIONE INDULGENTIARUM.**

INDULGENTIA 100 D. CONCEDITUR ORANTIBUS PRO PECCATORIBUS MORIBUNDIS.

*Ex audientia SS.mi, die 26 Octobris 1907.*

SS.mus D. Noster Pius PP. X sacerdotibus Sacrum litanibus, nec non universis christifidelibus missae sacrificio adstantibus, qui peccatores totius mundi *tunc temporis in agonia positos, et eodem die morituros*, pie Deo commendaverint, indulgentiam centum dierum, defunctis quoque applicabilem, benigne concessit. Praesenti in perpetuo valituro. Contrariis quibuscumque non obstantibus.

Datum Romae, e Secretaria S. C. Indulgentiis Sacrisque Reliquiis praepositae, die 10 Decembris 1907.

S. Card. CRETONI, *Praef.*

# Studies and Conferences.

---

## OUR ANALECTA.

The Roman Documents for the month are:

### S. CONGREGATION OF RITES:

1. Publishes a decree concerning the now completed typical Vatican edition of the Roman Gradual. The decree reminds the Ordinaries that it belongs to them to promote and spread and regulate the use of this Gradual among their clergy and people. This typical edition of the Gradual, or a legitimate reprint thereof, is to replace any editions which may now be in use. The Ordinaries are to provide for the restoration of the *Propria* of their respective dioceses in such fashion as to make them conform to the Gregorian chants of the typical Vatican edition.

2. Replies to the Right Reverend Bishop of Superior, Wisconsin, that there is nothing *per se* in the make of a certain tabernacle to prevent its approval by the Ordinary. The question was suggested by the fact that the door of the particular tabernacle is not hung on hinges, but is a semicircular one borne on small balls as it swings open or shut.

3. Indult is granted to a certain priest who has lost his right arm, to say Mass, in a private chapel, and with the assistance of another priest vested in surplice.

S. CONGREGATION OF INDULGENCES: An indulgence of a hundred days, applicable to the holy souls, is granted to priests who, when saying Mass, or the faithful who, when assisting at Mass, commend to the mercy of God all who are *at that time in their death agony, and who shall die on that day.*

---

### COMMUNION TO CHRONIC INVALIDS NOT FASTING.

Qu. In the February number of the ECCLESIASTICAL REVIEW, 1907, I find it stated that "persons who have been ill for a month or longer without any definite hope of speedy recovery may, with the advice of their confessor, receive Holy Communion after partaking of some liquid food." This leads me to ask whether the word "decumbent" occurring in the decree is to be

interpreted in a *strict* or a *wide* sense. In other words, may a chronic invalid, unable to fast, be allowed to communicate if he is not confined to *bed*, but only to the *house*? Again, may a chronic invalid be permitted to receive Holy Communion who, unable to fast by reason of medicine, can, at rare intervals, *cum gravi incommodo*, just manage to get to church? The latter case is a practical one during the Easter-duty season. M. B.

*Resp.* The first of the two questions here proposed was answered in the affirmative, after consultation with Pope Pius X, by the S. Congregation of the Council, on 25 March, 1907. On that date the S. Congregation interpreted its own decree of 7 December, 1906, in which the word "decumbent," about which our correspondent asks, occurred. This authoritative interpretation declares that "decumbent" includes not only those chronic invalids who are actually bed-ridden, but likewise both those who, in the opinion of the attending physician, are still unable to maintain the natural fast, yet cannot lie down, and those who are permitted to be up for a while every day. The text of the decree is as follows:

Proposito in S. Congregatione dubio: An nomine infirmorum qui in mense decumbunt, et idcirco juxta Decretum 7 Dec. 1906 S. Eucharistiam non jejuni sumere possunt, intelliguntur solummodo infirmi qui in lecto decumbunt, an potius comprehenduntur quoque qui quamvis gravi morbo correpti et ex medici judicio naturale jejuniū servare non valentes, nihilominus in lecto decumbere non possunt aut ex eo aliquibus horis diei surgere queunt.

Eadem S. Congregatio diei 6 Martii 1907 respondendum censuit: *Comprehendi facto verbo cum Sanctissimo ad cautelam.*

The above was confirmed and ordered to be published by the Holy Father on the 25 March, 1907.

The second of the above questions is proposed in such general terms that it is impossible to give a categorical answer to it. It all depends on what is the period that is supposed to elapse between the "rare intervals." Some might consider, say, even less than a month to be a rare interval in this connexion, just as some others might reckon a not very severe

headache a "grave incommodum." The prudent confessor will be guided in his solution of these difficulties by the circumstances surrounding the new legislation in question as well as by the pertinent general discipline of the Church. Above all, he should remember that the two decrees referred to above were occasioned by the present Holy Father's exhortation to us to encourage frequent and even daily Holy Communion by the general body of the faithful. Then it was that the question arose regarding those invalids who cannot easily keep the fast prescribed for Communion, but who are not in danger of death, and therefore, not being subjects for the reception of the Blessed Sacrament as Viaticum, are not dispensed from the fast. Could not something be done in mitigation of their disability? Assuredly, there can, replied the Holy See, through the S. Congregation of the Council, on 7 December, 1907, and thereupon it decided that persons who have been taken down by serious illness for a month, and of whose early recovery there is no definite expectation, may, even after having taken some *liquid food*, by the advice of their confessor receive Holy Communion; that is, in the case of chronic invalids who reside in religious institutions where the Blessed Sacrament is reserved, or where Mass is periodically celebrated in their private chapels, they are allowed, after taking some liquid refreshment, to receive Holy Communion *twice a week*; and in the case of others, *twice a month*. Next came the very question which our correspondent is now asking, and in reply to which we have been able to quote the S. Congregation's own interpretation.

An exception, therefore, has been introduced into the strict discipline of the Church respecting the fast prescribed for Communion, for the class of *infirmi* described above. Formerly, when they received Holy Communion, it was necessary to do so at or about the hour of midnight. Now when they are honestly disabled from fasting from liquid food or medicine during the early morning hours, they are allowed, not fasting, to receive Holy Communion at some suitable hour in the morning, under the limitations stated.

**CATHOLIC LAWYERS IN DIVORCE CASES.**

*Qu.* As I cannot find any satisfactory solution of the following difficulties, will you please answer them, or kindly refer me to some source where the solution may be found.

1. May a Catholic lawyer plead for a divorce when he knows that the marriage is valid?
2. May he plead for a divorce for Catholics who insist upon it?

*Resp.* From the Decree of the Holy Office, given 19 December, 1860, in answer to the Bishop of Southwark, it is clear that in England an advocate may undertake a case where there is question of judicial separation between husband and wife. And since the conditions that obtain here are the same, generally speaking, as in England, it may be inferred that the decree is equally applicable in the United States. Even in an action for divorce in a civil court, a Catholic lawyer may defend the action against the plaintiff. If the marriage has already been pronounced null and void by competent ecclesiastical authority a Catholic advocate may impugn its validity in the civil courts. Moreover, for just reasons, as, for example, to obtain a variation in the marriage settlement, or to prevent the necessity of having to maintain a bastard child, a Catholic lawyer may petition for a divorce in the civil court, not indeed with the intention of enabling his client to marry again while his spouse is still living, but with a view to obtaining the civil effects of divorce in the civil tribunal. This opinion at any rate is defended by many good theologians. The reason is because marriage is neither contracted nor dissolved before the civil authority. In the formalities prescribed for marriage by civil law there is only question of the civil authority taking cognizance of who are married and of the effects which flow therefrom. We would refer the reader to the recently published English *Manual of Moral Theology* (reviewed elsewhere in these pages).

**GENERAL ABSOLUTION "PRO VIVIS".**

Editor, THE ECCLESIASTICAL REVIEW.

In the May number of the ECCLESIASTICAL REVIEW an inquirer is puzzled over the following passage in *Benziger's Diary*, p. 82:

"The plenary indulgences granted at the General Absolution may be applied to the *living* as well as the *departed*." He suspects that the writer of the above has made a mistake, because he had "never heard of an indulgence being applicable vicariously to the living."

You answer him that the statement in *Benziger's Diary* is correct and corresponds to a decision of the Sacred Congregation of Indulgences, 22 August, 1906.

Permit me to say that both the inquirer and the informant have been deceived by that innocent expression "*pro vivis*." *Benziger's Diary* is correct, viz.: "the plenary indulgences attached to the General Absolution may be applied to the *living* as well as the *departed*," but your inquirer is wrong in interpreting these words by adding "*vicariously*." There is a great difference between saying, "the General Absolution may be applied to the living," i. e. the living may gain it for themselves, and "the General Absolution may be applied to the living vicariously," i. e. one living person may gain it for another living person.

The words "*pro vivis*" in the language of the Sacred Congregation are merely used to distinguish indulgences that may be gained by the faithful for themselves from those indulgences that may be applied "*pro defunctis*." Such and no other meaning can be attached to the expressions according to the usage of the Sacred Congregation.

In fact, the contrary is against all tradition and the constant practice of the Church. So far not a single indulgence is recorded as having been granted by the Pope to be applied "*vicariously*," as your inquirer says, to the living.

Although, according to the theologians, the Sovereign Pontiff, as dispenser of the treasures of the Church, could grant such an indulgence, yet it must be remembered that the indulgences for the living are applied *per modum absolutionis*, requiring jurisdiction—not merely *per modum suffragii*, as in the case of indulgences for the departed.

Moreover, it is hardly probable that the Holy Father will ever grant such indulgences, thus giving a kind of universal jurisdiction to all the faithful; for, since the Church has made it so easy for all to gain indulgences, it would almost appear to be fostering negligence and wasting the spiritual treasures of the Church if the contrary practice were adopted. At any rate, it is plain that such a departure from the common usage of the Church could only be introduced by means of a special Brief and not through

an ordinary concession by the Sacred Congregation, which always grants indulgences *in forma solita* and *debitis conditionibus*, unless specially mentioned otherwise.

Therefore, also, the informant in your columns was misled by that expression "pro vivis" in the interpretation of the Indult granted in response to a request by the Procurator General of the Friars Minor, Fr. Bonaventure Marrani, to the S. Congregation of Indulgences, and confirmed by Pius X, 22 August, 1906.

The concession reads as follows: "*Indulta seu Gratias: Ut Indulgentia Plenaria, Absolutioni Generali certis per annum diebus impertiendae Religiosis ac Monialibus ejusdem Ordinis adnexa, non solum pro Defunctis, ut Auctores tenent, sed etiam pro Vivis applicari possit.*"

"It is quite true," you say in your columns, "that this is a most unusual concession." Indeed, it would be, *if* it were true. But the fact is, that "pro vivis" in the Indult has no other meaning than the one explained above, i. e. the plenary indulgence attached to the General Absolution may be gained by the said Religious and Nuns for themselves also, and not only "pro Defunctis, ut Auctores tenent."

This will become more apparent if we consider the motive of the above request. The petition was addressed to the Sacred Congregation of Indulgences by the Procurator-General of the Friars Minor in order to remove an uncertainty as to the efficacy of the General Absolution, which, together with many other spiritual favors, was a concession by Leo X. However, Paul V, by the bull "*Romanus Pontifex*," recalled all personal indulgences granted to Religious Orders, except those that had been given "pro Defunctis." From that time on it became the common opinion of the authors that the indulgence connected with the General Absolution could only be applied for the faithful departed. That is why we read in the Indult "*ut Auctores tenent.*" In order to dispel whatever doubts there may have been on the subject, and, if necessary, to obtain a new concession, the Procurator-General made the above request, to the effect that now the plenary indulgence attached to the General Absolution may be gained by the Religious for themselves as well as for the poor souls.

The Procurator-General himself, when questioned by the writer, stated emphatically that he had no idea whatever of obtaining a favor contrary to the universal practice of the Church, and it would be erroneous to give any such interpretation to the decree.



His declaration thus leaves no further room for doubt on the matter.

Although at first sight the words "pro vivis" may be understood as you interpreted them, yet in favors granted by the Curia the Regula Juris 21 in VI must always be observed: "In generali concessione non veniunt ea, quae quis non esset verisimiliter concessurus."

H. S., O.F.M.

### BINATION WITHOUT SUFFICIENT REASON.

*Qu.* Is it enough to have the permission of the Ordinary, given in general terms, to a priest on the mission, to sanction his saying two Masses on any Sunday or holiday of obligation, either in his own church or in any other where there seems to be a call for it? If there is a visiting priest at the house who could supply a parish Mass, but prefers to say Mass privately at a convenient hour or in a neighboring chapel, can the local priest still use the privilege of bination? I know it is difficult to specify the answer for every case, since the visiting priest may be delicate and have to put himself to great or unaccustomed inconvenience by saying an early Mass or singing a late Mass; but I should like a statement of the moral principle on which the right to say two Masses on the same day is given to a priest.

*Resp.* The chief reason for permitting the repeated celebration of the Holy Mysteries on the same day by the same priest is to accommodate a considerable (*magna pars*) number of the faithful who are bound to fulfill the precept of hearing Mass, and cannot do so either because they live at too great a distance from another church, or because the church which they attend is not large enough to accommodate those who would attend. Where such reason does not exist, bination is not permissible.<sup>1</sup>

From this follows the principle that the Ordinary is not at liberty to grant the habitual privilege of duplicating when there are other means of supplying the requisite need of having Mass said by another priest.<sup>2</sup>

Circumstances must of course determine whether a priest

<sup>1</sup> Cf. Bened. XIV, De S. Sacrif., II, p. 4, sect. 2. Instruct. S. C. de Prop. Fid., 24 Maii, 1870.

<sup>2</sup> See Bouix, *De Parocho*, P. IV, C. 6, 8. *Acta S. S.*, I, 50; VI, 546, 566; IX, 230; XIII, 340.

who happens to be in the house, may be considered available for the Mass. If he is delicate, fatigued, or even likely to become disagreeable by having an unexpected and unmerited burden put upon him, a host may be legitimately excused from coercing him into service.

---

**THE ORIGINATOR OF THE CONFRATERNITY OF THE HOLY FAMILY.**

*Qu.* Can you tell your readers who is the founder of the Society or Confraternity of the Holy Family? I am told by one authority that the Union owes its origin to a Jesuit Father, P. Francoz, who originated the first confraternity at Lyons in France. Another tells me that it was founded in Liège, Belgium, by a Redemptorist Father. Recently I read of a "Genossenschaft der heiligen Familie," first founded in Eupen (Germany), by a saintly nun, under the direction of a secular priest. Which of these is the authorized society of the Holy Family to which Leo XIII gave canonical approbation, with indulgences and certain privileges to parishes where the Confraternity is introduced?

*Resp.* The Society of the Holy Family, canonically approved and endowed with indulgences and other privileges by Leo XIII, 14 June, 1892, was called into organized existence by the Jesuit Father, P. Francoz, in 1861, at Lyons, France. Its chief centre is in Rome, with regular local directors for each diocese, and registers of membership in each parish. The duties are daily prescribed prayer before a picture of the Holy Family.

There is another Society somewhat older, with a similar name and purpose, which is likewise recognized as a confraternity with special indulgences, and the chief centre of which is at the Redemptorist College in Liège, Belgium. Although it has a large membership in all parts of the world, it is active mainly in Belgium and France.

Besides these associations of a parish character, there exists a large number of religious societies (tertians) of men and women who pursue missionary aims, and who take their title either from the Holy Family, whose virtues they propose to themselves as a model of community life, or else they work for the purifying and uplifting of the family through the educa-

tion of the young. Of this character is the Congregation founded by Mother Elizabeth at Eupen, the principal house of which is now at Louvain in Belgium. The object of the institute is chiefly the care of the sick and the education of the young. Similar corporations are the Brothers of the Holy Family, founded in 1827 at Hauteville (France); the Missionaries of the Holy Family, established in 1878 at Lugo (Spain); the Ladies of the Holy Family at Thielt (Holland); the Union of the Holy Family, founded by P. Noailles, in 1820, and as widely propagated almost as the Liège confraternity.

---

#### INTRODUCTION OF BAPTISM BY SPRINKLING OR POURING.

*Qu.* Several of your readers would be very grateful to you for a word or two anent the origin of the practice of sprinkling and pouring as modes of Baptism. L. B. J.

*Resp.* We have no certain knowledge of the actual introduction into the Church of the practices mentioned by our correspondent. In the case of the sick and dying, immersion being impossible, one of the other modes was necessarily employed. This came to be so well recognized that baptism by sprinkling or pouring of the water received the name of "baptism of the sick" (*baptismus clinicorum*). St. Cyprian declares this baptism to be valid, in his Seventy-sixth Epistle. The very circumstances under which St. Paul baptized his jailer and all his household seem to preclude the use of the immersion method of baptism. Moreover, the acts of the early martyrs frequently refer to baptizing in prisons, where the baptism was certainly administered by sprinkling or pouring the water. Our correspondent will find a further development of the above statement in the *Catholic Encyclopedia* (art. Baptism). It is a pleasure to add, in this connexion, that the pages of the *Encyclopedia*, in the three volumes already published and in the others that are preparing for publication, are destined to furnish English-speaking Catholics with a ready and safe reference source for innumerable questions of historical and doctrinal as well as philosophical and general Catholic import.

## Criticisms and Notes.

---

**MANUAL OF A MORAL THEOLOGY FOR ENGLISH-SPEAKING COUNTRIES.** By the Rev. Thomas Slater, S.J. With Notes on American Legislation by the Rev. Michael Martin, S.J. Vol. I. Pp. 668. New York, Cincinnati, Chicago: Benziger Brothers. 1908.

We have here the result of the first adequate attempt to present the complete system of Moral Theology in the English language. The question as to the feasibility of satisfactorily conveying the Church's philosophy through an English medium was fairly answered by the well-known Stonyhurst Series of volumes. The same question as regards Dogmatic Theology was equally well solved by Father Hunter's *Outlines* and by Wilhelm and Scannell's *Manual*.

Excepting, however, the latter work, the others just mentioned have been more popular than systematic, more literary than technical in the presentation of their respective subjects. Nevertheless, they are highly useful introductory media and supplementary auxiliaries. The difficulty of Anglicizing scholastic terms is not the only one which has probably so long delayed the attempt to write a Moral Theology in English. There is much in this department of the priest's training and guidance that is so exclusively technical and professional that it has been questioned whether its exposition in the vernacular should be judged altogether desirable, and whether those whose duty it is to possess such information cannot acquire it equally well through the Latin, while those who have no call to such knowledge will be better off by not having it under easy vision. Moreover, apart from the delicacy of some of its details, Moral Theology is, on the whole, seemingly at least, so peculiarly casuistical in its method that its true meaning and value are liable to be misunderstood except by those who are obliged to master and apply it in the treatment of human souls. We are not concerned here with analyzing these difficulties. They are not quite answered, it need hardly be said, by appealing to the fact that moral theologies have long since been multiplied in the other modern languages—German, French, Italian, Spanish. The English tongue and those who use it differ widely from the Continental languages and peoples. On the other hand, obvious good can be reaped from an English text-book on

the subject, while the grounds alleged against its existence are *per accidens* and based not on rational use but irrational abuse.

It remains for us, therefore, simply to indicate the salient characteristics of the present *fait accompli*. The field here covered comprises the matter usually contained in the "Tracts" on human acts, conscience, law, sin, the theological virtues, the decalogue, contracts, the commandments of the Church, the duties attached to particular states and offices. From this we may infer that the second volume when published will embrace the remaining territory—the Sacraments and ecclesiastical penalties. In developing the material the author has fairly succeeded in pursuing a happy mean between the technical mechanism of a text-book—principle, application, conclusion, etc.—so indispensable to the student of the Latin manuals, but so ungraceful to the modern eye—on the one hand, and the discursive popular mode of treatment on the other. This is, of course, as it should be. If the book were designed to take the place of the Latin compend one would desiderate a fuller and more technical development; while if it were to be a mere reading book, something more rhetorical were desirable. As a fact, it meets entirely neither of these extreme purposes. As introductory and auxiliary to the seminarian's professional training, as supplementary to the priest's theological reading, as enabling one who is fairly acquainted with the subject easily to review it and, especially, by reason of the visualizing power in which the vernacular usually surpasses a foreign tongue, to clarify and familiarize the matter, the work is unquestionably serviceable. Although primarily intended for Catholic students and priests, the book, it may also be hoped, will be useful to non-Catholics—especially the Anglican clergy who, having of late years attempted to introduce the practice of confession amongst their people, are sadly at a loss for some medium of self-instruction and guidance. Unfamiliar as they often are with scholastic Latin, and having at their command in English only imperfect excerpts or compends drawn by their professors from Catholic writers, they will welcome the present superior manual. May we not cherish the hope that its perusal will convince them that only to those who can trace their lineage to Blessed Peter, and who alone possess the power to forgive sin in the name of Christ, has been granted the power which is justifiably directed in its exercise by the principles and deductions of Moral Theology?

We signaled above two special difficulties to which an undertaking of this kind is subject; the one inherent in the language, the other in portions of the subject-matter. The latter the author has prudently solved by giving the most delicate questions in Latin. The whole of such matter, however, is comprised within very few pages. As regards the language, the style is clear and fairly idiomatic English, so that a reader even though unacquainted with Latin will find little or no difficulty in understanding the text. It may be that the uninitiated might be puzzled to see why an act done through *fear* should be called *absolutely* voluntary (p. 23); while an "honest" action (pp. 44 and 53) might not mean to him quite the same as it does to the scholastic; and he might think that if a "very austere father threatened his daughter with the loss of home" (p. 38), the daughter would be troubled with more than *reverential* fear. But these are petty details, hardly deserving notice. In the interest, however, of accuracy, so desirable in a work of this kind, we would call attention to a few points about which one might have some scruple. Speaking of human acts, the author says that "*spontaneous* or *reflex* actions are the immediate result of sense excitation *without the intervention of consciousness*" (p. 22). It may be noted that the non-intervention of consciousness does not differentiate spontaneous actions. There are spontaneous movements—which the author seems to identify with reflex—that are quite conscious, such as *motus primo primi* and *primi*, for instance.

The statement that "the rule of conduct for evolutionary ethics is the survival of the fittest" (p. 41) looks to be somewhat off-hand. An evolutionary ethicist would probably agree that by following his rule—utility for vital development—the fittest organisms will result and will survive, but he would hardly allow that the survival of the fittest is his rule of conduct. There seems to be a transposition of terms respecting the true norm of morality. The "fundamental" rule is declared to be "man's moral nature," and the "formal" (*objective*, as distinguished from human reason, which is the *subjective*) rule is said to be "the eternal law of God" (p. 43). Is it not the other way about? Is not the divine Will and Reason "fundamental" to man's moral nature? and is not the latter the proximate, precise, "formal" norm of conduct?

Modesty may make it proper for a writer when controverting a point to use "seems" when "is" or "must be" would be the

exact truth, but when there is no possibility of "seeming," the term is out of place, as it is in such a passage as the following: "It seems impossible that natural forces should be able to produce effects wholly beyond their range" (p. 123); or this, "Obedience to human authority does not seem to extend to such matters" as submission by a subject to a very painful surgical operation (p. 304). Surely there is no "seeming" about such facts.

We might here allude to an alleged argument which "seems" to the reviewer obviously futile and likely to afford occasion to the adversaries of Moral Theology to carp at its sophistical casuistry. In connexion with the question of restitution in the case of a possessor of another's property in good faith, which property was actually stolen goods and which he subsequently sells in non-overt market—"and the stolen property has not been restored to the true owner"—the author declares that "the seller is bound to nothing in justice, according to a very probable opinion." This may be quite true, and the first reason assigned for the decision is obvious enough—"the property is no longer in his [the seller's] possession or under his control, so he cannot restore it to the owner." But when one reads the further reason one is mildly amazed to find that "if he [the seller] received money for it, he received it in good faith for value, and when he has mixed it with his other moneys it would seem that he makes it his own" (p. 403). Now, prescinding from the opinion that the seller who received money in good faith for value may retain the money even when the value was not his own, the statement that when he has mixed the said money with his own he would seem (!) to make it his own, "seems," *pace tanti viri*, worse than nonsense. Can the fact that the coin received has become indistinguishable from the other shekels in his money-bag, or the paper scrip received been intermingled with his other greenbacks, make the money received as the price of the stolen goods—which he has sold in good faith indeed—his own? What, then, if there has been no such confusion of moneys? What if he has the amount still in the form of a check? One might attribute this statement of our author to an oversight, did it not recur on the immediately following page, where we read that "a mesne possessor who has sold it [another's property] in good faith no longer possesses it even in its equivalent, for the price after being mixed with his own moneys is not its equivalent" (p. 404). What mysterious

alchemy there seems to be in this mixing of moneys! It is but justice to add that we have met with no other such reasoning in the book. It seems to stand quite by itself. For the rest, the author and the American annotator should be congratulated on the generally excellent work they have accomplished. The book will prove to be a solid, practical, and an opportune instrument both for the student's training and for the priest's continuous efficiency.

**THE DARK NIGHT OF THE SOUL.** By St. John of the Cross  
Translated by David Lewis. With Corrections and Introductory  
Essay by Benedict Zimmerman, O.C.D. London: Thomas Baker.  
1908. Pp. xxiv-187.

If Moral Theology is "moral pathology," as the author of the manual above reviewed calls it, treating as it does more of spiritual disease and disorder than of normal conditions of the soul, then may Ascetical Theology be regarded as spiritual hygiene, while Mystical Theology will be the science and art of the soul's complete health and perfection. No more skilful and experienced guide in these two latter theological disciplines has been given by God to the Church than St. John of the Cross. His work *The Ascent of Carmel* is one of the recognized classics of Ascetical Theology, and the present volume, *The Dark Night of the Soul*, holds a corresponding place of honor in the literature of Mystical Theology. The former—in Father Zimmerman's edition of Mr. Lewis's translation—has been previously reviewed in these pages. A few words concerning the latter.

While *The Ascent* treats of the processes whereby the senses, the intellect, and the will have to be disciplined by man—coöperating, of course, with grace—to prepare them for initial union with God, *The Dark Night* deals with the manner in which God Himself, supplementing human endeavor, disciplines and transforms those faculties in order to the completing and perfecting of that union. The first work is, therefore, occupied with the active and specifically human, the second with the passive and formally divine purgation of the faculties. Now, since man's powers are both sensuous and spiritual, the signs and modes of their purification by God are described by St. John under this dual division. The purgation of the senses passes through various degrees of temporal suffering and misfortune and is always



accompanied by the loss of sensible fervor. The passive purification of the spirit is far more terrible, reaching "unto the division of the soul and the spirit, of the joints and the marrow," and advancing by varying degrees and durations through the awful experiences of temptation, aridity, desolation, and seeming dereliction, until the soul becomes in a relative sense at least perfectly free from self and pliant to divine leading. It stands to reason, as Father Zimmerman suggests, that under such trials the soul is absolutely dependent upon the guidance of a learned and experienced director. Such a director, it goes without saying, was the saintly author of *The Dark Night*, and much of his learning and experience is treasured up in the volume at hand for the benefit of those whose vocation it is to lead souls not simply by the broader roads of every-day morality, but along the rough and precipitous paths of divine union

O'er moor and fen, o'er crag and torrent, till  
The night is gone.

It is here that the trained eye, the firm grasp, and the sure tread—in a word, the knowledge and experience of a saint—duplicated for the follower by the guide-book at hand, afford motives of confidence. Nor should it be thought that the need for such direction is unapparent, for, as Father Zimmerman observes, the number of souls called to the contemplative life, at least in its widest sense, is even now-a-days greater than is commonly supposed. They are not confined to Religious Orders, but are to be found in every station of life and in every country, for the Spirit breatheth where it will. Many proceed no farther than the initial stages; few persevere as far as the spiritual night; while those who attain to perfection are but exceptions. *Many follow Jesus unto the breaking of bread; few follow Him unto the drinking of the chalice of His passion.* This general falling-off may in part be attributed to want of understanding and guidance, which St. John in the book at hand undertakes to remedy (p. ix).

**CORDS OF ADAM.** By the Rev. Thomas J. Gerrard. New York, London, Bombay: Longmans, Green, & Co. 1908. Pp. xii-304.

The ideal to whose delineation and attainment the preceding work is devoted embraces at once the highest philosophy and the surest practical wisdom. Union of the soul with God, being the

ultimate end of man and, through man, of the universe, contains the interpretation of all truth and the measure of all value. Effected immediately by intellectual vision, that union is completed by love. True mysticism begins and ends in the love of God, and Mystical Theology is the systematic explanation of that love, its beginning, growth, and perfection. It is easily seen, therefore, how apologetics blend, or at least should blend, with devotion—which is after all but one of the aspects or effects of spiritual love, and so of mysticism—since the truths of religion show their meaning and value, and consequently find their vindication only when viewed in relation to the final end of man and creation.

It is from this standpoint, though otherwise described, that the book before us seems to have been conceived and written. Religion, the rebinding of man to God, is effectuated by the *cords of Adam, the bond of love* whereby God draws all souls, that so will it, unto Himself. The work of rightly adjusting those cords, that is, of making a due equipoise of human faculties under the touch of the Divine Hand, the author holds to be at once a science and an art. As a science it is a system of truths explained and in a measure demonstrated. As an art it is an orderly sequence of actions, and largely, therefore, a matter of practice. So that he who doth the truth cometh to the light; and if any man shall do the will of God he shall know the doctrine. Hence the author rightly deems it that "devotion and apologetics should merge one into the other" (p. vii).

In substance the book is a collection of short essays—forty-six in all—wherein the truths and the spiritual values implicit in Catholic devotional practices are educed and explained. The predominant thought throughout is, as suggested above, that of God's love entwining itself with the corresponding element divinely interwoven with man's nature. Analogies and illustrations are drawn from many departments and aspects of creation, and parallel thoughts from the Bible are effectively utilized. The book is eminently suggestive and stimulating, and serviceable as an aid to meditation and to instruction. Many whom the older ascetical books—more because of the form than the matter—do not touch, will probably be taken by the modern dress in which the ancient truths are here presented.

Similarity of thought and particularly of expression with a writer who is easily the master in this class of literature, but

who unhappily is no longer with us in the way he once was, is apparent throughout the book. While, however, the influence of *Nova et Vetera* and *Oil and Wine* is here apparent, one misses something of the spiritual depth, illustrative power, grace, sense of fitness and proportion, which characterize those books. On the other hand, the *Cords of Adam* reflects a loyalty to the *doctrina tradita* and a tenacious grasp of the *philosophia perennis* which one sadly misses in such a book as *Scylla and Charybdis*, and though the author of the former book is not yet so perfect an artist as was the writer of *Lex Orandi* and *Lex Credendi*, the difference may in a measure be due to difference of age and experience. Doubtless with time the younger writer—when he shall no longer be allowed truthfully to make even the modest personal application of the *non cognovi literaturam, introibo in potentias Domini* (p. viii)—will rival in workmanship of form, while surpassing in solidity of material, the master under the influence of whose productions he seems to have written. There are many points in which the reviewer dissents from the author's statements, but since they are of no very serious moment, and the limits of this notice have been already transgressed, they may be ignored for the present.

#### **THE CATHOLIC SCHOOL SYSTEM IN THE UNITED STATES.**

**Its Principles, Origin, and Establishment.** By the Rev. J. A. Burns, C.S.C., Ph.D., President Holy Cross College, Washington, D. C.: Vice-President Catholic Educational Association, etc. New York: Benziger Brothers. 1908. 415 pp. 12mo.

The Rev. author covers, in this volume, the period from the earliest establishment of schools (within the present limits of the United States) down to the time of great immigration; that is, from the year 1629 (which is four years before the establishment of the oldest school in the thirteen eastern colonies), down to the year 1840. "The number, character, and distribution" of the earliest schools, which were those founded by the Franciscans in New Mexico, give sufficient evidence, however, to warrant dating the foundation of the first school some years back of 1629; and the author assigns a reason for accepting the date of 1598. The three centuries of time and the vast limits of space thus covered in the present history of Catholic parish schools in the United States furnish opportunity for most important as well as

highly interesting investigations; and, while this volume makes it abundantly clear that its author has spared no labor of research and inquiry to complete his picture of the wonderful spread of the Catholic parish-school idea, it is the author himself who expressly desiderates fuller information concerning many important points.

Let us say it now with all frankness: Catholics owe him a deep debt of acknowledgment for his persevering, conscientious, excellent and successful labors. The story he tells is the story of a marvelous growth from humblest beginnings to assured success; a growth accomplished despite innumerable handicaps both from without and from within the Catholic fold. The difficulties from without comprised the hostility arising from bigotry, misconception, calumny; from persistent and unfair denial to Catholics of a share in the funds for public education which were raised by taxation of Catholics as well as of other citizens, and an almost complete ignoring of Catholic education by American writers and speakers on educational topics. Amongst the difficulties from within the most prominent were poverty of financial resources; scarcity of trained, religious teachers; schismatic movements in some dioceses, such as that of Philadelphia. Against all these hampering and disconcerting facts the Catholic system of elementary education strove manfully, and strove so successfully, indeed, that Bishop Spalding could say with truth: "The greatest religious fact in the United States to-day is the Catholic school system, maintained without any aid except from the people who love it." That "greatest religious fact" is stated very well by the author in his *Introduction*:

A school system which comprises 1,000,000 pupils, over 20,000 professional teachers, more than \$100,000,000 worth of property, with an annual expenditure in the neighborhood of \$15,000,000; which combines absolute unity and fixity of essential purpose with a flexibility of program as great as that which obtains in the public school system; which is national in its organization, and, at the same time, diocesan; which unites in the administration of each school three widely separated elements of authority, the bishop, the parish priest, and the nun—a system which does all this and does it effectively, without jar or noise.

Such a system must, indeed, be "a very large and complex thing," as the author concludes; and its history must also be a most highly interesting as well as a most important thing to

narrate — important both for Catholics and for their separated brethren; and, while comforting for us, perhaps of most importance to non-Catholics, who are now weariedly but perpetually “harping on their daughter” of the public school, and striving in a dozen different and mutually exclusive ways to combine with secular training some training in morality. Now, while our Catholic instinct and our familiarity with the Catholic educational system allow us to appreciate with some adequacy its motives and character, the non-Catholic must, if he is to understand this “greatest religious fact in the United States to-day,” approach its study from the historical side; for, in the case of any great movement, “it is difficult to grasp its inner spirit and purpose, or gauge aright its possibilities and power, except one bring to the study of its present condition a thorough knowledge of its past. The larger and more complex the movement is, the more important the study of its past becomes. Only in its history are we able to discern, in clear perspective, the principles that gave it birth, presided over its development, and form the mainspring of its present activity” (*Introduction*).

*The Catholic School System in the United States* furnishes us with all this historical point of view. Schools followed religion wherever the pioneers advanced, and flourished where it flourished, or languished (as in Philadelphia during the schism) where its influence was hampered. Schools are seen thus to be, as it were, a religious barometer, indicating fair weather and foul; until the time came when their importance became so much emphasized in the course of Catholic religious advance as to deserve the startling eminence accorded to them by Bishop Hughes in the words quoted by the author (p. 375):

Let parochial schools be established and maintained everywhere; the days have come, and the place, in which the school is more necessary than the church.

The Bishop enforced this comparative estimate by saying to each new pastor he appointed:

You must proceed upon the principle that, in this age and country, the school is before the church.

Not the least interesting chapter in the volume, by the way, is the last, which deals with the struggle of Bishop Hughes for

recognition by the State of the Catholic school idea. He failed in the immediate object he advocated so energetically and with such splendid displays of logical and eloquent oratory; but his failure was the seed of successes of a very different kind, which are stated by the author. Space limitations will not permit us to linger over other matters in this absorbingly interesting historical survey. The story is one which should appeal to the heart and mind of every priest in the land, every individual in the heroic band of those men and women who serve God wholly in serving the needs of the Catholic schools, and, indeed, every Catholic layman who must confront the problem of education for his children. It should also appeal to the interest of our separated brethren; the problems it presents in rehearsing the history of Catholic education are in many respects their problems as well as ours, if they would but recognize frankly the needs of the hour.

In his *Introduction* of 26 pages the author presents a summary view of the relationship between the Church and its system of education in the elementary schools; shows the ideal aimed at in *Christian* education; discusses the necessity and methods of training the will and instructing the intellect therein; meets successfully the oft-expressed objection and misconception that such education is based on *authority*, whereas education in the secular branches is based on demonstration and verification, and that these two principles are irreconcilable; exhibits the necessity of a religious "atmosphere" in the education of the young, etc., etc. The *Introduction* has already been printed as a separate brochure for widest possible distribution, as a reprint (from the *Catholic University Bulletin*), in the series of quarterly *Educational Briefs* issued by the Rev. Superintendent of Parish Schools of Philadelphia. Also, the first four chapters appeared in successive numbers of the *Bulletin*. We can only trust that the glimpses therein given of the attractive literary style, the thorough research, and the synthetic power of the author, will assure the widest circulation of the completed volume. We may confess to a somewhat selfish motive in this hope; for such an appreciation of the first volume of the history of Catholic schools will doubtless stimulate the author to complete the whole work, and fulfil his intention of providing a supplementary volume in furnishing a study of the period comprised between the year 1840 and the present time.

It remains but to say that the volume closes with an excellent Bibliography of 12 pages and an Index of 14 pages, and that it is very attractive in typography, paper and binding.

**PIONEER PRIESTS OF NORTH AMERICA (1642-1710).** By the Rev. T. J. Campbell, S.J. New York: Fordham University Press, Fordham University. 1908. Royal 8vo., xvi-333 pp.

The volume gives biographies of eighteen priests—"not *all* the pioneer priests of North America," as the author reminds his readers, but a selection made of those who had to do with the Iroquois Indians; and this for the reason that, "although nearly all of the missionaries who labored among those savages were very remarkable men, yet they are, with one or two exceptions, practically unknown." In a remarkably interesting Introduction of eight pages some information is given of the character of the Iroquois, of whom Parkman says: "No race ever offered greater difficulties to those laboring for its improvement." The picture of these "noble redmen" drawn by Father Campbell (who suffers from the necessary restraints of modesty and can only suggest rather than declare) nevertheless gives the reader a sufficiently clear idea of the hideously revolting savagery and sodden vice which characterized the Iroquois. It was exceedingly unpromising material for peaceful processes of evangelization:

Nevertheless, the impression made by the missionaries on them was very great and lasting. Many of them were led to the practice of Christian morality. They were taught to pray; to practice virtue, to receive the sacraments. We even hear of sodalities among them, and not a few attained to extraordinary sanctity. Constant wars, however, prevented a wider spiritual conquest; and when the wars were over there were no Iroquois. They were either dead or driven to the Far West. (p. xvi).

Some worldly-minded (possibly even some rather religious-minded) folk are repelled, rather than attracted, by the biographies of saintly men; and when (as in the case of Jogues, and probably that of Menard) the saintly men end their lives in the blood-stained vistas of martyrdom, sensitive people may find the theme even less attractive. We can promise all such readers that the present biographies, while faithful to fact, are nevertheless more romantic than most novels, and told in much better style. When Father Jogues, after incredible tortures and long-endured hardships and with pitifully maimed members, returned to France,

he had to endure one of the tortures least attractive to a soul that hungered for suffering, in the universal interest his presence aroused; but most of all, when, summoned to the presence of the Queen Regent, Anne of Austria, he was compelled to withdraw his mutilated hands from behind the friendly folds of his cloak, and narrate the hideous details of how the fingers had been eaten or burned off. Her comment will suffice to describe the biographies in the volume of Father Campbell: "People write romances for us—but was there ever a romance like this?—and it is all true." That she said this, raining down tears on the poor, mutilated members which she was devoutly kissing, may indeed be suggestive of "spiritual retreats," but cannot destroy the obvious fact of the interest and romantic attractiveness of the theme. And to this inherent romance and vivid interest Father Campbell adds a pungent, clear, scholarly, literary style, punctuated at times with a humor like that of the Blessed More and of the joyous-minded and even witty English martyrs, as they were dragged off to Tyburn, or were pressed to death under heavy boards, or were stretched on the rack. The Lord loveth a cheerful giver. The reader need not fear long—or short, for that matter—episodical sermonizings or pietistic colloquies. The facts, as the author well recognizes, need no comment. To indulge in raptures of devotion would be to paint the lily. History, local color, present-day memorials—all are combined into coherent sketches which are vivid, accurate, highly informing, unostentatiously edifying, and exceedingly interesting. The volume is adorned with twenty-seven full-page illustrations, is well printed and attractively bound.

---

## Literary Chat.

---

A work that contains an immense amount of useful and conveniently disposed information regarding things social is *The Encyclopedia of Social Reform* (Funk & Wagnalls, New York). There is hardly any subject—thing, event, process, method, person—touching upon society that does not find a place within its thirteen hundred and a quarter pages. The title *Social Reform* hardly covers the broad comprehensiveness of the material, but it was probably the best available to indicate the point from which every topic—politico-economical as well as sociological in its widest meaning—is viewed. Though one may not care to make himself responsible for every statement made between the covers, one must



recognize the apparent endeavor on the part of the editors to do justice to the subjects and to respect the convictions and opinions of their readers. The names of some Catholic contributors appear on the pages, notably Cardinal Gibbons (Art. *Lynching*), Dr. Kirby (Art. *Catholic Church and Social Reform*). On some controverted topics (e. g. *Religion in Public Schools*) both sides are given a hearing. The bibliographical references are designedly practical rather than exhaustive.

---

Pertinent to this matter it may be worth noting that a goodly number of books—some of them at least both thorough and timely—have recently been published. Foremost among the latter class is Father Ming's *The Religion of Modern Socialism* (Benziger, New York). The subject, of course, is not a new one. It has been frequently discussed in connexion with the general subject *Socialism*. Father Cathrein in his well-known work devotes to it a score or more of pages. The topic, however, is sufficiently important to deserve and demand an entire book for its discussion. Father Ming has supplied that demand. In what way and how well will be shown on a future occasion.

---

A book covering a wide field is *The Case against Socialism Stated* (Macmillan Co., New York). A prefatory letter by Mr. Balfour indicates that the work emanates from the *London Municipal Society*, no individual author being mentioned. It is designed as "A Handbook for Speakers and Candidates" and lays under contribution much of the literature relating to Socialism *pro* and *con*. Covering in large part the same ground as Goldstein's *Socialism: The Nation of Fatherless Children* (Boston. 1903), it supplements the latter by utilizing the material that has grown up during the past few years.

---

Another serviceable critique on the same theme is *Problems and Perils of Socialism* (Macmillan Co.). It consists of a series of letters, addressed to a workingman, which originally appeared in the *Spectator* and are now gathered into a brochure which sells for a quarter. The latter fact is worth noting by those who may think of spreading the booklet. Needless to say, the letters are well written, clear, clever; not "smart" or pert, not "leveled down," but appealing to average sound common sense, the leading idea which the author seeks to convey being that "the chief peril of Socialism is waste—waste both in the moral and in the economic sense. Socialism would not only deteriorate character, but it would lessen product." Whatever may be said concerning the evils of the present system—and the least that should be said is that those evils are well nigh unbearable—that system does somehow provide bread, and maybe some meat, clothes, and dwellings for most people. Socialism, on the other hand, Mr. Strachey contends, would do nothing of the kind because the main-spring would have been taken out of the clock-work. Our present organization provides an incentive to labor, while Socialism would withdraw that incentive or, rather, would substitute the much less powerful incentive of coercion. Until it can be shown that slave labor is

as profitable in the economic sense as free labor, and that the order of an official or of a committee can compel men to as great activity as that which is shown under the present system, Mr. Strachey rightly deems that free exchange holds the field and will beat compulsion in the matter of production and consequently will be effective in diminishing the evils of poverty. The ultimate cause of poverty is scarcity, and the only way to combat scarcity is to increase production (p. xi). It would not appear safe to risk one's recommendation of the book on the metaphysics of the latter sentence—the ultimate cause of poverty is scarcity—even aside from the seeming—only seeming—tautology; but there is an obvious sense in which the proposition is tenable and it is just that sense which the author may be supposed to have had in mind.

Turning now from books such as the foregoing, wherein Socialism is strongly opposed, to so perfervid a plea as that which Mr. Wells puts forth for the system in his recent volume, one is apt to feel personally something of what the title is meant to signify objectively, *Old Worlds for New* (Macmillan Co.). As might be supposed, Mr. Wells' story of the *Old Worlds*—that is, of past and present economic and social conditions—is deeply sympathetic and in a large measure strongly antipathetic; as vivid, too, and soul-stirring as his anticipations of the beauty and general comfortableness of the *New World*, which Socialism is going to create for us, are glowing and hopeful. Mr. Wells is nothing if not picturesque and fervently optimistic. We should like to transcribe some of his pen sketches to these pages—they make fine August reading—but we must leave them till later. Seeing the author's account of existing evils the critic is apt to reply in Mr. Law's verses:

You think, forsooth, we have not felt  
That cloud of human care and sorrow,  
Because we fear it will not melt  
Before your magic wand to-morrow.  
Have you discovered, you alone!  
The squalid village, sordid city?  
We too—our hearts are not of stone—  
Possess some rudiments of pity.

No, the miseries under which the poor groan are patent enough. Nor is it any answer to say that they are less now than they have been in the past. The great question is whether relief lies in the direction of collectivism, or whether the proposed remedy may not be worse than the disease. To quote Mr. Law again:

'Tis just because we so deplore  
The ills of poverty and famine,  
That, lest you aggravate them more,  
Your panacea we cross-examine.  
My doctor, say, for my disease  
Prescribes but exercise and tonic;

You scoff at remedies like these:  
 "Mere palliatives to make it chronic."  
 No! I must stand upon my head  
 To keep the gout from upwards rising,  
 And swallow the East-wind for bread—  
 It's lighter and more appetizing.

It is, of course, the veriest platitude to say that government is a powerful and necessary factor in the correcting of economic disorders; but moral and religious forces are still more powerful and necessary, and without them the State can accomplish very little.

Although we do not underrate  
 The boon of governmental science,  
 The master-builders of our fate  
 Are character and self-reliance.  
 The State were but an empty shell  
 Without them, undermined and hollow;  
 Where they are present all is well:  
 In God's good time the rest shall follow.

"Shall follow," not of course without strenuous endeavor and coöperation, such as "character"—which, if genuine, means *virtue*, which in turn, if enduring, is based on religion—both involves and sustains. The lesson of such strenuousness and coöperation may well be learnt from Socialism itself, and the place to find the lesson well drawn out and illustrated is Mr. Hunter's recent volume *Socialists at Work* (Macmillan Co.). Hardly less fervently than Mr. Wells does the author plead for Socialism, and one must keep one's head cool in reading his introductory chapters especially. Mr. Hunter, however, has not set himself simply to plead but rather to chronicle the methods and progress of the movement, particularly in Germany, Italy, France, Belgium, England, and the United States. We shall recur to this book and those above mentioned in a future number. In the meantime they deserve our readers' interest, especially in view of the opening article of the present number by the Rev. Dr. John A. Ryan on the priest's study of the social problems he will constantly meet in his pastoral ministry.

## Books Received.

### THEOLOGICAL AND DEVOTIONAL.

INTRODUCTIO GENERALIS IN SCRIPTURAM SACRAM. Auctore Carolo Telch, Doctore S. Theologiae. Cum Approbatione Revmi et Excellmi Episcopi Ratisbonensis. Ratisbon, Rome, New York, Cincinnati: Fr. Pustet & Co. 1908. Pp. 462. Price, \$1.50.

HARMONICS "De Deo", being Wreaths of Song from a Course of Divinity. By the Rev. T. J. O'Mahony, D.D., D.C.L., author of *Wreaths of Song from Courses of Philosophy*. New Edition with Appendix. Dublin: M. H. Gill & Son, Ltd. 1908. Pp. 80. Price, 1s.

LA CRUZADA DE LA BUENA PRENSA. Por D. Antolin López Peláez, Obispo de Jaca. Barcelona: Gustavo Gili. 1908. Pp. 357. Price, 3.50 pesetas.

LA IGLESIA Y EL OBRERO. Por el P. Ernesto Guitart de la Compañía de Jesús. Barcelona: Gustavo Gili. 1908. Pp. 296. Price, 2.50 pesetas.

CORDS OF ADAM. By the Rev. Thomas J. Gerrard. New York, London, Bombay, Calcutta: Longmans, Green, & Co. 1908. Pp. 304. Price, \$1.50, *net*.

FIRST BOOK OF OUR LADY. By Ernest Hull, S.J., editor of *The Examiner*, Bombay. St. Louis, Mo.: B. Herder; London: Sands & Co. 1908. Pp. iv-47. Price, paper, 6d.

THE LITTLE OFFICE OF THE BLESSED VIRGIN MARY. Arranged for Public Recitation in Sodalties by the Rev. G. E. Viger, S.S. Second Edition, Revised and Corrected. Ellicott City, Md.: The Rev. G. E. Viger, S.S., St. Charles's College. 1908. Pp. 116. Price, \$0.35, *net, postpaid*.

EUCHARISTIE UND BUSSSAKRAMENT in den ersten sechs Jahrhunderten der Kirche. Von Gerhard Rauschen, Dr. theol. et phil., ao. Professor der Theologie an der Universität Bonn. Freiburg im Breisgau; St. Louis, Mo.: B. Herder. 1908. Pp. 204. Price, \$1.40, *net*.

PRIESTLY VOCATION AND TONSURE. By L. Bacuez, S.S., author of *The Divine Office*. New York: The Cathedral Library Association. 1908. Pp. xiv-314.

IL PROBLEMA IGIENICO NELLE CHIESE. Ricerche sperimentali, osservazioni e proposte. Fra Agostino Dott, Prof. Gemelli Dei Minori. Monza: Tipografia Ed. Artigianelli. 1908. Pp. 29.

PENTECOST PREACHING. Twenty-five Instructive Sermons on the Gospels for the Sundays after Pentecost. By the Rev. Arthur Devine, C.P. New York, Cincinnati, Chicago: Benziger Brothers. 1908. Pp. 306. Price, \$1.50, *net*.

GOLDEN RULES FOR DIRECTING RELIGIOUS COMMUNITIES, SEMINARIES, COLLEGES, SCHOOLS, FAMILIES, ETC. By the Rev. Michael Müller, C.S.S.R. A New Revised Edition. New York, Cincinnati: Fr. Pustet & Co. Pp. 399. Price, \$0.75, *net*.

IN IUS ANTEPIANUM ET PIANUM EX DECRETO "NE TEMERE" S. C. C. 2 Aug. 1907. De Forma Celebrationis Sponsalium et Matrimonii Commentarii. Benedictus Ojetti, S.J., Prof. iuris canonici in Pont. Un. Greg. Coll. Rom., Consultor S. C. Concilii, Commissionis pro codificatione iuris canonici, etc. Rome, New York, Cincinnati: Fr. Pustet. 1908. Pp. 174. Price, \$0.75, *net*.

THE CHURCH OF THE FATHERS. By John Henry Cardinal Newman. Reprinted from "Historical Sketches," Vol. II. New York, London, Bombay: Longmans, Green, & Co. 1908. Pp. 205. Price, \$0.75, *net*.

CHRIST AMONG MEN, or Characteristics of Jesus as Seen in the Gospel. Translated by L. M. Ward from "Jesus" by Abbé Sertillanges. New York, Cincinnati, Chicago: Benziger Brothers. 1908. Pp. 152. Price, \$0.60, *net*.

CATECHISM ON MODERNISM. According to the Encyclical "Pascendi Dominici gregis" of His Holiness, Pius X. Authorized Translation from the French of Father J. B. Lemius, O.M.I., by Father Fitzpatrick, O.M.I. London, Glasgow: R. & T. Washbourne; New York, Cincinnati, Chicago: Benziger Brothers. 1908. Pp. 135. Price, \$0.20, *net*.

DIE KIRCHLICHE REFORM DES KOMMUNIONEMPFANGES durch das Dekret der Konzilskongregation vom 20 Dezember 1905 und dessen Ergänzungen von P. Cornelius M. Rechenauer, S.D.S. Mit kirchlicher Approbation und Erlaubnis der Obern. Regensburg, Rom, New York, und Cincinnati: Fr. Pustet. 1908. Pp. 103. Price, \$0.25, *net*.

## PHILOSOPHICAL.

**A STUDY IN AMERICAN FREEMASONRY.** Based upon Pike's *Morals and Dogma of the Ancient and Accepted Scottish Rite*, Mackey's *Masonic Ritualist*, *The Encyclopedia of Freemasonry*, and other American Masonic Standard Works. Edited by Arthur Preuss, editor of *The Catholic Fortnightly Review*. St. Louis, Mo.; Freiburg (Baden): B. Herder. 1908. Pp. 433. Price, \$1.50, net.

**THE TRUE RATIONALISM.** A Lecture delivered in the University of Glasgow before St. Ninian's Society by the Rev. M. Power, S.J., B.A. London, Edinburgh: Sands & Co.; St. Louis, Mo.: B. Herder. 1908. Pp. 68. Price, \$0.10, net.

**THE PROBLEMS AND PERILS OF SOCIALISM.** Letters to a Working Man by J. St. Loe Strachey, editor of *The Spectator*. New York, London, Bombay: The Macmillan Co. 1908. Pp. 126. Price, \$0.25, net.

**UNIVERSITY TEACHING.** Considered in Nine Discourses by John Henry Cardinal Newman. Being the First Part of "The Idea of a University Defined and Illustrated." New York, London, Bombay: Longmans, Green, & Co. 1908. Pp. 232. Price, \$0.75, net.

**PSYCHOLOGIE DE L'INCROYANT.** Par Xavier Moisant. Bibliothèque apologétique. Paris: Gabriel Beauchesne et Cie. 1908. Pp. 339. Prix, 3 fr. 50; franco, 3 fr. 75.

**SOCIALISTS AT WORK.** By Robert Hunter, author of *Poverty*, etc. New York, London, Bombay, Calcutta: The Macmillan Co. 1908. Pp. ix-374. Price, \$1.50, net.

**MORE.** A Study of Financial Conditions now Prevalent. By George O. Draper. Boston: Little, Brown, & Co. 1908. Pp. 246.

**THE PHILOSOPHY OF LOYALTY.** By Josiah Royce, Professor of the History of Philosophy in Harvard University. New York, London, Bombay, Calcutta: The Macmillan Co. 1908. Pp. xii-409. Price, \$1.50, net.

**STUDIES IN HISTORY, ECONOMICS, AND PUBLIC LAW.** Edited by the Faculty of Political Science of Columbia University. *Early New England Towns.* A comparative Study of their Development. By Anne B. Maclear, Ph.D. Pp. 181. *Private Freight Cars and American Railways.* By L. H. D. Weld, Ph.D. Pp. 185. *Ohio before 1850.* A study of the early Influence of Pennsylvania and Southern Populations in Ohio. By Robert E. Chaddock, Ph.D. Pp. 155.

## HISTORICAL.

**THE CATHOLIC CENTENARY: 1808-1908,** as a Newspaper Man Saw It. With an Introduction by Ex-Chief Justice Morgan J. O'Brien, an Article on the Ancient Glories of the Roman Catholic Church, and a Closing Word by William Winter, the Editorial Remarks of the Principal New York Newspapers; also Eight Full-Page and Four Double-Page Illustrations. New York: Moffat, Yard, & Co. 1908. Pp. xxii-170. Price, \$1.25, net.

**SAINT AMBROISE.** Par P. De Labriolle, Professeur de Littérature latine à l'Université de Fribourg (Suisse). *Le Pensée Chrétienne.* Paris: Bloud et Cie. 1908. Pp. 329. Prix, 3 fr. 50.

**FATHER MATHEW.** By Katharine Tynan. (The St. Nicholas Series. Edited by the Rev. Dom Bede Camm, O.S.B.) New York, Cincinnati, Chicago: Benziger Brothers. 1908. Pp. 178. Price, \$0.80.

**THE STORY OF BLESSED THOMAS MORE.** By a Nun of Tyburn Convent. (The St. Nicholas Series. Edited by the Rev. Dom Bede Camm, O.S.B.) New York, Cincinnati, Chicago: Benziger Brothers. 1908. Pp. 174. Price, \$0.80.

RELATIO ANNALIS VICESIMA PRO ANNO SCHOLASTICO 1907-1908 DE PONTIFICIO COLLEGIO JOSEPHINO DE PROPAGANDA FIDE, Columbi, Ohio, Foederatorum Septentrionalis Americae Statuum. Columbi Ohioensis: ex Typographia Polyglotta Collegii Josephini. 1907. Pp. 64.

JEANNE D'ARC, THE MAID OF FRANCE. By C. M. Antony. With a Preface by Father Robert Hugh Benson. (The St. Nicholas Series. Edited by the Rev. Dom Bede Camm, O.S.B.) New York, Cincinnati, Chicago: Benziger Brothers. 1908. Pp. 186. Price, \$0.80.

ST. CHRISTOPHER, BREAKER OF MEN; and Other Stories. By the Rev. Cyril Martindale, S.J. (The St. Nicholas Series. Edited by the Rev. Dom Bede Camm, O.S.B.) New York, Cincinnati, Chicago: Benziger Brothers. Pp. 158. Price, \$0.80.

L'ŒUVRE DE LOURDES. Par Dr. Boissarie. Nouvelle Édition, contenant les guérisons les plus récentes, et illustrée de 50 similigravures. Paris: P. Téqui. 1908. Pp. 380. Prix, 3 fr. 50.

VIE DE LA BIENHEUREUSE MARGUERITE-MARIE. D'après les Manuscrits et les Documents originaux par Auguste Hamon, Docteur ès-lettres, Lauréat de l'Académie française. Troisième Mille. Édition complète sans l'appareil ni les notes scientifiques. Paris: Gabriel Beauchesne et Cie. 1908. Pp. 520. Prix, 4 fr.; *franco*, 4 fr. 20.

QUELQUES PAGES SUR LE MOUVEMENT CATHOLIQUE CHEZ LES FEMMES EN ANGLETERRE. Par L. De Beuriez. Paris: Perrin et Cie. 1908. Pp. 164. Prix, 2 fr. 50.

KATHOLISCHE MISSIONSSTATISTIK. Mit einer Darstellung des gegenwärtigen Standes der kath. Heidenmission. Von H. A. Krose, S.J. Freiburg im Breisgau; St. Louis, Mo.: B. Herder. 1908. Pp. viii-129. Price, 2.40 marks.

THE CATHOLIC SCHOOL SYSTEM IN THE UNITED STATES. Its Principles, Origin, and Establishment. By the Rev. J. A. Burns, C.S.C. President of Holy Cross College, Washington, D.C. New York, Cincinnati, Chicago: Benziger Brothers. 1908. Pp. 415. Price, \$1.25.

THE GOVERNMENT OF ENGLAND. By A. Lawrence Lowell. Two volumes. New York, London, Bombay, Calcutta: The Macmillan Company. 1908. Pp. 570, 563. Price, per set, \$4.00, *net*.

PIONEER PRIESTS OF NORTH AMERICA: 1642-1710. By the Rev. T. J. Campbell, S.J. New York: Fordham University Press. 1908. Pp. xvi-333. Price, \$1.60.

L'ÂME D'UN GRAND CHRÉTIEN. Esprit de Foi de Louis Veuillot d'après sa Correspondance. L'Homme intime. Par G. Cerceau. Paris: P. Lethielleux. 1908. Pp. 344. Prix 3 fr. 50.

DIE VEREHRUNG DES HL. JOSEPH in ihrer geschichtlichen Entwicklung bis zum Konzil von Trient dargestellt. Von Joseph Seitz, Priester der Diözese Eichstätt. Mit 80 Abbildungen auf 12 Tafeln. Freiburg im Breisgau, St. Louis, Mo.: B. Herder. 1908. Pp. 388. Price, \$2.45, *net*.

LE PLAN DE LA FRANCO-MAÇONNERIE EN ITALIE ET EN FRANCE, d'après de nombreux témoignages, ou La Clef de l'histoire depuis 40 ans. Par Léon Dehon, docteur en droit et en théologie. Paris: P. Lethielleux. 1908. Pp. 107. Prix, 1 fr.

DAS UNTERIRDISCHE ROM. Erinnerungsblätter eines Katakombenfremdes. Von Dr. Georg Schmid, ehemaligem Kaplan an den deutschen Nationalkirchen in Rom. Mit 37 Plänen und 72 Illustrationen. Brixen: Verlag der Pressvereins-Buchhandlung. 1908. Pp. 357. Pr. 6 Mk.

# Firms Having Episcopal Authorization

TO HANDLE

## THE SACRED VESSELS FOR REPAIRING

---

**NEW YORK:**      **MESSRS. FR. PUSTET & CO.,** 52 Barclay Street, New York City.  
                  **BENZIGER BROS.,** 36 Barclay Street, New York City; Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.  
                  **CHRISTIAN PRESS ASSN. PUB. CO.,** 26 Barclay Street.  
                  **THE M. H. WILTZIUS CO.,** 7 Barclay St., New York, N. Y.

---

**CHICAGO:**      **THE W. J. FEELEY COMPANY,** 6 Monroe St., Chicago, Ill.  
                  **BENZIGER BROS.,** 211-213 Madison Street, Chicago, Ill.; Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.

---

**PHILADELPHIA:** **Z. J. PÉQUIGNOT,** 1331 Walnut Street.  
                  **H. G. OESTERLE & CO.,** 125 South Eleventh Street.  
                  **H. L. KILNER & CO.,** 824 Arch Street.  
                  **WRIGHT MANUFACTURING CO.,** 133 Master Street.

---

**BOSTON:**      **VINCENT LAFORME & CO.,** 3 Franklin Street, Boston, Mass.  
                  **THOS. J. FLYNN & CO.,** 62-64 Essex Street, Boston, Mass.

---

**ST. LOUIS:**      **B. HERDER,** 17 South Broadway, St. Louis, Mo.

---

**CINCINNATI:**    **BENZIGER BROS.,** 343 Main Street, Cincinnati, O.; Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.  
                  **MESSRS. FR. PUSTET & CO.,** 436 Main Street, Cincinnati, Ohio.

---

**CLEVELAND:**    **NORTHERN OHIO PLATING WORKS,** 49 Wood Street, Cleveland, Ohio.  
                  **R. A. KOCH & CO.,** 1139 Superior Street, Cleveland, O.

---

**MILWAUKEE:**    **THE M. H. WILTZIUS CO.,** 413-417 Broadway, Milwaukee, Wis.

---

**NEW ORLEANS:** **F. A. BRUNET,** 313 Royal Street, New Orleans, La.

---

**PROVIDENCE:**   **THE W. J. FEELEY CO.,** 203 Eddy Street, Providence, R. I.

---

**OMAHA:**      **JOHN BAUMER,** 146th and Farnane Streets, Omaha, Neb.

---

# The Catholic University of America

WASHINGTON, D. C.

***Rt. Rev. Monsignor D. J. O'CONNELL, Rector***

In addition to the courses of study leading to advanced degrees hitherto offered, the University now provides:

In the SCHOOLS OF PHILOSOPHY, LETTERS AND SCIENCE, a series of undergraduate courses leading to the degree—BACHELOR OF ARTS.

In the SCHOOL OF LAW, courses leading to the degree—BACHELOR OF LAWS.

In the SCHOOL OF TECHNOLOGY a series of undergraduate courses leading to the degree—BACHELOR OF SCIENCE:

In *Civil Engineering*,

In *Mechanical Engineering* and

In *Electrical Engineering*,

In *Chemical Engineering*.

For announcements and detailed information concerning courses:

In the Faculty of Philosophy, address Very Rev. Prof. J. J. GRIFFIN, ~~Dean~~

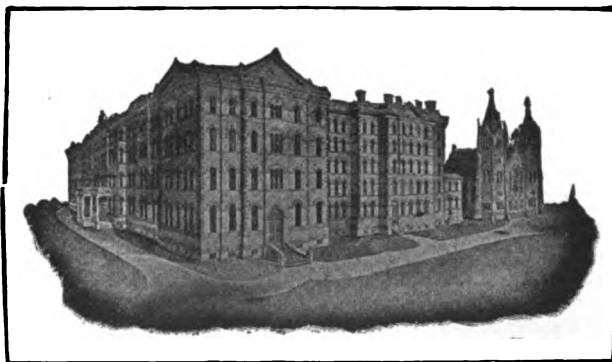
In the Faculty of Law, address Prof. W. C. ROBINSON, Dean

In the School of Technology, address Prof. D. W. SHEA, Director

These courses are open to graduates of High Schools, Academies and others of like scholastic attainments.

## TRINITY COLLEGE, *Washington,* —D. C.—

A Catholic Institution for the Higher Education of Women



BEAUTIFULLY LOCATED  
IN THE IMMEDIATE  
VICINITY OF THE  
CATHOLIC UNIVERSITY

INCORPORATED UNDER  
THE LAWS OF THE DIS-  
TRICT OF COLUMBIA,  
WITH FULL POWERS TO  
CONFER COLLEGIATE  
DEGREES, AND REGIS-  
TERED BY THE UNIVER-  
SITY OF THE STATE OF  
NEW YORK.

*Conducted by the Sisters of Notre Dame of Namur*

FOR PARTICULARS ADDRESS THE SECRETARY OF THE COLLEGE





## NEWMAN SCHOOL HACKENSACK NEW JERSEY

A school for gentlemen's sons. Preparation for any college or university. Gymnasium and swimming pool. Number limited and references required. Resident Chaplain. Prospectus sent on application.

**JESSE ALBERT LOCKE, A.M., LL. D., Headmaster**

### Carved Ecclesiastical Furniture

DESIGNED CORRECTLY  
FINELY EXECUTED

Competent judges of ecclesiastical design, those who have made a study of the different periods of Gothic and other styles of religious architecture, consider the furniture and carvings designed by us and executed in our shops, to be the finest examples of this work in America.

We are specialists in all the styles of religious architecture. Our department of Ecclesiastical Design will submit sketches of whatever you require without charge. Estimates furnished on

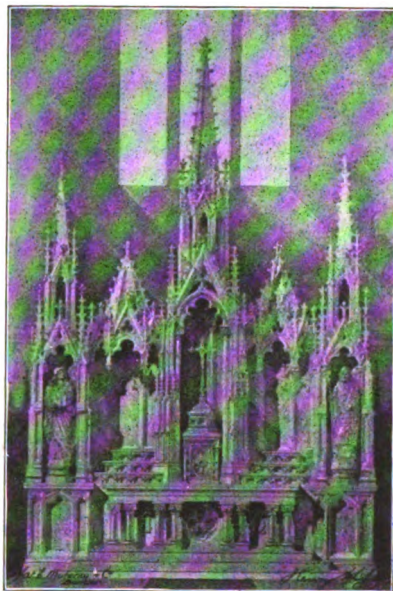
Pews Clergy Stalls Rood Screens  
Choir Stalls Credence Shelves Altar Rails  
Altars Religious Statuary Pulpits  
Prie Dieux Rood Beams Fonts, etc.

**American Seating Company**

Designers and Builders of  
Church Furniture

CHICAGO NEW YORK  
90 Wabash Ave. 19 W. Eighteenth St.  
BOSTON PHILADELPHIA  
70 Franklin St. 1235 Arch St.

Shops: Mantowoc, Wis.



High Altar, St. Peter's Church, Reading, Pa.

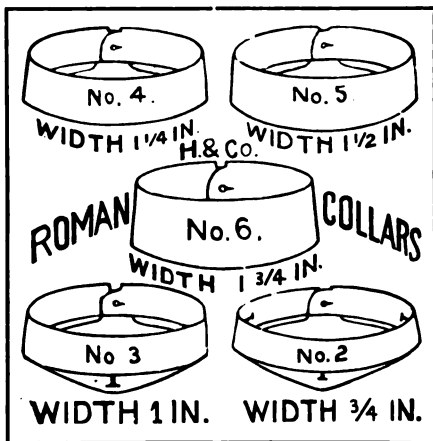
Designs submitted on approval for everything connected with the Church, whether in Marble, Stone, Wood, or Metal.

**HENRY H. LAW, Architect**

Studio: Mt. Vernon, N. Y.

Tel. 1297 W.

# The H. & Co. Roman Collars, Rabbis and Barrettas



## ARE THE STANDARD OF EXCELLENCE

The Roman Collars are 4-ply Linen, fine and well made.

No. 2— $\frac{3}{4}$  inch deep.

No. 3—1 inch deep.

No. 5— $1\frac{1}{2}$  inch deep.

No. 6— $1\frac{3}{4}$  inch deep.

No. 4— $1\frac{1}{4}$  inch deep.

In ordering, specify sizes and number of depth wanted from above table.

The H. & Co. Collar sells with a guarantee that it is all Irish linen. For nearly fifty years we have been giving our skill and energy to Roman Collar making, so with this experience, coupled with the opinion of all users, they merit the title, **Standard of Excellence**. When they cannot be found at the leading church goods house near you, send to us direct. Price \$2.00 the dozen—12 cents postage and may be returned if not satisfactory.

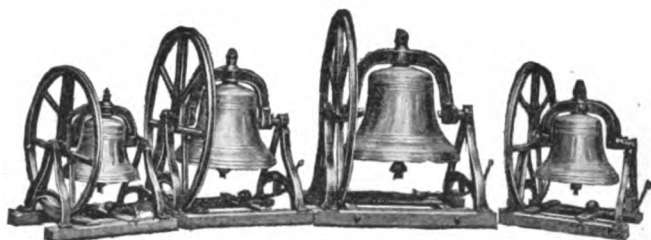
**R. B. HALSEY & CO.**

202 Cannon Street

Established 1859

BRIDGEPORT CONN.

The following houses carry the H. & Co. Collars. M. H. Wiltzius Co., Milwaukee, Wis. Thos. J. Flynn & Co., Boston, Mass. B. Herder, St. Louis, Mo. W. A. Fuchs & Co., Detroit, Mich. J. A. Jacques, Worcester, Mass. Reese & Boehm, Baltimore, Md. W. J. Feeley Co., Chicago, Ill. F. M. Kirner, Pittsburgh, Pa. J. A. Lennon, San Francisco, Cal. J. P. Daleiden & Co., Chicago, Ill.



**FOUNDERS OF  
HIGHEST GRADE  
PUREST TONED  
CHURCH  
BELLS  
CHIMES  
PEALS**

**McShane Bell Foundry Co.**

Established 1856

Baltimore, Md.

## Wilson's Rolling Partitions

A marvellous convenience and the most effective method for dividing large rooms in Churches and School Buildings into small rooms, and vice versa; made from various kinds of wood; sound-proof and air-tight; easily operated and lasting. Made also with Blackboard surface. Fitted to new and old buildings. Used in over 5,000 Churches and Public Buildings. Mention THE ECCLESIASTICAL REVIEW for free pamphlet.

Also Venetian Blinds and Rolling Steel Shutters

JAS. C. WILSON MFG. CO.

5 West 29th Street

New York



# American Marble Company

BOSTON, 101 TREMONT ST.  
CHICAGO, 339 WALNUT ST.

PHILADELPHIA, 908 ARCH ST.



WORKS:

Mass, Italy  
New York, N. Y.  
Fair Haven, Vt.



High Altar, St. Ludwig's Church, Philadelphia.  
Franz Carl Koenig, Architect.  
American Marble Co., Builders.

Altars  
Statuary  
Sanctuary Railings  
Baptisteries  
Venetian Mosaics  
and Bronzes

LET US BUILD  
YOUR WORK

## RECENT INSTALLATIONS

St. Paul's Cathedral, Pittsburg, Pa.  
St. Augustine's, Philadelphia, Pa.  
St. Thomas the Apostle, New York,  
N. Y.  
St. Vincent de Paul, Albany, N. Y.

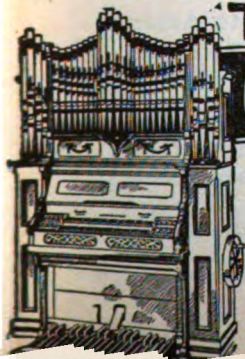


The leading CHURCH TOWERS  
everywhere are being supplied  
with BELLS, from the . . . .

MENEELY BELL CO.

TROY, N. Y., and

177 Broadway, New York City



## THE ORGAN QUESTION EASY TO SETTLE

What a rich volume of grand harmony pours forth from the sweet-toned Seybold Reed-Pipe Organ. Whether soft or loud, whether for solo accompaniment or for leading a congregation in "Coronation" the Seybold organ meets every expectation. It is not a pipe organ. But the tones produced by our patent 4-chambered box approach it so nearly that it serves every purpose for congregations which cannot afford a costly instrument. It is made in Chapel and Two-Manual and Pedal-Bass Grand Cathedral styles for church and chapel use. We make smaller organs for the home, although all these styles are suitable for that purpose. Don't think that the Seybold sounds like a common reed organ—far from it. Write and tell us your plans. (Ask about our free trial offer. Handsome catalog free. Write for it.) Please state whether you wish organ for Church, Chapel or Home use.

**SEYBOLD  
REED-PIPE  
ORGAN**



SEYBOLD REED-PIPE ORGAN CO., 89 River Street, Elgin, Illinois

How can the obligation to sing the Proper of the Mass be effected where the Gregorian Chant is not always available? We refer you to

**A. EDMONDS TOZER'S**  
**THE PROPER OF THE MASS**

For Sundays and Holidays. Set to Simple Music, for Mixed Voices.

Volume I. Proprium de Tempore

Volume II. Commune Sanctorum. Missae Votivae. Proprium Sanctorum.

Bound in cloth, per volume, \$1.00

This arrangement is intended for those choirs who find the plainchant from the Graduale beyond their powers of execution; and, secondarily, that those who regularly sing the prescribed melodies, but who may not be able to master everything set down for any particular Mass, may have something at hand which is easily learnt, and of greater musical interest than a mere recitation of the words on a monotone, or even to a psalm-tone. It is of obligation to sing the proper Introit, Gradual, Offertory and Communion at every High Mass or Missa Cantata. It is better, then, to do well some such simple settings as these, than to labor indifferently through plainchant, which is often very difficult.

At Conventions, Jubilee, and all Church and School Celebrations recommend the singing of the

**UNIVERSAL PAPAL-HYMN ENTITLED**

**“LONG LIVE THE POPE”**

Words by H. T. HENRY, Litt. D. Music by H. G. GANSS.

The hymn can be had in arrangements as follows: **Unison, Four Male Voices, Four Mixed Voices.** To the arrangements for unison chorus and mixed voices and accompaniment can also be had for Band or Orchestra. Languages: **English** (original), **German, Latin, Greek, Italian, French, Spanish, Portuguese, Gaelic, Hungarian, Polish, Bohemian, Croatian, Lithuanian, Ruthenian, Sioux, Chippewa, Yakama, Gros-Ventre, Arapahoe, Numipu (Nez-Perce), Okenogan,** etc.

Vocal Parts, .75 per hundred; \$6.00 per thousand.

Other arrangements, .05 per copy. Special price on quantities.

**J. FISCHER & BRO., 7 & 11 Bible House, New York.**

We supply any desirable publication of church music.

# **ATTENTION!**

Before ordering new books from other dealers, send me a list of your wants, and you will be able to save money. Clergymen, Executors, and others having libraries or parcels of books to dispose of, will find it to their interest to write and send me a list of such books as they have for sale. **I PAY THE HIGHEST CASH PRICE FOR CATHOLIC THEOLOGICAL BOOKS—ENGLISH OR LATIN.** I also purchase books relating to American History, Law, Medicine, and the Sciences.

*When you desire Catholic Books, old or new, send postal card and it will receive prompt attention*

**JOHN JOSEPH McVEY, 1229 Arch St., Philadelphia, Pa.**



THE HISTORY  
of  
St. Patrick's Cathedral  
NEW YORK

By  
The Most Rev. John M. Farley, D.D.  
Archbishop of New York

THE book is bound in richly ornamented cloth, with 275 pages and thirty-two photogravure illustrations. The latter have been artistically reproduced from old and original photographs, showing the growth of religion in New York, and the prominent figures that contributed to the up-building of the Church during the last century in the United States. Well-informed Catholics will welcome this valuable historical work.

---

Price, \$1.50; By mail, \$1.60;  
Edition de Luxe, \$2.50

---

Send Orders to  
REV. JOHN J. DUNN  
462 Madison Ave.  
Society for the Propagation of the Faith  
N. Y. City, N. Y.



Established

1866

OUR beautifully illustrated style book of "Blue Flag" Cassocks and Clergymen's outer garments for Fall and Winter 1908-9, will be ready about September 1, 1908.

CUT out and mail attached coupon with your name and address and get absolutely FREE a beautiful aluminum envelope opener with six-inch rule.

"BLUE FLAG" Cassocks, Suits and all styles of Overcoats are far in the lead of other makes. The best dressed clergymen throughout the United States wear them.

OUR style book will contain some important hints, "how to take care of your Clothing."

Sign and send coupon in at once.

ZIMMERMANN BROS.

Milwaukee, Wis.

Send Style Book for Fall and Winter 1908-9 and Envelope Opener and Rule Free.

Name, .....

Address, .....

.....

ZIMMERMANN BROS.  
*Clothing Company*

Desk 19

MILWAUKEE, WIS.

**BEFORE YOUR  
NEXT FORTY HOURS' DEVOTION**

ORDER OUR

**Manual of the Forty Hours'  
Adoration**

One for each of the invited clergy  
in the Sanctuary and for the mem-  
bers of the choir to answer the re-  
sponses, properly marked, etc.

**FIVE COPIES, - ONE DOLLAR**  
(POST FREE)



**FOR THE NEXT VISIT OF THE BISHOP**

**Manual of Episcopal Visitation  
and Confirmation**

Contains everything necessary to  
know, ritual, etc. Have a copy  
for the Bishop, the Pastor, the  
Master of Ceremonies, and the  
Choir Director.

**FIVE COPIES, - ONE DOLLAR**  
(POST FREE)



Both Manuals accurately revised (second edition) will prove an excellent addition  
to the Class Books of Pastoral Theology and Liturgy in our Seminaries.  
Liberal Discount if ordered in quantities.

**American Ecclesiastical Review**

Dolphin Press

1305 Arch Street

Philadelphia, Pa.

# NEW PUBLICATIONS

OF IMPORTANCE TO THE REV. CLERGY

Indispensable to the Preacher—Invaluable to the Bible  
Student—Useful to the Reader of the Scriptures.

## A Textual Concordance of the Holy Scriptures

Arranged Especially for Use in Preaching

By REV. THOMAS DAVID WILLIAMS

Large octavo, cloth, net, \$3.50.

**T**HIS work is a textual concordance of Holy Scripture, arranged especially for use in preaching. It follows the alphabetical order of subjects; and is divided into two parts or books, moral and dogmatic; to which is added an appendix containing principally the miracles, prophecies, and parables of Christ. Each topic is sufficiently enriched with the Scripture texts pertaining to it, as to furnish meat and substance for many discourses.

This work differs largely from "The Divine Armoury," by Father Vaughan, both in arrangement and in choice of subjects or headings. It differs also from the "Thesaurus Biblicus" of Father Lambert. The first part, which constitutes the bulk of the work, is the result of frequent perusals of the Sacred Text, and was compiled, neither by reference to, nor by the aid of any other work of this or a similar nature.

The new book will be a valuable addition to the priest's library; the seminarian will find it of the greatest assistance in his studio, and the general reader, who loves his Bible, will need it for elucidation and guidance.

### A Manual of Moral Theology

For English-Speaking Countries

By the REV. THOMAS SLATER, S.J. With  
Notes in the Text on American Legislation  
by the REV. MICHAEL MARTIN, S.J.

Volume I, 8vo, cloth, net, \$2.75.

Volume II, in preparation

"No English-speaking priest can wisely neglect to  
secure this book."—*Catholic World*.

Complete in two large, handsome volumes:  
each volume with complete Alphabetical Index.

### The Characteristics and the Religion of Modern Socialism

By the REV. JOHN J. MING, S.J.

12mo, cloth, net \$1.50

### History of Economics

Or, Economics as a Factor in the  
Making of History

By the REV. J. A. DEWE, A.M.

Late Professor of History in the College of St.  
Thomas, St. Paul, now Professor of History  
at the University of Ottawa

8vo, cloth, net \$1.50

### The Catholic School System in the United States

Its Principles, Origin and Establishment

By the

REV. JAMES A. BURNS, C.S.C., Ph.D.

President of Holy Cross College,  
Washington, D. C.

12mo, cloth, net \$1.25

### Assertio

### Septem Sacramentorum

Or, Defence of the Seven Sacraments

By HENRY VIII, King of Eng.

Re-edited with an Introduction by REV. LOUIS  
O'DONOVAN, S.T.L. Preceded by a Preface  
by His Eminence James Cardinal Gibbons,  
Archbishop of Baltimore.

8vo, cloth, net \$2.00

"Deserves to be carefully studied by Catholic and  
non-Catholic scholars."—*The Universe*.

Printed in Latin and English, giving the Original  
Text of King Henry with Translation  
on the opposite page.

## BENZIGER BROTHERS

NEW YORK

CINCINNATI

CHICAGO

# P. J. KENEDY & SONS

---

## The Catholic Centenary

As a Newspaper Man Saw It. By AUGUSTIN McNALLY.

Cloth, 12mo, 12 illustrations, net, \$1.25. Postpaid, \$1.35

A full and accurate account of one of the most important weeks in the history of the Catholic Church in the United States.

---

## Borrowed from the Night

By ANNA C. MINOGUE. 304 pages, cloth, 12mo, illustrated, \$1.00

Miss Minogue takes for her setting the interesting period of the early settlement of the State of Kentucky when the dangers of the wild were ever present. The story is well written, full of interest, and tempered with the romance of Miss Martinez, whose delightful character charms all who come in contact with her.

---

## Home for Good

By MOTHER M. LOYOLA. 12mo, cloth, 326 pages, net, \$1.25. Postpaid, \$1.38

"The topics are so practical and treated in so lively and sensible a manner that we should not be surprised if this proves to be the most popular book of the whole (Loyola) library."—*The Irish Monthly*.

---

*To be published in July*

## A Catholic History of Alabama and the Floridas

BY A MEMBER OF THE ORDER OF MERCY

Cloth binding, 12mo, net, \$1.50. Postpaid, \$1.60

---

# P. J. KENEDY & SONS

5 BARCLAY STREET . . . . NEW YORK





**WE** shall be glad to purchase from our readers any of the following numbers of the REVIEW :

- |   |  |
|---|--|
| 1889—February, March, May, June, July, August, September, October, November—December.     | 1894—January, May, June, July, August, October, December.                              |
| 1890—February, March, April, July, August, November.                                      | 1895—February, April, May, June, July, August, September, October, November, December. |
| 1891—February, March, July, September, October, November.                                 | 1896—April, June, July.  |
| 1892—February, April, May, June, July, August, September, October.                        | 1897—January, October.   |
| 1893—January, February, March, April, June, July, September, October, November, December. | 1899—February.   |
|   | 1908—January, February.  |

**The following Complete Volumes are wanted.**

- |                           |                            |
|---------------------------|----------------------------|
| 1889—Volume I.            | 1894—Volumes X and XI.     |
| 1890—Volume II.           | 1895—Volumes XII and XIII. |
| 1892—Volumes VI and VII.  | 1896—Volume XIV.           |
| 1893—Volumes VIII and IX. |                            |

**T**HE following copies of the Review are at our disposal. Price, \$0.35 a copy, or \$3.50 for the twelve numbers of any year.

- |  |  |
|--|--|
| 1889—January, April.   | 1894—Feb'y, April, September, November.  |
| 1890—January, May, June, September, October, November, December. | 1895—January, March.   |
| 1891—January, April, May, August, September, December.           | 1896—January, February, March, May, August, September, October, November, December.  |
| 1892—January, March, August, November, December.                 | 1897—February, March, April, May, June, July, August, September, November, December. |
| 1893—May.  |  |

**We offer also the following Complete Volumes**

- |                              |                                |
|------------------------------|--------------------------------|
| 1890—Volume III.             | 1901—Volumes XXIV and XXV.     |
| 1891—Volumes IV and V.       | 1902—Volumes XXVI and XXVII.   |
| 1897—Volumes XVI and XVII.   | 1903—Volumes XXVIII and XXIX.  |
| 1898—Volumes XVIII and XIX.  | 1904—Volumes XXX and XXXI.     |
| 1899—Volumes XX and XXI.     | 1905—Volumes XXXII and XXXIII. |
| 1900—Volumes XXII and XXIII. | 1906—Volumes XXXIV and XXXV.   |
|                              | 1907—Volumes XXXVI and XXXVII. |

## Suggestions for Vacation and Summer Reading

To drive away dull care read:

**A COLONEL FROM WYOMING.** by J. A. H. CAMERON. A new book and one that embodies all the elements of a great story, and a humor of the genuine home-made kind. Cloth bound . . . . . \$1.25

To Laugh and Grow Fat, read:

**FATHER MACK.** By LEO GREGORY. Full of crisp, bright sayings, anecdotes and some animadversions upon the live question of the Church in this Country. Bound in cloth . . . . . .75

Little Helps to Learning.

**READING AND THE MIND—WITH SOMETHING TO READ.** By Rev. J. F. X. O'CONOR, S.J. The work is substantially a list of English Authors, an acquaintance with whom is imperatively demanded in those readers who would aspire to the title of English Scholars. Cloth bound . . 1.00

A New Edition of

**INVITATION HEADED.** By Rev. JAMES KENT STONE. The above is one of the best and most effective controversial works of the times. Bound in cloth . . . . . .75

**FROM CANTERBURY TO ROME.** By Rev. B. F. DE COSTA, D.D. With notes of travel in Europe and the East, showing the gradual formation of Catholic belief and steps taken in passing out of the Protestant communion into the Catholic Church. Cloth bound . . . . . 1.00

Something Good:

**OCCASIONAL ESSAYS.** By Rt. Rev. F. S. CHATARD, D.D. Bound in cloth . . . . . 1.00

**LECTURES AND DISCOURSES.** By Rt. Rev. J. L. SPALDING, D.D. Bound in cloth . . . . . .75

**CHRISTIAN SCIENCE BEFORE THE BAR OF REASON.** A new book, by Rev. Father LAMBERT, LL.D. A complete refutation of the theories of Christian Science. The book is intensely interesting, instructive and full of valuable thoughts and analysis of a subject that now occupies the minds of many people. Cloth bound . . . . . 1.00

A work out of the ordinary. Something new:

**PRIEST AND PARSON? Or Let Us Be One.** By Rev. JAS. H. FOGARTY. This book may well be called the twin volume of Rev. Doctor Lambert's "Christian Science" in the sense that both books are timely, dealing with the present-day religious thought in the United States. The one in specific manner, the other along general lines. Bound in cloth . . . . . 1.25

Send for our New Book Catalogue. Address Dep't N.

**CHRISTIAN PRESS ASSOCIATION PUB. CO.**

REV. JAS. L. MEAGHER, D.D., President.  
VERY REV. E. J. DONNELLY, V.F., Secretary.

26 Barclay St., New York

## CEMETERY MEMORIALS



MAUSOLEUM  
ERECTED IN  
WOODLAWN  
CEMETERY  
NEW YORK

MONUMENTS  
MAUSOLEUMS  
CROSSES  
BENCHES  
TABLETS  
IN MARBLE  
STONE AND  
GRANITE

WE ARE ESPECIALLY EQUIPPED TO EXECUTE FROM OUR OWN DESIGNS  
ALL CLASSES OF ECCLESIASTICAL WORK, WHETHER LARGE OR SMALL.  
DESIGNS AND ESTIMATES FURNISHED WITHOUT CHARGE

**THE LELAND COMPANY**

Formerly LELAND & HALL

557 Fifth Avenue, New York

Digitized by Google



# THE W. J. FAALAY CO.



PROVIDENCE · RHODE · ISLAND ·

## THE M. H. WILTZIUS CO.

413-417 Broadway, Milwaukee

7 Barclay St., New York City

The Combination

### Rabbi and Vest

is ideal for Summer wear. Manufactured exclusively by our firm.

Prices: \$2.50, \$2.75, \$3.25

We make a Specialty  
of Vestments

Our 15-ounce light-weight is unsurpassed for hot weather. We have the most up-to-date vestment manufacturing plant in the United States.

Send for Catalogue



# Ecclesiastical Review



*A Monthly Publication for the Clergy*

*Cum Approbatione Superiorum*

## CONTENTS

HOW ARE WE TO MAKE SCHOLASTICISM POPULAR? .....	225
The Rev. M. J. RYAN, D.D., Ph.D., St. Bernard's Seminary, Rochester, N. Y.	
SPIRITUAL MINISTRATIONS AS ON OCCASION OF EMOLUMENT.....	234
The Rev. DAVID BARRY, S.T.L., Limerick, Ireland.	
THE PRIEST IN THE FIRST COMMUNION AND CONFIRMATION CLASSES OF PUBLIC SCHOOL CHILDREN.....	245
The Rev. P. J. SLOAN, Syracuse, N. Y.	
THE FORMATION OF A GREAT PREACHER (Concluded).....	257
The Rev. Fr. HUGH POPE, O.P., Rugeley Priory, England	
FATHER TYRRELL AND CARDINAL MERCIER.....	270
THE EDITOR.	

**CONTENTS CONTINUED INSIDE.**

PHILADELPHIA, 1305 ARCH STREET

## American Ecclesiastical Review

Subscription Price, Three Dollars and Fifty Cents  
a Year

Subscription Price, Foreign, Fifteen Shillings  
a Year

COPYRIGHT, 1908  
THE DOLPHIN PRESS

R. and T. WASHBOURNE, Ltd., 4 Paternoster Row, London, England  
W. P. LINEHAN, 309 Little Collins Street, Melbourne, Australia

Entered June 5, 1902, as second-class matter, Post Office at Philadelphia, Pa., under Act of March 3, 1879



# St. Bernard's Seminary Altar Wine

**T**HE Seminary owns sixty acres of Vineyard in full bearing. Its wine is made under the direct supervision of the BISHOP, and has his ABSOLUTE GUARANTEE of purity. It is made from the juice of the grape and advantage is not taken of the permission given to use cognac for fortification. No dealer has this wine for sale.

One case of 25 bottles . . . . .	\$6.00
One keg of 5 gallons . . . . .	5.50
One keg of 10 gallons . . . . .	10.00
One keg of 23 gallons . . . . .	20.00
One barrel . . . . .	40.00
One case of 25 bottles of "Elvira" Wine . . . . .	9.00

SEND FOR CIRCULAR

The sale of this Wine is in charge of the Rev. M. J. NOLAN, D.D., Chancellor, Rochester, N. Y., to whom all communications should be addressed.

## ALTAR WINES BEYOND DOUBT

FROM THE

### Sacred Heart Novitiate, Los Gatos, Cal.

**MAVOISIE.** Mild, dry wine; free from all acidity; pinkish in color; agreeable; digestible; excellent quality. Per gal., \$1.10; per doz., \$4.00. In bbl. lots and over, \$1.00 per gal.

**NOVIATIE.** Generous and full-bodied; somewhat sweet and resembles the Spanish wines; is the highest form of absolutely pure wine of its kind produced on this continent. Does not require bottling. Per gal., \$1.50; per doz., \$5.00.

Made by ourselves especially for the purpose

D. GIACORBI, S.J., Rector.

SOLE AGENTS, BARNSTON TEA CO.

P. A. MAHONY, Treas. and Sec.

No. 6 BARCLAY ST., New York.

To the Right Rev. and Rev. Clergy:

We fully understand the deep responsibility that rests on the conscientious dealer in

## ALTAR WINE

With this knowledge in view, and having devoted a lifetime to this business, we can with confidence recommend the following choice wines as being VALID and LICIT for use at the Holy Sacrifice, namely:

"Collegiate"—A fine mellow wine used at the Jesuit Colleges.

"Santa Clara"—An agreeable, tart wine, made at Santa Clara College, Cal.

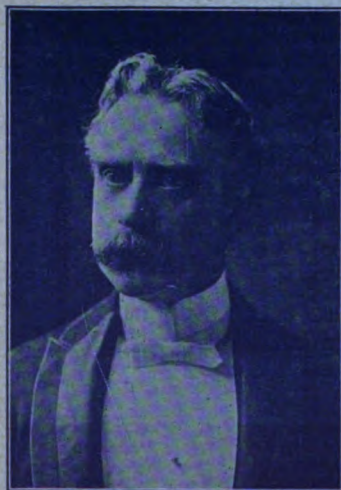
"Jurançon"—The old favorite altar wine, delicate and delicious.

"Vin de Tours"—A little sweeter than Jurançon, and equally desirable.

THESE WINES ARE VERY GRATEFUL TO THE FASTING STOMACH

Please write us for Price List and Circular, containing instructions for bottling, treatment of frozen wine, and other information. Address,

THE DONNELLY BROTHERS Altar Wine Merchants  
TROY, N. Y.



MR. J. W. DONNELLY.

## CONTENTS CONTINUED

### ANALECTA :

#### EX ACTIS SUMMI PONTIFICIS PII PP. X:

Constitutio Apostolica de Romana Curia .....	281
Epistola Jacobo S. R. E. Card. Gibbons Archiepiscopo Balti- morensi .....	294

#### E COMMISSIONE PONTIFICIA PRO STUDIIS S. SCRIP. PROVEHENDIS :

De Libri Isaiae Indole et Auctore .....	296
---	-----

### STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month.....	298
Present Religious Position in the British Empire .....	302
"Some Difficulties in the New Matrimonial Laws" ( <i>The Rev. Joseph Selinger, D. D., Jefferson City, Mo.</i> ) .....	309
Did the Lance Pierce our Lord's Right, or His Left, Side ? .....	312
The Prayers after Parochial Mass on Sundays during Summer.....	313
The Ending of Benediction .....	314
Omitting Vespers during the Summer Months .....	315

### ECCLESIASTICAL LIBRARY TABLE:

Catechetics : Failure of Naturalistic Pedagogy ; Need of Correct Instruction ; A Complete Catechesis for the Second Grade .....	316
--	-----

### CRITICISMS AND NOTES:

De Garmo : Principles of Secondary Education.....	321
Baldwin : Thought and Things .....	323
—— : Catholic Encyclopedia. Vol. III.....	324
Mullany : Bible Studies .....	325
Boissarie : L'Œuvre de Lourdes .....	326
Bertrin-Gibbs-St. John: Lourdes .....	326
McSweeney : A New York Pastor of the Latter-Half of the Nineteenth Century .....	328
Ladd : In Korea with Marquis Ito .....	329

LITERARY CHAT .....	331
---------------------	-----

BOOKS RECEIVED .....	335
----------------------	-----

CONTENTS OF JULY NUMBER (VOL. III, NO. 4) OF

# Church Music

## Papal Hymns.

### "Universal Papal Hymn."

#### Gregorian Rhythm.—A Theoretical and Practical Course. (*Illustrated.*)

Part II., Chapter V. The Rhythmical Value of the Punctum and the Virga: 1. The Indivisibility of the Simple Beat in Gregorian Chant; 2. Notation of the Simple Beat, the Punctum and the Virga

The VERY REV. DOM ANDRÉ MOCQUEREAU, O.S.B., Prior of Solesmes.

#### Variant Readings in the Typical Missal and the Vatican Graduale.

The Character of the Vatican Edition of the Roman Chant. Preface to the Vatican Graduale.

#### May Women Sing in the Gallery Choir?

#### Letters to the Editor:

Two Papal Hymns. (*F. P. S., Merion, Pa.*)

As to Prof. Singenberger's Chant Accompaniments. A Reply. (*Mr. Caspar C. Koch, Carnegie Hall, Allegheny, Pa.*)

Progress of Reform in England. (*Mr. W. J. Bowden, Liverpool, England.*)

Cheap Organ Building. (*The Rev. Dom Gregory Huegle, O.S.B., Conception, Missouri.*)

#### Chronicle and Comment:

Decree S. C. R. on the Typical Vatican Edition of the Roman Gradual.

Rescript S. C. R. on the "Tantum Ergo" and Litany of Loreto.

#### Notes:

Song for the Pope.

Desirability of an American Schola Cantorum.

Something Wanting and Wanted.

Italian Pronunciation of Latin.

Plain Chant and its Accompaniment.

"Quarr Abbey House."

Plainsong Activities of Conception Abbey, Missouri.

#### Publications Reviewed.

#### Musical Supplement:

"Long Live the Pope." Words by Rev. Hugh T. Henry, Litt.D.; Music by Rev. H. G. Ganss, Mus. Doc.

"Long Live the Pope." Hymn for the Pope, Male Voices, Words by the Rev. Hugh T. Henry, Litt. D.; Music by Rev. H. G. Ganss, Mus. Doc.

"I'apsthymne." Ausgabe fuer Maennerchor. Dichtung von C. Leopold; Musik von H. G. Ganss, Mus. Doc.

"Long Live the Pope." Words by Fr. Muckermann, S.J.; Music by Alfons Braun, S.J.

"A Song for the Pope." Words by the Rev. P. Murray, Maynooth College; Music by Rev. T. J. O'Reilly and Prof. V. O'Brien.

"A Song for the Pope." Words by the Rev. P. Murray, D.D., Maynooth College; Music by T. J. Bordonel.

---

Issued Bi-Monthly by

**American Ecclesiastical Review**

Dolphin Press

1305 Arch Street

Philadelphia, Pa.

\$1.50 a Year—5/6. Single Copies, 30 cents—1/5.



# THE ECCLESIASTICAL REVIEW

---

FOURTH SERIES.—VOL. IX.—(XXXIX).—SEPTEMBER, 1908.—No. 3.

---

## HOW ARE WE TO MAKE SCHOLASTICISM POPULAR?

BY this question we mean, how are we Neo-Scholastics to win the ear of the world? So far as Catholics are concerned, it is enough for them to know that the Sovereign Pontiff has pronounced it to be *the* Catholic philosophy, the one, that is, which is most in harmony with the Christian religion, best adapted to illustrate and defend its doctrines, to prepare the mind of non-Catholics for the acceptance of the Catholic faith, and to give to it a rational foundation. But the circumstance that wins for this philosophy the confidence of a Catholic is the very one which is most apt to excite the suspicion of a non-Catholic. "Can any good thing come out of Nazareth?" Was not this philosophy originally invented by monks in their cloisters? Did it not set itself against modern science? And was it not overthrown by science? And why is it now revived except to enslave men's minds again? This is the state of feeling which we have to encounter. How are we to overcome it? How are we to induce the world to listen to what we have to say, to give us a fair hearing, to investigate, examine, and weigh the philosophy which we teach?

There is a very interesting book devoted to this question,—DeWulf's *Scholasticism Old and New*, which now comes to us in an English translation, recommended by the authority of the greatest ecclesiastical seminary (as well as of the greatest

Catholic university) in the Old World. Professor DeWulf enumerates various means of removing the prejudice and effecting a reconciliation with the representatives of modern science. The first means, in his opinion, is a frank and generous acknowledgment that the degenerate Scholastics of the fifteenth and sixteenth century were mistaken in their attitude to the new sciences, and that Bacon was justified in his censure upon them for their ignorance of physical science and of history, and their attempt to construct Science without sufficient materials. This confession disarms prejudice, and opens the way for us to show that those Scholastics were no true representatives of the system, that they were unfaithful to its genuine spirit and principles, that they had forgotten both the example and the precepts of its great founders, Alexander of Hales, Albert the Great, Aquinas, and Roger Bacon. The merits of the system must be judged from its genuine representatives, not from those who merely repeated the letter of it in a spirit of "Traditionalism," such as the Scholastics refuted, and such as the Church itself has repudiated and condemned. In all this, Professor DeWulf is simply following the line of those Catholic historians, and Catholic apologists, who, with the approval of the Supreme Pontiff, have related the faults in the lives, and the mistakes in the policy, of Popes, in order to clear away from the essentials of the Catholic religion the accidental encumbrances that might obstruct the view, and prevent the non-Catholic observer from perceiving the truth, goodness, and beauty of the religion itself. In this way, having cut ourselves loose from association with opponents of scientific progress, and having made friends with modern science, we are in a position to obtain a fair hearing when we undertake to show that our metaphysics are not only in perfect harmony with the physical sciences but are implicitly presupposed as the basis of any physical science at all.

A point which DeWulf has not brought out, for it did not lie within the scope of his work, is that the Scholastics are not the only philosophers who have on *a priori* grounds op-

posed the advance of science, and rejected theories which have finally triumphed. The Cartesians long rejected the Newtonian theory of gravitation on *a priori* grounds. It seemed to them contrary to a first principle; therefore it was false. Leibniz rejected Newton's scheme of the solar system, because of similar reasoning. And other cases of the kind have occurred.

There is one point of great importance, which he only briefly indicates, and which is worthy of being taken up seriously and carried out on a large scale; that is, the collection of testimonies in favor of Scholasticism given by modern philosophers and men of science. The number and weight of such testimonies is far greater than any one could anticipate.

It would be a matter of comparative ease to draw up a catena of statements such as the following one from Mr. Balfour, no Scholastic and no indiscriminating praiser of Scholasticism: "The Schoolmen have been attacked for not occupying themselves with experimental observations,—which after all was no particular business of theirs; for indulging in excessive subtleties,—surely no great crime in a metaphysician; and for endeavoring to combine the philosophy and theology of their day into a coherent whole,—an attempt which seems to me to be entirely praiseworthy."<sup>1</sup> And this is only one out a hundred declarations with a similar purport made by philosophers during the course of the last hundred years.

We might also show the world that the resemblance between the ideas of Francis Bacon and Roger Bacon is in many cases so striking that there are historians who suspect, rightly or wrongly, that Francis Bacon must have read the works of his namesake. And though a coincidence between the opinion of two philosophers is not a very strong proof of imitation, yet at least we can assert that those who admire the later Bacon ought still more to admire the earlier one. We might draw the attention of admirers of Newton to the statement

<sup>1</sup> *Foundations of Belief*, Pt. IV, Ch. iii.

of DeMorgan that the great astronomer was more influenced by the Schoolmen than by Bacon and probably better acquainted with their writings than with Bacon's,—a statement which, even if it cannot be proved to be literally exact, and even if we deduct something for exaggeration, yet is sufficient to prove that there is no contrariety between the Scholastic philosophy and physical science. In truth, while men of science and Scholastic philosophers have quarreled, and may again quarrel, there is no quarrel at all possible between Science itself and the Scholastic philosophy; and it is the Scholastic philosophy alone that can justify the principles that have to be presupposed before there can logically be any such thing as physical Science.

Baconians, if they studied the principles of their master, and consistently followed them out in their consequences, would understand that though a Baconian and a Scholastic may quarrel, yet Baconianism and Scholasticism are in perfect harmony, the one being the complement of the other; and that the Baconian who opposes Neo-Scholasticism is as irrational and as untrue to the principles of his master as those degenerate Scholastics in the sixteenth century who (forgetting the spirit of their system and the example of Albertus and Roger Bacon) blindly opposed the beginnings of the new sciences.

We ought to press upon the attention of the world that Hooker's *Ecclesiastical Polity*, from which Locke drew his political principles, is founded upon Aquinas's *Summa (Prima Secundae)*, and that therefore almost all that is valuable in Locke's theories about the State was derived from a Scholastic. In this way it is that the theories of the Catholic Middle Ages concerning law, liberty, and society have been handed down to the modern world, and thus there is a natural affinity between democracy and Catholicism.

We surely are not altogether free from blame in allowing the world to assume—as so many even educated non-Catholics assume—that the doctrine of “Divine Right” (the exclusive divine right of hereditary monarchy, which thereby becomes

absolute) is a medieval doctrine, when in fact it is an invention of the author of the Reformation, Martin Luther himself, and when it was first used to enable the civil power to oppose the authority of the Church, and only in the second place used to uphold the authority of monarchs against parliaments. We might also surely remind people in these days, when they are revolting against the Liberal political economy, and calling upon the State to regulate industry, that the Church in the days of her power taught the civil authorities to do this very thing, to secure justice between employer and employee, and between producer and consumer. The consequence was that at the time of the Reformation the capitalist class was everywhere hostile to the Church (save in exceptional cases of personal interest). And we might teach the masses of the people that, although it is impossible to go back to the particular laws of those ages, yet it is only the Catholic spirit and the Catholic philosophy of society that can solve these problems.

There is another point which should be remembered. Just as the Catholic religion alone has the whole truth, and every heresy or schism has taken some part of the truth for the whole, so it is in philosophy. Catholic philosophy alone has the whole truth. Every other system has some truth, exaggerated, or perverted. And as we can cite the witness of each heretical church in support of some or other of our doctrines—some of them acknowledging all except the Unity of the Church and the prerogatives of the Holy See, some of them testifying to the Episcopate; others again to the internal mission of the Holy Ghost—so we shall find in philosophy that every one of our truths is supported by some school or other of modern philosophy. We might show the world that our view of the relations between Reason and Faith is supported by Bacon,—“the most orthodox of Protestant philosophers,” as Newman calls him, “too intellectually great to hate or to condemn the Catholic faith.”

“The Church herself,” says Newman, “has even used unbelievers and pagans in evidence of her truth, so far as

their testimony went. She avails herself of scholars, critics, and antiquarians who are not of her communion. She has worded her theological teaching in the phraseology of Aristotle; Aquila, Symmachus, Theodotion, Origen, Eusebius, and Apollinaris, all more or less heterodox, have supplied materials for primitive exegetics. St. Cyprian called Tertullian his master; St. Augustine refers to Ticonius; Bossuet in modern times complimented the labors of the Anglican Bull; the Benedictine editors of the Fathers are familiar with the labors of Fell, Ussher, Pearson, and Beveridge; Pope Benedict XIV cites, according to the occasion, the works of Protestants without reserve; and the late French collection of Christian Apologists contains the writings of Locke, Burnet, Tillotson, and Paley." In the same spirit, it would be possible for us to show the world that Locke supports the Scholastic Epistemology with its principle *Nihil est in intellectu quod non prius in sensu*. We might point out to the Lockians that all the early attacks upon him censured him for being a Scholastic in disguise; and this might induce Lockians to learn that if they were consistent they would be Scholastics, and would find, as Coleridge remarked, all that is best in their master better expressed by some one or other of the Scholastics. Any reader of Coleridge will find him repeatedly bursting out in praise of the Scholastics, though he was not a Scholastic himself. It surely should make them think when we find a man of his genius feeling it a matter of pride to be able to boast that two-thirds of the Scholastics were natives of the British Islands. It is possible that physicists might be induced to look into the theory of "matter and form," and to consider the possibility of reconciling it with the discoveries of modern Science, if they were made to read in such a philosopher as Coleridge the following statement concerning the nature of chemical change: "Water is neither oxygen nor hydrogen, nor yet is it a commixture of both; but the synthesis or indifference of the two: and as long as the copula endures by which it becomes water, or rather which alone is water, it is not less a simple body than either of the imaginary elements

improperly called its ingredients or components. It is the object of the mechanical atomistic philosophy to confound synthesis with synartesis, or rather with mere juxtaposition of corpuscles separated by invisible interspaces. I find it difficult to determine whether this theory contradicts the reason or the senses most; for it is alike inconceivable and unimaginable." We might show them also how Butler supports our ethics, and how the principles of Aquinas pervade English ethics.

We read in the life of Wiseman that, when in 1835 he began his lectures in London upon the Catholic religion, he did not employ controversy; he simply explained the Catholic position, and showed non-Catholics how principles held by themselves, if consistently developed, must end in the Catholic religion. This method might well be applied to philosophy as well as to religion.

In many cases, the opinions of modern philosophers are ambiguously expressed. Is it wise in such cases to allow the enemies of truth and goodness to put upon such passages the worst interpretation, and to cite the authority of great intellects in support of irreligion or scepticism or immorality? Surely it is our interest and our duty to multiply the witnesses in favor of truth as far as we honestly can. St. Thomas remarks, "*Sicut Augustinus dicit, 'Qui philosophi vocantur, si qua forte vera et fidei nostra accomoda dixerunt, ab eis tanquam ab injustis possessoribus in usum nostrum vindicanda sunt (habent enim doctrinae gentilium quaedam simulata et superstitiosa figmenta quae unusquisque nostrum de societate gentilium exiens debet evitare etc.). Et ideo Augustinus, qui doctrinis Platoniorum imbutus fuerat, si qua invenit fidei accomoda in eorum dictis, assumpsit; quae vero invenit fidei nostrae adversa in melius commutavit. Et ideo Augustinus posuit loco harum idearum quas Plato ponebat, rationes omnium creaturarum in mente divina existere*" (P. 1<sup>ma</sup>, qu. lxxxiv, art. 1). It is impossible to read Aquinas's commentary upon Aristotle without feeling that he and his great master Albert practised in this fashion upon "The Philosopher." It

was not for nothing that the Fathers detested Aristotle as the parent of heresies, and that the Popes in the early part of the thirteenth century prohibited him. Any one who has any doubt upon this point may profitably read an article in the *Revue Pratique d'Apologétique*, (January, 1908), *Sur les condamnations d'Aristote et de Saint Thomas au XIII Siècle*.

Albert and Thomas took the principles of Aristotle, and, under the guidance of divine revelation, worked them out to conclusions such as the heathen philosopher could not see. "The Philosopher's" own views upon the pre-existence and the future state of the soul, and concerning the relations between the universe and the Supreme Mind left no ground for religion. The interpretations which Albert and Aquinas placed upon him were assuredly "benevolent." No doubt they were largely influenced by the feeling, "This is absurd; therefore The Philosopher cannot have said it," as well as by the feeling "We must not allow so great an authority to be cited against true religion."

And it was easy to see that some of the Mahommedans, especially Averroes, were guilty of the most absurd and extravagant perversions of "The Philosopher's" meaning. In opposition to one error, it is easy to recoil into another one. In disgust at the impudent misrepresentations of Mahommedan commentators, it is easy to run to the contrary extreme. Certainly some moderns, with less excuse, far outdo Albert and Aquinas in this line. I have known a professor of philosophy in Europe who maintained that Aristotle laid down the real distinction between *Quod est* and its *'esse*, and between the nature and the person. The Pagan who could do the latter must have been a wonderful man. But though this kind of interpretation is overdone, *abusus non tollit usum*. There is no reason why it should not be practised within reasonable and just limits. I do not plead for disingenuous arguments. But I do think that, without departing one iota from the truth, it would be possible to find in Bacon, and Locke, and Coleridge, and Butler (not to mention others), a sufficient amount of support for the different branches of the Scholastic



system, to make Neo-Scholasticism as a whole be seen by the English-speaking world as reasonable, deserving of investigation, and furnishing at least better explanations of all the facts accumulated in the particular and subordinate sciences than any other system claiming their attention.

And surely, if that were once achieved, if a fair hearing were once gained, ultimate triumph would be assured. In the despairing confession of a bitter Modernist we may read the triumph of the Scholastic philosophy: "The strong point of Catholicism, it is sometimes said, is its philosophy . . . . Taken as relative to the mind of the average man, the statement is incontrovertible . . . . The modern categories are unintelligible to the multitude; even the educated reach them with effort, and, when not philosophising, fall back . . . on the conceptions of the past. On these conceptions the fabric of traditional philosophy is based . . . . The distinctions of matter and form, substance and accident, essence and existence, nature and person,—these with their theological implications, have entered so deeply into the thought and speech of everyday life, that we cannot divest ourselves of them . . . . Later generations may emancipate themselves; ours will not."<sup>2</sup> Nor later generations, any more than ours. The Scholastic ontology rests on the nature of things and on the constitution of the human mind. When the Modernists are able to change either the nature of things or the constitution of the human mind, then Modernist philosophy will have a chance; but not till then. "Until the heavens be no more," the Scholastic philosophy will endure. Storms come and go; and clouds obscure the sun for an hour or a day. But the clouds are destined to pass, and, when they have passed, the sun is seen again shining clear in the central blue of the heavens.

M. J. RYAN.

*St. Bernard's Seminary, Rochester, N. Y.*

<sup>2</sup> *Edinburgh Review*, Oct., 1907, pp. 401, 402.

**SPIRITUAL MINISTRATIONS AS ON OCCASION OF EMOLUMENT.**

**I**T is one of the tritest charges alleged against the Catholic Church, by the more aggressive type of Protestant controversialists, that some of the channels of grace that she claims were committed to her exclusive charge, and notably the Mass—the most cherished of her endowments in the work of our sanctification—have been made a vulgar object of barter, have been rated at a certain money value by the regulations of the Church, and that participation in them is denied to those who are not in a position to pay the tariff imposed by law or custom.

It would be only waste of time to try to correct the misrepresentations of such controversialists, or to disabuse them of their erroneous notions. But I believe that many good Catholics, though perfectly amenable to the ordinances of the Church on the matter, have their delicate religious sentiments somewhat grated on, by the belief that those who cannot make an offering are debarred from communion in the effects of the Mass, and still more, by the seeming equivalence that is established between the Mass and the honorarium that the priest gets, when he is asked to celebrate it for the intention of a particular person. There is no doubt even, that this supposed incongruity has occasioned some very envenomed criticism of the Church at the hands of her less docile children.

Now, to obviate such misapprehensions, and to clarify the notions of Catholics on the subject, is specially opportune at present, when so great an effort is being made to foster and develop the religious instincts of the people by a sound Christian education.

I believe that this misunderstanding of the Church's regulations arises from an erroneous notion as to the contractual relations between the priest and the person looking for the Mass, the common idea being that the Mass and the stipend given for its celebration have the same relations to each other that is designated Simony, and reprobated as such, in Catholic theology.

In order then to ascertain the principles that govern the

ecclesiastical procedure, when an offering is received, whether for the saying of Mass, or for the performance of any other religious function, it is essential to have a correct notion of the sin of Simony, between which and the acceptance of a honorarium for Mass or for the administration of a sacrament, there is undeniably some analogy, at least to a superficial observer.

Simony is defined by all the theologians,<sup>1</sup> after St. Thomas,<sup>2</sup> as the deliberate design of buying or selling some spiritual object for a temporal price. The malice of this sin consists in the ratio or equality that is sought to be established between spiritual and temporal, and which is grievously derogatory to the spiritual order. For in every contract of sale the seller values what he is getting more than what he is giving; and hence, if the priest were to sell the Mass or any other exercise of his sacred calling, it would follow that he valued some temporal object more than the most exalted office that could be committed to human custody. This would, undoubtedly, be a grievous sin for him; and though the other party to the contract would, from the nature of the case, hold the Mass in greater estimation, still this may be only a difference of degree, and, at any rate, he would sin by co-operating with, and rendering effective, the simoniacal intention of the priest.

Now, the question at once arises, is it only in a contract of buying and selling that this preference of temporal over spiritual is shown forth? And it would seem that in every bilateral contract, whether it be one of sale, or of hiring, or of loan, wherever, in fact, an exchange is effected; and even when there is no contract at all—where, for instance, a person makes a gift in the hope that the donee, impelled by gratitude, would make some requital—this same venal preference is evinced. Because in all these cases a certain relation of equality is supposed to exist in the mind of the person who gets the temporal gift, between it and the spiritual favor he confers. It is ex-

<sup>1</sup> St. Alphonsus, L. III, n. 49; Lehmkuhl, I, n. 386; Noldin, De Præceptis, n. 181.

<sup>2</sup> II<sup>a</sup> II<sup>æ</sup>, qu. 100, art. 1.

pected that he will do as he is done by, give a *quid pro quo*—all of which is based on the view that the spiritual order is susceptible of being expressed in terms of any medium of ordinary commercial intercourse. As far as a disrespectful comparison of spiritual with temporal is concerned, the parties in all these cases sin, though not perhaps as flagrantly as if the contract were one of buying and selling in the strict sense. They all equally import in at least one of the parties a confounding of spiritual and mundane, and a failure to appreciate the transcendent value of spiritual things, which are within the apprehension only of the conscience enlightened by faith, and are beyond the ken of the merely carnal man.

This seems plain enough from a consideration of the essential malice of Simony, and it is laid down in express terms by Innocent XI. For he condemned a proposition to the effect that the giving of something temporal for a spiritual object is not Simony, when the temporal is not given as a price, but only as a motive for the conferring of the spiritual, or merely as a spontaneous compensation for it.

And though at first sight St. Thomas seems to limit Simony to contracts of buying and selling, for he speaks of the “*voluntas emendi vel vendendi*,” still it is plain<sup>3</sup> that he does not mean to give an adequate or comprehensive definition of the sin, but only to bring into special prominence, and to stigmatize, the contract of sale which was doubtless the medium of the commonest and grossest abuses in this matter.

But many theologians, for instance Lehmkuhl<sup>4</sup> and Noldin,<sup>5</sup> although they recognize explicitly that the essential malice of Simony consists in the attempt that is made to equate the spiritual order with the temporal, yet hold (relying apparently on an unwarrantably strict interpretation of St. Thomas’s definition) that some other contracts, whereby the Mass may be disposed of, do not carry with them any simoniacal taint. And it is this ultra-liberal view that is at the basis of the

<sup>3</sup> Vide Ad quintum, II<sup>a</sup> II<sup>ae</sup>, qu. 100, art. 1.

<sup>4</sup> II, n. 199.

<sup>5</sup> De Sacramentis, n. 189.

generally accepted explanation of the mutual obligations between the person who gives an offering for a Mass and the priest who accepts it—an explanation largely responsible, in my opinion, for the summary condemnation that the ordinary practice meets with at the hands of unsympathetic critics. The explanation in effect comes to this: that the priest, though he does not sell the Mass, which would be Simony, nevertheless on the receipt of the honorarium becomes a party to an unnamed contract *do ut facias*. In other words, the person that wants the Mass says to him, "I will give you a certain sum of money provided you celebrate Mass for my intention;" whereupon the priest acquiesces, and the arrangement is complete. Inasmuch as in every sale the possession or custody of something must be transferred, the Mass cannot from the nature of the case be the object of that contract; and consequently it would appear that in the opinion of these theologians the question of Simony can not arise at all, because they hold that there is nothing to prevent a priest binding himself by an unnamed contract to say Mass, on receiving a sum of money given as a consideration for it; nor is such a contract vetoed by any danger of appraising the Mass according to secular standards.

But a slight examination will show that this theory is no answer to the charge of disrespectful trafficking in the Mass, or other ecclesiastical function. For, whatever be the nature of the contract, or its name, or even though there be no contract at all, if an attempt is made to compare the spiritual and temporal, it straightway tends to depreciate the former in human estimation. And in these innominate contracts, no less than in every other bilateral one,<sup>6</sup> this comparison is instituted, since it is of the essence of every such contract that the thing given and that received be not altogether disproportionate in value. The only difference between them and the other contracts is a purely accidental one, to wit, that in the Roman civil law, various contracts were recognized, some of which

<sup>6</sup> This is not true in a unilateral one, of course, where the giving is only on one side.

were accommodated with a special name, whereas the others were not. And it is not easy to see how the honor of the Mass is more consulted for by saying that it is disposed of, by a contract v. g. of swapping, rather than by one of sale. Consequently, if our action in accepting a stipend is to be defended from the charge of Simony and disrespect to the "mysteries of God," it must be vindicated on other grounds than the theory of the unnamed contract.

Besides, such a view seems inadmissible for purely technical reasons, because, according to Cardinal Zigliara, when an interchange of money took place, the contract was always designated by a special title.

Another reason why this explanation is untenable is that everyone recognizes that the *titulus sustentationis* must be adduced in order to justify the acceptance of money by the clergy for their ministrations. But it would be quite superfluous to introduce this, if the contract were a bilateral one, founded on the reciprocal obligations of giving the money and offering the Mass. For the Mass is, on that theory, a sufficient consideration for the honorarium, without having recourse to any *ad misericordiam* appeal to the donor to provide for the priest's maintenance. His undertaking to say the Mass, without associating any extrinsic title with it, gives him an indefeasible claim to the stipend. And if the priest's title to take the offering is based on the other's duty to support him, it cannot arise from the fact that he gives in exchange the fruits of the Mass which are at his disposal.

It is not by virtue of a mutual contract, then, that the priest is justified in taking the offering, both because in any such contract a simoniacal, mercenary spirit is embodied, and because it is an undoubted ecclesiastical tradition that the right to take the offering is the correlative of the offerer's duty to support the clergy; and no hypothesis leaving the latter factor out of account can be regarded as satisfactory.

On the other hand, however, the explanation of De Lugo,<sup>7</sup>

<sup>7</sup> De Eucharistia, disp. 21, n. 13 ff. It is adopted by Billuart, De Eucharistia, diss. V, III, a. vi. Tanquerey, de Missa, n. 185.

who relies exclusively on the theory of sustentation, is no less open to objection. He says that, as the priest can take the bread and wine necessary for the Mass, so he can take a money offering, whereby he may support his physical powers, and recuperate his energies, taxed and exhausted by its celebration. Just as a painter, though he takes the colors and canvas requisite for his art from the rector of a Church, and still may exercise it gratis, or as a person having a charism of healing, and called to employ it, may demand the expenses incidental to his visit, so in the same way, a priest, when saying Mass for anyone, may make use, at his expense, not only of the bread and wine and candles, and the appurtenances of the sacristy, but may also get from him what is required to keep his own health sufficiently robust, inasmuch as this is equally necessary for the celebration.

But this theory is sufficiently ruled out of court by the fact that the priest can take for a Mass much more than is necessary to sustain him during the time of the actual celebration, or even during the entire day; and besides, the theory has an unmistakable affinity with the universally rejected one that something can be taken, not as a price for the Mass itself, but for the necessary labor attaching to its celebration.

I think the explanation that will most satisfactorily account for all the facts of the case, and obviate all danger of trenching on the reverence due to the Mass is that, although there is an obligation on the part of the priest toward the person who makes the offering, still this is not generated by the acceptance of the stipend, nor directly by any agreement between the parties, but solely by the will of the Church, and in this wise: When one of the faithful wishes to have Mass offered according to his intention, he requests some priest to offer it for him, and takes advantage of the occasion to discharge his duty of contributing to the support of the clergy; so that the offering he gives is not so much for the Mass, as in pursuance of another obligation. He selects such an opportunity for giving something to the priest, partly, no doubt, because this obligation may be then urgent, but, chiefly, to en-

able him to overcome the natural timidity we all have in asking purely gratuitous favors, even of a devoted father or mother. If, however, the priest accept the offering, on such an occasion, the Church there and then imposes on him an obligation—and one that binds in justice—of saying the Mass that has been asked for by the donor, and that within a certain time.

That it is competent for the Church to so bind her ministers is unquestionable, just as she binds the parish priest in justice<sup>8</sup> to say Mass for his flock every Sunday. Now it is of the essence of this theory that the priest's obligation does not arise directly from the acceptance of the stipend, but concomitantly and from a collateral source.

It may be objected that, accordingly, if the person looking for the Mass merely promised the honorarium at the time, and did not actually transfer it, he would not afterwards be bound to do it, *sub gravi* or in strict justice, seeing that the promise was a gratuitous one, begetting no corresponding obligation on the priest; whereas this conclusion is opposed to the universal teaching on the subject. Without insisting on the *dominium altum* of the Church, which may well be invoked in the case, we have a sufficient answer in the fact that, though generally speaking a promise, for which no consideration is given, does not bind *sub gravi* and in justice, yet it does so if, in anticipation of what has been promised, the promisee embarks on some expenditure that he would not otherwise incur, or if he is precluded from obtaining a similar benefit from some other source. This would occur almost invariably when a stipend for a Mass has been promised; at any rate, the priest's freedom to accept one from some other person is restricted.

The view that the obligation of the priest arises from the law of the Church is enforced by the consideration that, generally speaking, it is the Church and not the donor that regulates the time within which the Mass is to be said. Of course, it is recognized that his will may override the ecclesiastical

<sup>8</sup> Lehmkuhl, Casus II nn. 204, 205.



regulation, but, nevertheless, as a rule, it is the Church law that determines the time when the priest's obligation is to be discharged; so much so that he loses all title to the offering, and must hand it over to the bishop if he oversteps, very considerably, the time limit specified, and this, not in accordance with the will of the person who gave it, but unless the contrary were his wish.<sup>9</sup>

Again, irrespective of the intention of the donor, a priest would be guilty of injustice, according to the common view,<sup>10</sup> if he transferred the duty of saying the Mass to another, and deducted anything from the regular stipend which he had received, unless the other, without being solicited, expressed his readiness to take the smaller alms.

Moreover, Benedict XIV laid it down that if more than the offering prescribed by the bishop is demanded, not only is the ecclesiastical law violated, but also the virtue of commutative justice.<sup>11</sup>

This shows plainly that the ecclesiastical enactment, rather than an agreement between the parties, regulates the acceptance of the stipend, and hence the presumption is that the correlative obligation of saying the Mass is also due to the intervention of the Church.

Of course I do not deny that, even though the priest's obligation arose from a contract, the Church could hedge round the acceptance of offerings with very detailed restrictions, in order to safeguard the respect due to the Mass. But the will of the person that solicits it seems to be so much in abeyance, and the natural contractual relations between the parties to be so completely superseded, by the dispositions of the ecclesiastical law, that we are warranted in concluding that the duty of the priest is referable solely to its enactments.

The history of these offerings, too, lends color to the theory that they are not given as a consideration for the Mass, because in the early days of the Church the maintenance of the clergy was provided for, through the gifts of bread and wine

<sup>9</sup> *Ut Debita*, n. 40.

<sup>10</sup> St. Alphonsus, L. VI, n. 322.

<sup>11</sup> *De Synodo*, I, 5, C. 9, n. 2.

that remained over after the necessary amount for the communion of the priest and the people had been set apart, at the Offertory of the Mass. Here we have the present custom in its most inchoate form. In the course of time, although the offerings were still made during the Mass, greater variety was allowed in their selection, honey, milk, and oil, etc. being added; and it was generally expected that a memento would be made for the donors at each Mass. Later on, in the eighth century, when community life among the clergy was on the wane, and individual means of livelihood became necessary, a pecuniary offering to each priest was obviously more suitable, and it gradually became the custom to celebrate a special Mass for every one that gave it, instead of a mere memento or mention in the diptychs at the High Mass said in common by the bishop and clergy, as in former days. Subsequently this custom acquired the force of a universal law as we have it at present.<sup>12</sup>

In the next place, a few words about terminology may not be inappropriate. "Stipend" is a word very commonly employed; its use is almost canonized to designate the offering made when a Mass is asked for. We speak, for instance, of the obligation of saying Mass *ratione stipendii*, that the accumulation of stipends is forbidden, and that a stipend may not be taken for the second Mass on a Sunday or holiday. And yet I think it would be difficult to devise a less happy term, if the theory I have tried to substantiate be accurate. For this word supposes that the priest is a party to an onerous, bilateral contract, and that what he gets is given in consideration of, and as an equivalent for, either the Mass itself, or at least the labor involved in celebrating it. Stipend in fact means wages. It is inextricably interwoven with the contract of letting and hiring; indeed the term is consistently applied by the theologians<sup>13</sup> to the remuneration due to an ordinary workman, and it is very anomalous to designate by it the

<sup>12</sup> Vide O'Brien, *History of the Mass*, pp. 267-8, 307; Thurston, *The Month*, January, 1908.

<sup>13</sup> Vide St. Alphonsus, L. III, n. 345; Lacroix, L. III, P. II, n. 1038.

spontaneous contribution of the faithful to the sustenance of the clergy. The use of the word stipend, with full advertence to its meaning, appears to me to betoken an attitude of mind far from reverent toward the Mass. In the theory of those who insist on the unnamed contract, "stipend" may be somewhat of a misnomer, for the contract is not one of letting and hiring; but still in substance it gives accurate enough expression to their view.<sup>14</sup>

The words "fee" and "honorarium," also commonly employed, do not import into the transaction the same sordid complexion, and they are more correct, for they denote that the sum of money to which they are applied, though being really due, is not legally recoverable. But none the less, they involve the appreciation of the Mass in terms of a monetary equivalent, for they crystallize and enshrine the objectionable theory of a bilateral contract.

The word "alms" does not infringe on the reverence due to the Holy Sacrifice, but in so far as the priest has a claim to his maintenance, at least from the people as a whole, because those who serve the altar have a right to live by the altar, its use is to be deprecated.

I would be in favor of the general adoption of the word "offering" to denote the sum of money that the faithful give a priest, when they approach him with a view to his exercising some of the duties of his sacred calling on their behalf. The necessity of dissociating the offices of the Church from all bargaining in the mind of the people, and from any suggestion of filthy lucre, as a motive, makes its use in the highest degree desirable. For it sustains at once the spontaneity of the priest's services, and of the contributions of the faithful to his sustenance. Besides, the canons of historical propriety are best consulted for by its employment, for the present custom originated from, and has an organic connexion with, the Offertory in the Mass.

<sup>14</sup> "Stips," the word that occurs in the recent decree *Ut Debita*, is very appropriate, as it was regularly used in classical Latin to denote a purely spontaneous contribution to the ministers of religion. Vide v. g. Livy, 25, 12; 27, 37; also Cicero, Leg. 2, 9, 21.

Finally, the objection that, if not simoniacal, the usual procedure has at least the effect of excluding the poor from the special fruits of the Mass, and consequently, that it would be more advisable to make the offering at some other time, rather than when a Mass is asked for, merits a few remarks.

The line of defence set up in a recent issue of the *Month* does not commend itself to me.<sup>15</sup> The writer, in fact, adopts the theory that even in spiritual matters it is the badge of the poor to suffer, and to be at a disadvantage, at least in this world. They are denied the great privilege of making pilgrimages, of having their faith rekindled and vivified by visiting the scenes of our Lord's Passion, or the See of His Vicar on earth; generally speaking, they cannot avail of the facilities of hearing effective and impressive preachers; they cannot, as a rule, witness the most imposing exercises of the Church's ritual; and the wonderful help of religious art and architecture that appeal to sense and sentiment is too often beyond their power of appreciating. Their disabilities under these heads are, the writer argues, taken as a matter of course, at which no one expresses surprise, or affects to be scandalized, and why then so much ill-natured criticism because they are debarred from the special fruits of the Mass?

But it is necessary to remember that the Mass is in an altogether different category from those more or less adventitious aids to devotion. If the Blessed Sacrament is the life of the individual Christian, the Mass is the life of the Church. It is a participation in the exercise of Christ's eternal priesthood. It is the centre and source of all Catholic worship; and even as far as its special fruits are concerned for the individual soul, it cannot be considered on the same level of necessity as those things that are, to some extent, the accessories and luxuries of the religious life. Because if it is applied for our particular intention it is incomparably the most powerful of prayers, and it is indispensable if we are to prepare ourselves for the reception of the Sacraments with the maximum of benefit; it is the most potent means of succoring our dead, averting God's

<sup>15</sup> January, 1908, pp. 23, 26.

anger from our friends, procuring for them His grace, and for ourselves such measure of temporal prosperity as may be pleasing to Him.

I believe, therefore, that mere poverty can be no bar to participation in any of its effects. We know little indeed of the mysterious dispensation that allocates the special fruits of the Mass; but if we may hazard a conjecture, I believe that it is determined very largely by the sacrifice we undergo in its honor, whether in hearing it, getting it said, or even uniting ourselves in intention with it.

Its fruits, like every other spiritual blessing, are given to us, not in proportion to our means, but to our merits and intentions. It is surely consonant with our ideas of the divine justice and clemency that the deserving poor—the objects of God's special predilection—should not be denied full communion in His daily sacrifice, the perennial and illimitable source of graces and blessings.

It is reasonable then to suppose that the infinite efficacy of its special fruits should avail, not only for the rich lady for whose intention the Mass is offered at the minimum of expense and inconvenience to herself, but also for her poorer neighbor who, although not in a position to make an offering, yet shows her appreciation of the Mass, by foregoing or curtailing the period of much-needed repose, or submitting to some other privation in order to assist at its celebration.

DAVID BARRY.

*Limerick, Ireland.*

---

#### THE PRIEST IN THE FIRST COMMUNION AND CONFIRMATION CLASSES OF PUBLIC SCHOOL CHILDREN.

TO prepare the children of a parish for their First Holy Communion and for Confirmation is beyond doubt the supreme work of the Sunday-school and the most important duty of a pastor's life. It includes the fulfilment of a two-fold duty, that of teaching the children to know clearly and comprehensively Catholic doctrine and that of training them to practise correctly and intelligently, Catholicity. Hence, not

only must the children as individuals be taught to know exactly what Christ commands them to do in order to be saved, but they must also be trained to do this properly and at all times; that is, they must be educated not only to think but also to act as practical Catholics.

To accomplish this, even when a parish school is at hand with an efficient corps of religious teachers lending every possible assistance, is no easy task; but it is far more difficult when the children are attending the public schools and when all the work of their religious education has to be done solely by the home and the Church, under the direction and chiefly through the endeavor of the priest. Difficult though the work may be, however, it must be done, as a matter of conscience, by those who are placed in charge. Moreover, it must be done in accord with Christ's command, not in a perfunctory and haphazard manner, but in the best way possible. The priest who would perform this work faithfully, therefore, must familiarize himself thoroughly with the various ways in which it has been done successfully by others, and then he must conscientiously determine which methods are best for his particular class and how he is going to adapt these to local conditions and personal needs; that is, he must decide as to what he is going to do for the class in general and what for its every member.

#### I.

In the first place, ample time is required. This is especially true in regard to preparation for First Communion. Those who are most successful, devote an entire year to the task. At its very beginning those children of the parish who are found qualified by examination are organized into a separate grade for the special work. The catechism used should be properly adapted to the endeavor of the class; and all should be given decisively to understand that only those will be permitted to receive who shall have this satisfactorily mastered from cover to cover. Everything possible, therefore, must be done throughout the year, especially with the dull and inattentive, so that all may be well prepared in due time and none be disappointed by failure at the final examination.

One thing is supremely important. In this grade, all doctrines are to be considered in their relation to Christ. Clearly, beautifully, and with appealing vividness, He should be portrayed as the central figure of each lesson and represented in true reality as being personally present, not only in heaven but also in the Blessed Sacrament. The individual children, in as far as it is possible, should be kept abidingly conscious of the fact that they are ever living before the Judgment Throne of the All-knowing and All-loving Christ, within His sight and hearing, under His saving care; and, at the same time, they should be made to realize as keenly and joyfully as they can, that it is Christ's doctrine which they are learning from the catechism, His will in their regard which they are discovering, His commands which they are obeying, and Christ Himself whom they are serving, pleasing, and preparing to receive in Holy Communion. In accord with truth, they should be taught to recognize the Church as Christ's Temple, the altar as His Throne, and the Blessed Sacrament as Himself, veiled from human vision by the lowly appearances of bread, but none the less really and personally present, not only to be loved, served and adored, but also to love us, to help us by His grace, and to be received as a Divine King and Sanctifier into our souls, there to effect our salvation and sanctification by transforming us into His own image and likeness. Throughout the children's entire course at Sunday-school, but especially during their year of preparation for First Communion, all possible should be done to make them personally and thoroughly acquainted with Christ, to keep them under the saving influence of His sanctifying love, and to inflame their hearts with such an ardent affection for Him as will cause them to live ever conscious of His Presence, and induce them to seek their greatest delight in striving to do all things as they think will please Him best. In this way and from the beginning, they should be educated to please as best they can on earth the same Christ with whom they hope to live forever in heaven. This is the work of general preparation which, when well done, makes all the rest comparatively easy and delightful.

Not less than six weeks before the time appointed for First Communion, in accord with the admonition of the Third Plenary Council of Baltimore, the class should be organized for special instruction, which should be given on at least two days of the week at some convenient, specified hour. Into this preparatory class those children should be admitted who have passed satisfactorily a thorough examination covering all the catechism thus far studied.

How many chapters will this include? The answers given to this question will vary. In those Sunday-schools where the work of the several classes has been so unified by systematic organization that all the children studying the catechism have assigned for explanation, study, and recitation the same doctrines, or corresponding chapters on the same successive weeks, the number of lessons to be included in this examination will be about thirty. The six or seven remaining chapters should be given to the children in regular order, thoroughly learned, recited at the appointed time, and included in the final examination. By this arrangement the special instructions, whether in preparation for First Communion or Confirmation, will not interfere with the regular yearly program arranged for the Sunday-school, except in so far as some of the week-day recitations are omitted in order to leave more time to the children for special study and not to burden them with more work than can be successfully done. In a great many of our Sunday-schools, however, no such unified system prevails; the classes are conducted independently of one another; and the various lessons assigned are for the most part entirely different. Here it is found advantageous and best to have the entire catechism finished by the children before beginning its review at the special instructions.

A question of practical importance may here arise. Try as one may, some children are found in every class who fail in the examination to attain the standing required. Should these without exception be dismissed from the class and told to wait for another year? While deciding this matter, one thing only should be considered, namely the welfare of the in-



dividual children. In some cases they should be dismissed at once and placed with a class in a lower grade. If they are already twelve years of age, however, it is generally found best to let them make their First Communion with the others, and then to secure their continued attendance at Sunday-school, in as far as this can be done. At this age, perhaps more than any other, they need and should have the grace of the Sacraments. Moreover, if they do not form the habit of frequent Communion at this time of life, generally speaking, they never will do so. All possible should be done with such as these, however, so as to have them prepared as well as they can be under the circumstances.

## II.

The special instructions in preparation for First Communion are generally given by the priest to the children in a large hall. While they are assembling, the priest in charge should be on hand, when possible, among the first, devoting himself cheerfully yet energetically to personal endeavor. Precisely on the moment should he call the children to order, and for no reason whatever should voluntary tardiness, absence, or misconduct be tolerated. All should be done as Christ desires, as He Himself would do it, were He present for the purpose. After a short but fervent opening prayer has been said, the roll should be called as quickly as possible. In order to effect this, various methods have been employed. Some assign to each child a regular seat and number so that one glance at the vacant places makes known how many are absent, and a few brief moments suffice for jotting down their respective numbers. After class the attendance record is marked at leisure. Previous to the instruction, the hall should be supplied with adequate helps, such as blackboards, charts, large pictures, and so forth. These will facilitate the teaching of each doctrine by embodying its abstract truth in concrete form and presenting this before the minds of the children so visibly and attractively that it will abide in their memories and rule their hearts.

These preparatory instructions should by all means serve to review the entire catechism. In order to effect this, however, and also to insure for each doctrine that consideration which its real and relative importance demands, the priest must find out exactly how many instructions are to be given, and then he must divide the catechism into a corresponding number of parts, taking the chapters of each part as the subject-matter of a special instruction. These chapters should be studied in advance by the children, and recited at home to their parents or to some older member of the family. To certify that this has been properly done, a card may be used, printed in due form, to be signed by the one in charge of the home recitation. Many benefits are derived from this method. It secures the coöperation of the home, which too often is entirely wanting; it lessens the labors of the priest, and enables him to devote his whole time to the work of instruction and training; it incites the children to greater effort; and, perhaps most important of all, it educates the members of the family not only in the truths of religion, but also in regard to their duty of assisting in the work of educating the young. In fact, if this system were used throughout the entire Sunday-school, many a session would be less farcical and more productive of good.

The priest should prepare himself with all possible diligence before attempting to give one of these instructions. He should have clearly in mind what he is going to tell the children, and how he is going to impress this on their minds and hearts and embody it into their lives. In all his explanations and illustrations, he must keep the Sacramental Christ clearly and attractively before their mental gaze; and the manifest purpose of each instruction must be, to teach and train them individually to perform some particular act of religion which will cause them to live in a more Christian manner and hence to be the better prepared for Holy Communion.

### III.

When the work of the entire Sunday-school course previous

to that of immediate preparation for First Communion has been properly done, the children are found to have a fairly comprehensive and definite, although general, knowledge of the doctrines taught. The chief endeavor of the priest at the special instructions, therefore, should be so to educate the individual children that they will make this truth the practical guide of their lives. He cannot accomplish this result, however, by merely telling them what Christ commands them to do and what advantages are to be derived from obedience, or even by making them remember, understand, and appreciate this truth. He must also by some means induce and habituate them actually to live as Christ wills, and therefore to do all things for Christ.

In order to be persuaded to do all things for Christ, however, the children must not only be made to know and realize that they are really and continually present before His Throne of Judgment, living, moving, and having their being before His very gaze, and that He is beholding and judging their every act, offended by evil and pleased with good, but they must also be trained so to live that they will preserve between themselves and Christ a personal relationship of affectionate love. This lesson should be deeply and indelibly impressed on the minds and hearts of the individual children at the very beginning while treating of the infinite perfection of God.

The instruction on sin should be such as will serve to form their consciences correctly and rationally, and enable them to determine for themselves when they have sinned mortally and when venially, and also in regard to those sins which they are most liable to commit, which are mortal and which are venial, and what punishment is incurred by the commission of each.

For the purpose of explaining the sacramentals, they should, when it is convenient, be taken by the priest into the church. On entering, he should see that each understands what Holy Water is, takes it properly, and makes the Sign of the Cross in the right manner. He should tell them what the Stations of the Cross are, how these are made, when this devotion should be practised, and what benefits are to be derived. The

candles should be spoken of, their number and composition, their use and significance. In words of appealing tenderness, the Crucifix should be mentioned and studied. Helps afforded in devotion by beautiful pictures and statues should be dwelt on and illustrated by some short familiar prayer fervently said. In a word, the entire instruction should be such as will induce and train the children individually to use the various sacramentals intelligently and opportunely. While reviewing with the children the chapter on Penance, they should be prepared for their general Confession, and enabled to receive this Sacrament properly, worthily, and with great profit to themselves.

The instruction on the Mass should, if possible, be given in the church in the presence of the Blessed Sacrament. While the children are entering and going to their places, they should manifest a heart-felt reverence, keep their gaze directed toward the altar, genuflect profoundly in adoration almost touching the knee to the floor, kneel upright in their places, and remain for a few moments in prayer, in sweet communion with Christ present on the altar. In words of simple form but burning love, they should be taught how best to reverence, please, serve, and adore our Sacramental Christ. As they gaze in trusting affection at the little Tabernacle door, into His very face, they should be made to realize that from the Tabernacle He is gazing forth through the veiling appearances of bread and through all intervening substances, as if they were of clearest crystal, down into their very souls, perceiving their thoughts and desires, hearing their words of adoration and pleased with their good endeavor. The invisible but real glory of Christ filling the Church with infinite splendor should be pictured vividly before their minds, as also the choirs of beauteous angels encircling His altar Throne. The Sacrifice of Calvary should be explained and then its continuation, the Sacrifice of the Mass. Each one of the children should have at this instruction a prayer-book and be shown how to use this during the Holy Sacrifice, and trained to do so not only once or twice but habitually. In this way they should be edu-

cated to assist regularly, devoutly, and joyfully at Mass, at least on Sundays and holidays of obligation. Moreover, when they see anyone advancing for Holy Communion, they should be educated to bow their heads in affectionate reverence, adoring Christ who is really present in the Blessed Sacrament and who is being borne by the priest to be received into the soul of the communicant; and then thoroughly should they be made to realize that each soul into which Christ enters becomes His living tabernacle, which by His Presence He fills with infinite glory and causes to pulsate with joy and life, and even transforms into His own image and likeness by assimilation into His own Being. This very thought, as well as the realization of the fact, that by receiving Him worthily in Holy Communion, they adore Him more perfectly, please Him more intensely, secure His help and blessing more abundantly, and become more like unto Him in thought and desire, in accomplishment, beauty, and glory than by any other possible means, should make them yearn with an ardent desire for the coming of the day when they too will enjoy the privilege of receiving Him in like manner, not only occasionally, but frequently and if possible daily. All this, it is true, cannot be effected in one day or by one brief course of instruction. It must be accomplished by training the children from their earliest years to live and act as Christ desires. These special instructions should serve merely to review this life-long training and to correct any faults or failings which may still remain.

When laboring with this endeavor, the priest should strive as best he can to proceed truthfully and orderly, to represent each devotion in its true importance and to keep each thing in its proper place; he should avoid invariably all vain religious fads and sentimental nonsense; and he should not introduce or speak of too many duties or devotional practices, but only such as are fundamentally required for a Christian life and which every Catholic ought to perform properly, intelligently, opportunely, and with fervor. Experience indubitably shows that when the individual children are thoroughly instructed and as thoroughly trained in these fundamentals, all else de-

sired is easily accomplished in due order and time. Hence the chief purpose and aim of all instruction given in preparation for First Communion should be to teach the children what Christ commands them to do in order to live Catholic lives, and then to train them properly in the practice of living as Catholics. Only in so far as they are thus educated will they be found prepared and favorably disposed for receiving Christ worthily and frequently in Holy Communion.

#### IV.

During the three days which immediately precede that appointed for First Communion, a retreat should be conducted for the children by the priest in charge. In order to make this time of immediate preparation one of solemn prayer, a rule of silence should be observed and a well-ordered program followed. The conferences should be brief, soul-stirring, and to the point; the devotions, fervent and delightful. Everything possible should be done to inflame the souls of the children with a burning desire to receive Christ as He ought to be received into the soul, and to receive Him thus not only once, but often throughout life, and each time, if possible, with greater devotion and worthiness. Even during these three days, all should be as intensely practical as possible. The children should be shown how they are to assist at Mass when about to communicate and in what manner they should receive. They should be rehearsed thoroughly in the hymns which are to be sung, as also in the ceremonies which are to be followed. In a word, every thing within the power of the priest should be accomplished, so that on the day of First Communion all may be done without unnecessary anxiety or confusion, orderly, prayerfully, joyously, and inspiringly, presenting a scene such as will bring tears of joy to every eye and recall straying souls to better lives. This day, in as far as it is possible, should be made for the children the happiest one of life, because now for the first time Christ enters their souls as a Divine Guest and King, and from henceforth He will come in the same manner regularly and frequently.

After the day of First Communion has passed, the Sunday-school should continue its same endeavor, not to prepare the children for their First Communion it is true, but to prepare them for their subsequent Communion, that is, to educate them to receive Christ in the Blessed Sacrament in accordance with His will, as worthily and as frequently as He Himself desires. This must be made the supreme and central act of their lives for which all else is merely preparatory. To effect this requires an effort wisely directed, energetically pursued, and well sustained. It requires more, or else all will end in failure. An abundance of grace must be obtained. Christ must be at hand assisting. This needed grace is not wanting. It may be received through the living of a Christian life, through prayer and devotion, through the Holy Sacrifice and the Sacraments, and in a particular manner through the Sacrament of Confirmation.

## V.

In order to prepare the children rightly for Confirmation, they should be thoroughly taught and trained at a special course of instruction. Sometimes, it is true, they are permitted to make their First Communion and to receive Confirmation on the same day. Authorities on Pastoral Theology and priests of greatest experience, however, are unanimous in asserting that, except in case of necessity, this is most unwise. Their opinions in this matter are accompanied by the following reasons. To prepare a class of children for receiving on the same day both of these Sacraments with that knowledge of Christian doctrine and disposition of soul with which each should be received is most difficult, and in some cases practically impossible. Moreover, by crowding the reception of these two Sacraments into one day, the desired impression is seldom made by each. Then too, if the children are not permitted to receive Confirmation until at least a year after the time of their First Communion, they will undoubtedly attend Sunday-school more regularly during the intervening year, study more diligently the Advanced Catechism, review more

thoroughly its lessons on Christian doctrine, perceive the truthfulness of this more clearly, and learn to apply its principles more continuously and correctly to the individual acts of life. Finally by reviewing the catechism thoroughly and considering in a special manner the relation of its doctrines to the Holy Ghost, they will necessarily become better acquainted and more familiar with the Third Person of the Blessed Trinity, and consequently appreciate more intelligently the graces which He offers, become more solicitous about securing these for themselves, yield more responsively and continuously to divine influence, and thereby permit themselves to be brought into ever closer and more constant communion with Christ, especially as present and received in the Blessed Sacrament.

These reasons, as given above, seem to render manifest the advantage and necessity of preparing the children by a special and separate course of instruction for receiving the Sacrament of Confirmation. When this is done, the organization of the class, the schedule of recitation, the lessons assigned, the methods employed, as also the instructions, the general Confession, and even the retreat given in immediate preparation, should be the same, at least in outline, as for First Communion. In one respect, however, they should differ. At all times, the Holy Ghost must be presented before the minds of the children as the One whom they are learning to know, whose acts and graces they are studying, and whom they are preparing to receive into their souls as a Guide of infinite wisdom and love, to bring them individually unto Christ who is present in the Sacrament of the Altar, and in union with Him to lead them to ever greater heights of sanctity and glory.

All instruction given to the children in preparation for receiving the Sacraments, therefore, and in fact all the endeavor of the Sunday-school should be directed to the accomplishment of one great work, that of teaching and training the children so to live as practical Catholics that they will receive Christ in Holy Communion worthily and frequently throughout life. If it succeeds in this, Christ will accomplish the rest;



and success complete will crown every effort. The children will be saved and sanctified. As their years of life pass by, they will become ever more practically Christian and more truly Christ-like. This, therefore, is the chief and all-important work, which Christ has entrusted to those who are in charge of our Sunday-schools.

P. J. SLOAN.

Syracuse, N. Y.

---

### THE FORMATION OF A GREAT PREACHER.

#### III.

IN his treatise on Christian Doctrine St. Augustine lays down rules for the guidance of Biblical students and for preachers; the two in his mind go together. In this composition we see a vivid picture of himself, though he modestly says that he intends to put before us not what he himself is, but what he ought to be. The first three books deal with the study of Sacred Scripture, and with that we are not now concerned. The fourth takes up the question of the preacher.

First of all, the preacher must be a rhetorician: "We have indeed known many who, without having learnt the rules of rhetoric, were yet more eloquent than those who had learnt them; but we have known none who was eloquent without having read and listened to the disputation of eloquent men." Again, he insists that it is better to speak wisely than eloquently, unless indeed we can do both; and, conversely, it is more dangerous to be an eloquent rather than a wise speaker. "Now a man speaks with greater or less wisdom according as he has made more or less advance in Biblical studies. I do not mean so much in reading the Bible or in committing it to memory as in thoroughly understanding it and diligently searching out its meaning."<sup>1</sup>

He then dilates upon the combined wisdom and eloquence of the Bible, and instances such passages as Rom. 5:3 and

<sup>1</sup> *De Doctrina Christiana*, iv, 5.

following; also II Cor. 11: 16-30. A warning is added that the occasional obscurity of the Bible is not to be imitated, for "of what avails the perfection of our sermon if the audience cannot follow it? There was no occasion for speaking if those for whose sake we preached could not understand what we said . . . In conversation we can always ask questions if we fail to grasp the meaning; but where all are silent in order to hear one speaker and sit with upturned faces listening to him, it is neither usual nor fitting for any one to seek an explanation of what he has failed to grasp, hence the silent listener must be helped by the speaker's careful words . . . Every teacher will then avoid any expression which fails to teach, and will rather choose other equally correct expressions which will be understood. And if such do not exist, or do not occur to him at the moment, he will make use of other expressions even though less correct, provided only that what he teaches be correctly grasped. . . . Of what use is a golden key if it will not open the lock?" <sup>2</sup>

The preacher's aim is threefold: he must teach; he must afford pleasure to his hearers; and he must so convince them of the truth of what he says that they may put it into execution. "And let him not doubt that his power to do this, and the extent of his power to do this, will depend more upon his devout prayers than upon his skilled tongue; therefore by praying for himself and for those whom he is about to address let him be a man of prayer before he becomes a man of words. And when the moment comes for him to preach, let him, before he lifts up his voice to speak, lift up his thirsting soul to God so as to announce to others what he himself has drunk in, and pour forth upon them what has been poured into him." <sup>3</sup> He must be heard and understood; he must be heard with pleasure; and he must carry their wills with him; and the means for securing this are summed up by Cicero, "the master of Roman eloquence": "He is an eloquent man who can speak in modest fashion of things of less importance, in more ele-

<sup>2</sup> *De Doctrina Christiana*, iv, x-xi.

<sup>3</sup> *Ibid.* xv.

vated terms of things more important, and in striking language of things of supreme importance.”<sup>4</sup>

St. Augustine then gives examples of these three different styles, instancing various passages from St. Paul, and from St. Cyprian and St. Ambrose. He adds, however, a remark which shows the wide view he had of a Christian teacher's study: “It is part of a teacher's duty not merely to open what is closed, not merely to settle knotty questions, but, while doing so, to meet other difficulties which may occur and which may weaken or destroy the value of what we are saying at the time, provided always that the solution of such difficulties occurs to us at the moment, else we might only be creating difficulties without really settling them . . . But it is a very good thing to refute, the moment it occurs to us, any objection which might possibly arise, lest it should be raised when there is no one by to answer it.”<sup>5</sup>

He gives us a curious insight into the character of his audience when he illustrates the power of careful oratory by his own experiences at Cæsarea in Mauritania: “We need not think,” he says, “that when the people interrupt the preacher by loud and frequent acclamations that he has therefore said anything striking, for the delicate points in a modest speech and the more ornate developments of more elevated discourses may do this. Thus lately when I tried to dissuade the populace of Cæsarea in Mauritania from a gross kind of civil war . . . I spoke to them in the most impressive language I could find . . . but I did not consider I had convinced them merely because I heard them breaking out into acclamations, but only when I saw them weeping. Such acclamations show that men understand you and are pleased with what you say, but their tears show that they are convinced.”

In conclusion he insists that we must practice what we preach: “The preacher's own life has greater power to win men's hearts than the most striking sermon . . . Some do good to many by teaching what they do not themselves prac-

<sup>4</sup> Cicero, *de Oratore*.

<sup>5</sup> *De Doctrina Christiana*, ii, xx.

tise, but they would do good to many more did they practise what they preach." A preacher, in fine, is one who "has chosen a good life and does not therefore neglect his good name, but by fearing God and giving good counsel to men he provides good things before both God and men. In his sermons he endeavors to please not so much by words as by the things he puts before them; he only thinks a thing has been well said when truly said; it is not the teacher who is the servant of words, but words are the teacher's servant." <sup>6</sup>

## IV.

The preacher, then, according to St. Augustine, is formed upon the Bible. And he himself was certainly so formed. The language of the Bible has become habitual to him: its peculiar turns, its favorite expressions and manner of speech, are constantly on his lips and as constantly flow from his pen. He is never tired of urging upon others the necessity of devoting themselves to its study. Thus he writes to Volurianus about the year 412: "I urge you as strongly as I can to let nothing hinder you from giving your whole attention to the undoubtedly and truly Holy Scripture. There you have sincerely solid matter. It does not appeal to the soul by any fictitious eloquence, nor does it, under a wordy cloak, give forth any vain and uncertain sound. It has power to move you deeply if you seek things and not words; and it has power to terrify you much, but that is only to make you more secure. And more especially do I urge you to read the Apostles, for by reading them you will be stirred up to read the Prophets whose testimonies they use." <sup>7</sup>

A little later he writes to the same Volurianus: "Such is the profundity of the Christian Scriptures that I should only really make daily advance in my knowledge of them if from my earliest childhood to extreme old age I had striven to learn them, and if I had given to their study full leisure, much pains, and my best wits. I do not mean that those things

<sup>6</sup> *De Doctr. Christ.*, iv, xxvii.

<sup>7</sup> Ep. 131; *Alias* i.

which are necessary for salvation are only to be gleaned from them with such difficulty as this, but that when a man holds the faith taught therein—and without this we cannot live well or piously—there remain very many things—and these too so enshrouded in mysteries—which, however, those who would be proficient therein must study. Moreover, there are in it such profound depths of wisdom that even for the oldest, most clear-minded, and most eager searcher after truth that will always remain true which the Scripture itself saith.” “When a man hath done then shall I begin.”<sup>8</sup> A little further on in the same epistle he writes: “The style of Holy Scripture to all can only be really fathomed by a few. The things it clearly teaches it speaks to our heart like a familiar friend, whether we be learned or unlearned, and that in no veiled manner. But even the things which are enshrouded in mystery Holy Scripture does not teach in lofty terms, so that not even slow and illiterate minds need shrink from approaching as the poor shrink from approaching the rich; but it invites all alike by its modest mien, and it provides for all, not merely manifest truths, but, moreover, exercises them in hidden truths, stating now clearly what at another time it states in veiled terms. And lest its clear teaching should repel us, we have at other times to search for it where it is hidden; and what we then search for somehow appears again, and so we sweetly enter into it. Thus by it are our corrupt ways corrected for our health’s sake, those of us who are but little ones finding nourishment, and great souls finding deep delight.”<sup>9</sup>

He has no time to waste upon other studies, and he answers certain difficulties about the motion of the heavens by saying almost petulantly: “Men labor much with subtle and toilsome arguments to find out whether it is so or not, but I have no time for treating of such questions; nor indeed ought those whom we are anxious to fit for the work of their own salvation, and who are to labor for the needs of Holy Church,

<sup>8</sup> *Ecclesiasticus* 18: 6.

<sup>9</sup> *Ep.* 138; *Alias* iii.

be able to find time for such investigations." <sup>10</sup> We can realize how fully occupied his time must have been when we think of the various episcopal duties which crowded upon him, so that he is forced to complain very often of his want of leisure, and to preface his sermons time and again by an almost pathetic reference to the time and the labor they cost him. Thus when preaching on the eighth chapter of the Epistle to the Romans, he says: "The profundity of God's word demands study, yet does not deny our efforts at fathoming it, for if all were a sealed book there would be no means of explaining obscure passages. But, on the other hand, if all stood clearly revealed, whence would the soul derive its food; whence would it derive strength to knock at the closed door? In our previous readings from the Apostle whom we have by God's help expounded to your charity, we have undergone much labor and anxiety. We felt compassion for you and were anxious both for you and for ourselves. But as far as I can see, God has helped both you and us and has so deigned to unravel those passages which seemed so excessively difficult that now there remains no question which ought to disturb pious souls." <sup>11</sup>

The more he studied the Bible the more he seemed to feel his own inability to explain it: "Surely," he writes to Paulinus and Therasia, "we merely touch upon the Bible: we do not really treat of it! How often we have to ask rather what ought to be thought of a certain passage than dare to declare any definite opinion about it? And this caution which is due to anxiety is far preferable to rash assertions." <sup>12</sup> Again, preaching on those words of Psalm 126 "*Nisi Dominus aedificaverit domum in vanum laboraverunt qui aedificant eam*," he exclaims: "Who are these toiling builders? They are those who preach the word of God in the Church; those who administer God's sacraments. We all run; we all toil; we all

<sup>10</sup> *De Gen. ad litt.*, ii, x.

<sup>11</sup> Sermon 157; *Alias* xiii; *De Verbis Apostolici*.

<sup>12</sup> Ep. 95; *Alias* 250.

build now; and before us too men have run and toiled and built, yet 'unless the Lord buildeth the house they labor in vain that build it.' Hence the Apostles, and especially St. Paul, seeing those who 'ran' said: 'You observe days and years and months and seasons, I fear for you lest perchance I should have labored in vain amongst you.' Because he knew that he was interiorly built up by God, he mourned for them, lest he had labored fruitlessly among them. And so we too speak without, but the Lord builds up within. We can see what you hear; but what you think within, He alone sees who sees your thoughts. He it is who builds, who admonishes, who threatens; it is He who opens your understandings, who turns your minds to the faith—and yet we too labor like those 'builders', but 'unless the Lord build the house, he labors in vain that buildeth'." <sup>13</sup>

How keenly he felt his own insufficiency appears again when he is preaching on Psalm 103. He is commenting on the words: "*Qui ponit nubes ascensum ejus.*" The cloud is that on which our Lord ascended to heaven, and so, too, Sacred Scripture is the cloud by which we ascend to Him; but the holy Bishop ejaculates: "Would that the Lord my God would deign to reckon me among those clouds! He sees indeed how misty a cloud I am—for all preachers of the word of truth may be reckoned as clouds (namely to lead men to Christ). All the weaklings, then, who cannot ascend to that other cloud, which is the understanding of Holy Scripture, let them ascend by these clouds (namely the preachers of God's word)! And it may be, perchance, that you, if we have effected anything, if our labors and toil have not been fruitless, have already ascended to that heaven which is the Divine Scripture, I mean to the understanding of them, through our preaching." <sup>14</sup>

In a similar strain in his third sermon on the same Psalm, after citing the words of Ps. 73:8, "The God of gods shall be seen in Sion," he exclaims: "But when? After this short

<sup>13</sup> Enarr, in Ps. 126.

<sup>14</sup> Enarr in Ps. 103. Sermo i.

life's journeying; unless perchance after this brief life we are handed over to the Judge for Him to cast us into the prison. But if when life is over we shall come to our Father's home, as we hope and desire and strive, there we shall contemplate what will always be the subject of our praise; that will never fail us which is ever at hand; neither shall we fail to enjoy it. When we eat we shall not be repelled nor will that food fail us. Great and marvelous will then be our contemplation!"

## V.

A good specimen of St. Augustine's power in the pulpit, and also of his mode of applying all parts of Sacred Scripture to the subject he was handling, is furnished in Epistle xxxix where he describes to Alypius the efforts he had made to induce the people of Hippo to drop an evil custom they had of celebrating feast days by disorderly banquets in the Church. The epistle is too long to quote at length. He tells Alypius that he first broached the subject when there were unfortunately but few people in the Church. His hearers, however, soon reported what he had said; "and when Lent was coming on and a large congregation had assembled at the hour for the discourse, that passage of the Gospel was read wherein our Lord, after expelling the sellers of animals from the Temple and overturning the money-changers' tables, said that His Father's House had been changed from a house of prayer into a den of thieves. When I had made them attentive by bringing forward the question of wine-bibbing, I myself read over to them again that passage of the Gospel and followed it by a discourse in which I showed how much more sternly and severely the Lord would put out from His temple our luxurious banquets, which would be disgraceful anywhere, when He thus ejected a kind of traffic which was in itself licit, since they only sold those things needful for the lawful sacrifices of the day. I asked them whom they thought would be most justly compared to "a den of thieves"—those who sold lawful things or those who drank to excess. And since the lections prepared for me were ready I added that the Jewish people,



though still carnal-minded, not only never celebrated in that temple—where indeed the Lord's Body and Blood was not offered—banquets wherein wine was drunk, but not even banquets without wine; and that, moreover, we nowhere read in their history that they were publicly drunk in the name of religion except when they had made a feast for the idol they had made. When I had said this, I myself took the book and read the whole passage.<sup>15</sup> Then I proceeded to show with great feeling how the Apostle, distinguishing the Christian people from the hard-hearted Jews, said that his Epistle was not written on tables of stone but on the fleshy tables of their hearts, since Moses, God's servant, had by reason of their princes broken the tables of stone, and yet we could not bruise the hearts of men of the New Testament who wanted to celebrate the feasts of the Saints by things which the people of the Old Testament had only done once and that to an idol. Then I handed back the codex containing Exodus, and as far as time would allow I dwelt upon the crime of drunkenness in strong terms and showed the catalogue of sins in whose fellowship it was placed, for I took up the Apostle Paul and read the passage: 'But now I have written to you, not to keep company, if any man that is named a brother, be a fornicator, or covetous, or a server of idols, or a railer, or a drunkard, or an extortioner; with such a one not so much as even to drink.'<sup>16</sup> And with deep sadness I warned them how dangerous it was to feast with those who were drunkards in their own houses only. And I read to them also the words which follow shortly after: 'Nor the effeminate, nor sodomites, nor thieves, nor the covetous, nor drunkards, nor railers, nor extortioners, shall possess the Kingdom of God. And such some of you were: but you are washed, but you are sanctified, but you are justified, in the name of our Lord Jesus Christ, and in the Spirit of our God.'<sup>17</sup> And when I had read these words to them I told them to ask themselves how any of the faithful could

<sup>15</sup> Enod. 32.<sup>16</sup> I Cor. 5: 11.<sup>17</sup> I Cor. 6: 10-11.

bear to hear the words 'but you are washed', when they still allowed concupiscences, which shut the kingdom of God against them, to remain in their hearts—that is, in the inner temple of God. We then came to the chapter where he says: When you therefore come together into one place, it is not now to eat the Lord's supper. For every one taketh before his own supper to eat. And one indeed is hungry and another is drunk. What, have you not houses to eat and to drink in? Or despise ye the church of God: and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not.<sup>18</sup> And when ye had read this I asked very earnestly whether even honest and sober banquets ought to be held in the church, since the Apostle did not say 'Have you not houses to be drunk in?' as though he meant that it was only in the church that it was unlawful to be drunk; but he said 'to eat and drink in' . . . Then I read the chapter of the Gospel which I expounded the day before, where it says of false prophets 'by their fruits you shall know them' . . . And when this was finished I gave back the book and bade them pray. Then to the best of my power, and moved by the gravity of their danger, God giving me strength, I set before them the common peril in which we were, they, the flock committed to me, and I, who had to give an account of them to the Prince of Pastors; and I besought them by His humility, by His wondrous sufferings, by His stripes, by the spitting in His Sacred Face, by the blows He received from their hands, by His Crown of thorns, and by his cross and Precious Blood, that if they had offended they would at least have compassion on me and would think on the unspeakable love of the aged and venerable Valerian for me, since he had not hesitated to impose upon me for their sakes the heavy burden of preaching to them the word of truth, and had often told them that his prayers had been heard in my coming; surely he had not rejoiced in my coming as conducive to our common destruction, it was not the spectacle of their ruin which made

<sup>18</sup> I Cor. 11: 20-22.

him rejoice, but rather his hope that we should, you and I together, strive after eternal life . . . I did not move them to tears by shedding tears myself, but I confess that at the sight of their tears, after I had ceased speaking I could not restrain my own. Whilst we thus wept together, my sermon closed, leaving me with a strong hope of their correction.”<sup>10</sup>

## VI.

It is time to answer a question which will probably be on the lips of everybody who reads these pages: “Is the upshot of all this that we cannot hope to be preachers unless we are hard Biblical students?” The answer will depend on the precise meaning of the term “Biblical student.” If by it we mean “Higher Critic,” then we must answer the question by an emphatic negative. But if by “Biblical student” we mean one who by constant reading of his Bible has a thorough knowledge of it, and who by reading it has learnt to love it and so has of necessity learnt the great secret of using it well, then we answer by a most emphatic affirmative.

Is it possible nowadays to find time for such assiduous reading of the Bible? We are all too busy and have so many things to think of. Yet how busy a man St. Augustine was! In the interesting *Acta* in which he begs for a coadjutor, he pleads for more leisure: “You know what I wanted to do some years ago, and you would not let me do it; but now by God’s mercy I am really going to do what hitherto I have been unable to do. I wanted, and you quite agreed with me, to be free from all disturbance for five days [a week?] in order to study Holy Scripture, the care of which my brethren and fellow-bishops had seen fit to impose upon me in the two Synods of Numidia and Carthage. The *Acta* were drawn up; you all agreed and loudly; and your *placet* and your hearty consent were registered. I had a little time, and then it was rudely broken in upon, and so I can no longer devote myself to what I so much desired. In the morning and in the afternoon I am worried by other men’s business affairs. I beg and

<sup>10</sup> Ep. 29.

implore you to let me hand over to this young priest Eraclius, whom I to-day designate as my successor in the episcopate, all these burdensome occupations!"<sup>20</sup>

Why do people so often find our sermons dry? Because they are stale. Would they ever find the Old Testament, even if only explained in simple fashion, stale? Why are so many sermons unprofitable? Because there is little in them to make them interesting, and thus they fall flat. A picture without a frame always lacks something: a moral which hangs in the air with no frame to support it and remind us of it must needs miss the mark in many instances. We wonder how many Catholics have heard a sermon on Abraham. How many have heard the wonderful stories of Elias and Eliseus drawn out? Dare we say that the reason why the Old Testament is not preached is because we preachers do not know it?

Or perhaps we shall be told that the people will not endure being read to? That depends on how you read! We have already shown how St. Augustine was not afraid of reading copious extracts from the Bible. We constantly find him holding the Gospels in his hands while he preaches. Thus, treating of the resurrection of the dead, he says: "But listen to the Book itself, while I lay aside the preacher and play the reader so as to base my sermon on the authority of the Bible . . . Listen to St. John's Gospel."<sup>21</sup> When he talks of "playing the reader," he is referring to the "reader" whose duty it was to read beforehand the appointed lessons on which the sermon was based. The "reader" and the "preacher" appear to have occupied different pulpits, perhaps the two ambos; and the reader appears to have kept his place during the sermon so as to be ready to read passages as called upon. The Saint, however, often took the book after the "lesson" was read, and read it to his hearers again, as we see in the case of his sermon on "The Valiant Woman."<sup>22</sup>

We may all, however, feel with truth that even if the time

<sup>20</sup> Ep. 213; *Seu Acta Ecclesiastica*.

<sup>21</sup> Sermon 362.

<sup>22</sup> Sermon 37.

is not wanting, the aptitude for it is wanting; though perhaps we ought not to be too ready to encourage this idea. St. Augustine has indeed some most encouraging remarks for those who feel that it is not will but wits which are wanting. "Some there are," he says, "who can manage their voice well, but cannot find ideas for their sermons; now if they were to get solid and well-written sermons from others and commit them to memory and deliver them to the people and thus play that other person's rôle, they would not do amiss. . . Such preachers need not be frightened at the words of Jeremias: 'They each steal their neighbor's words,'<sup>23</sup> for a thief is one who takes what is another's, but God's word belongs to those who obey it."<sup>24</sup>

We will conclude with the Saint's practical, but alas! too often neglected advice to Dioscurus: "The first step on the only road to truth is humility, the second is humility, and the third is humility, and I should give you the same answer every time you asked me . . . just as Demosthenes, the master of eloquence, did when he was asked what he thought the most important rule in rhetoric; he answered 'Pronounce your words,' and when asked what was the next he gave the same answer, and the same for the third, and so on."<sup>25</sup>

The Saint concludes his first sermon "*De Vita et Moribus Clericorum suorum*" with the words: "I have spoken long but you must pardon a garrulous old man whose health makes him anxious-minded. As you can see for yourselves my years are those of one who is beginning to grow old, but my ill health has made me an old man long ago . . . pray for me that as long as my soul remains in this body of mine and as long as my strength permits I may serve you by preaching to you God's word."<sup>26</sup>

F. HUGH POPE, O.P.

*Rugeley Priory, England.*

<sup>23</sup> Jer. 23: 30.

<sup>24</sup> *De Doctr. Christ.*, iv, 29.

<sup>25</sup> Pp. 118.

<sup>26</sup> Sermon 355.

**FATHER TYRRELL AND CARDINAL MERCIER.**

**I**N the spring of this year Cardinal Mercier, Archbishop of Mechlin, addressed to his diocesans a Pastoral Letter, in which he communicated to them the instructions of the Holy See touching those errors which are comprised under the name of "Modernism." He desired, in the first place, to correct and banish from the mind of his people the false impressions to which the infidel press had given currency, namely, that the Sovereign Pontiff was opposed to the progress of true science or to its methods, as if modern investigation could discredit our faith in the doctrines of the ancient Church and the claims of its legitimate authority. Next he would guard and warn them against contamination, since the sophistry and the false teachings condemned by the Holy See had "taken root in France and Italy" whence they might easily spread into Belgium, hitherto happily preserved therefrom by "the spirit of scientific impartiality and Christian obedience that animates the representatives of higher education" in that country. He therefore pointed out the characteristic features of the errors known as "Modernism," and in doing so he analyzed the motives that have led to their condemnation by the supreme authority of the Church.

Answering the question: What is Modernism? the Cardinal traces its chief manifestations to what he calls "the parent idea or soul of Modernism," whence he deduces the following definition: Modernism consists essentially in maintaining that the devout soul should draw the object and motive of its faith from itself and itself alone. It rejects every sort of revealed communication that is imposed on the conscience from outside; and thus, by a necessary consequence, it becomes the denial of the doctrinal authority of the Church established by Jesus Christ, the contempt of the hierarchy divinely appointed to rule the Christian community.

So far as this definition is intended to emphasize the fundamental doctrine of Modernism, it opposes the Catholic idea and tradition that Christ imposed upon us a moral code

which does not depend upon the acceptance or interpretation of the individual conscience. That code, we know, derives its authority as well as its applied meaning solely from the intention and will of God, who gives us the necessary helps to put it into practice, by means of the sacramental system and the disciplinary direction of the Church which He has instituted as dispenser of grace and as guide and judge of the faithful. But we have to distinguish between the positive doctrine of Modernists and what is called the spirit of "Modernism." For, whilst those who represent the cause of "Modernism" plainly convict themselves of heterodoxy by certain statements which contradict the divinely authorized teaching of the Church, there are other manifestations of error which, admitting as it were of varied interpretation, escape definite censure, although they create that uncertain and shifty condition of opinions under which falsehood disguises itself effectually and thus succeeds in inculcating almost imperceptibly the false principles which destroy the vitality of religion. Hence a prominent critic of the situation, Prof. Frederic Paulsen, of the University of Berlin, whose pronounced rationalistic Protestantism does not permit us to suspect him of partiality toward the Church, can write concerning "Modernism" in Germany: "It seems clear that all the doctrines condemned by the Encyclical are of German origin, and yet there is perhaps not a single theologian who defends Modernism, in the theological faculties of Germany."<sup>1</sup> "The ideas that have given birth to Modernist *doctrines*," writes Cardinal Mercier, "were sown and fostered in the Protestant soil of Germany and were forthwith transplanted to that of England, and have pushed their shoots as far as the United States." Whereas "the Modernist *spirit* has extended to Catholic countries and has given birth to errors on the part of certain writers, forgetful of the Church's tradition, whose enormity alarms the sincere consciences of men simply loyal to the faith of their baptism."

Among the men whom Cardinal Mercier singles out as emphatically representing the spirit of Modernism, "is the Eng-

<sup>1</sup> *Internationale Wochenschrift*, 7 Dez., 1907.

lish priest Tyrrell," whom he calls "the most penetrating observer of the present Modernist movement—the one most alive to its tendencies, who has best divined its spirit, and is perhaps more deeply imbued with it than any other" (p. 9). In the works of Father Tyrrell the Cardinal finds, "besides pages of deep piety," which he has read "with profit and a sense of sincere gratitude to the author," also the indications of those fundamental errors which separated Döllinger from the Church and which he styles the parent-idea of Protestantism. As the above-mentioned Pastoral Letter was subsequently circulated in the form of a brochure, it came to Father Tyrrell's notice and caused him to write "A Reply," which has just been published under the title of *Medievalism*.<sup>2</sup>

Father Tyrrell assigns as the two chief reasons for his "Reply" the fact that the Cardinal wantonly pillories him before the world as one imbued with the errors of Modernism, and as one whose writings are to be avoided; and that in doing so he misrepresents alike the views of the Modernist school and those of Father Tyrrell himself, who repudiates the idea that he is in any way the author or leader of the movement. "I am not ashamed of Modernism. When you speak of me as 'the most penetrating observer of contemporary Modernism . . . the man most profoundly imbued with its spirit,' I should feel flattered were I coxcomb enough to believe myself level with those leaders of the movement whom I follow, from whom I have learnt everything and from whom I have yet so much to learn. But, for Your Eminence, Modernism is the deadliest of heresies, and heresy the deadliest moral obliquity; and of this obliquity you present me, first to Belgium, and now to the world, as the most deeply imbued representative. Seeing it was quite unnecessary, I can hardly think it was friendly or even charitable, to take such uncalled for action, which would

<sup>2</sup> *Le Modernisme: Sa position vis-à-vis de la Science. Sa Condamnation par le Pape Pie X.* Par S. E. le Cardinal Mercier, archevêque de Malines. L'Action Catholique. Bruxelles. Pp. 45.

*Medievalism. A Reply to Cardinal Mercier.* By George Tyrrell. New York, London, Bombay, Calcutta: Longmans, Green, & Co. 1908. Pp. 210.



have come much better from the Archbishop of Westminster. It is in England, and not in Belgium that I am known and read." \*

We should naturally sympathize with Father Tyrrell on the score of being needlessly "pilloried" by a Belgian prelate, even if his identity and position as an English priest who ventilated his "differences" spontaneously to the world at large, in the Italian and English anti-Catholic press, were not an open secret, such as Father Tyrrell's other "private" letters have been. One does not like to see a man, who is down, struck without fresh provocation. But when Father Tyrrell, immediately after making the above-mentioned complaint, clearly intimates that two years ago the Cardinal had personally interested himself in behalf of the misunderstood English priest, and sought to divert a censure, which seemed to those who had only read Father Tyrrell's printed books needlessly severe, we begin to understand that Cardinal Mercier, whose "kindliness" and sympathy toward Father Tyrrell could hardly have remained a secret, must have had good reason to disown a friendship which could easily be misinterpreted, even after it had ceased to exist, by those who are ever on the alert to discover dissensions among the members of the Roman Curia or the chief council of the Holy See which the Cardinal Archbishop necessarily represents to his own clergy and people, and to the world at large. When, whilst still a member of the Jesuit Order, Father Tyrrell thought fit to "trustingly" put one of his suppressed books, *Oil and Wine*, into what he considered the sympathetic hands of the Cardinal, we understand that the act may have been an appeal for protection such as one public man might accord to another in difficulties. But if subsequent events clearly proved the trust to have been misplaced, we see good reason for the Cardinal's implied and public disavowal of a relationship which could not fail to be misunderstood if it were public, and thus throw a false and undeserved light upon the benevolent and right-minded attitude of the Cardinal.

\* *Medievalism*, pp. 23 and 24.

The matter assumes a different and more important aspect when we come to what Father Tyrrell styles (p. 36) His Eminence's misrepresentations of the Modernist doctrine and of his own attitude toward the evangelical doctrine of the Church. Here he finds the Cardinal stating the "direct opposite of the truth," and "in flagrant contradiction" with the position assigned to Father Tyrrell elsewhere in the Pastoral. The passage in which the Cardinal sums up the part assigned by him to Father Tyrrell, and which the latter singles out as chiefly indicative of the fault he finds with the Pastoral, reads: "The authority of the Roman Catholic Church—the bishops and the pope—interprets the inner life of the faithful, gathers up the results of the collective conscience, and proclaims them in dogmatic formulas. But the *interior religious life itself remains the supreme criterion of beliefs and dogmas.*"

"By underlining these words," says Father Tyrrell in commenting upon this characterization of his Modernist views, "you plainly intend to convict me of the pure individualism described in your former definition of Modernism. You suppose that I make the individual, and not the collective religious life, the source and criterion of dogmatic truths. You do not see that such an interpretation of the underlined words makes blank nonsense of those that precede; which, therefore, you have strung together without any true idea of their connexion and bearing" (p. 37).

This is a hard saying, indeed, and we wonder that it did not occur to Father Tyrrell, as it must occur to any unbiased reader of the Cardinal's words, that a thinker as deservedly renowned as the former Rector of the Leonine School could have uttered such nonsense as Father Tyrrell reads out of his words. Indeed, the more obvious meaning of the above words can leave no doubt that Cardinal Mercier rightly charges Father Tyrrell with advocating *individualism* when he convicts him of finding the source of dogmatic truth in an appeal to the collective conscience of the body of the faithful. By *individualism*, in the connexion in which the Cardinal uses the term,

we can understand hardly anything else (unless we expect a rational man to talk arrant and contradictory nonsense, as Father Tyrrell assumes to be the case) than that private judgment determines the rule of faith and hence the scope of revelation. The collective judgment in such a case is still an individualistic criterion as distinguished from an *external* authority such as the Cardinal defends and Father Tyrrell admits as a fundamental principle of Catholic dogma. It is for this reason, no doubt, that Cardinal Mercier presents Modernism, as Father Tyrrell himself will have it (p. 40), as "the purest, so-called *Protestant* individualism, and as a repudiation of a divinely established hierarchic Church with authority to teach and to rule."

In the same spirit Father Tyrrell treats as involving a contradiction of the most elementary kind the statement that "the Episcopate in union with the Pope is the organ of transmission of the revealed teachings of Jesus Christ," and that "the organ of transmission is what, in one word, is called Tradition." Surely it involves no extraordinary forcing either of the meaning of words or of theological coherence of thought to understand that the Pope with the Episcopate throughout the ages has acted as the visible organ of Tradition, and may therefore be properly identified with the same. And Father Tyrrell throws no friendly light upon his interpretation of the Cardinal's words when he seeks to support them by a supposed citation of the words of Pius IX, which he repeats several times in the course of his argument, but to the authenticity of which he gives us no further clue, viz. *La tradizione son io* (p. 55).

Even if Pius IX did use these words, they would signify nothing as an argument against the primacy of jurisdiction and the spokesmanship of tradition which the Cardinal, with all Catholics, claims for the Church. The authority of the Sovereign Pontiff is not impaired by his weakness, so long as he is assumed to be a representative of a rule that comes to him by divine grace; nor does such authority imply what Father Tyrrell would have his readers believe when he attributes to

Cardinal Mercier the following: " You maintain that the great Christian tradition and deposit of faith was suddenly infused into that empty, godless little brain (of the pope) ; that he had only to look within himself in order to instruct the whole Episcopate as to the true sense of revelation " (p. 59). No tolerably well instructed Catholic would admit such an inference as being free from prejudice. The Pope cannot be conceived as having the deposit of faith or tradition infused into his head, for it exists without and independent of him. If he is appealed to as its interpreter in doubtful cases, it is in the same sense as a supreme judge is called upon to render a verdict from which there is no further appeal—in the one case because God has so ordained it, and in the other because man has no other recourse.

Father Tyrrell would have us draw a distinction between our allegiance in matters of state and in matters of religion. He writes: " Whereas we are under the jurisdiction of the State, whether we will or no, we are under that of the Church only by our free choice. I am bound to obey her officers only as I obey my physician, after I have freely put myself into his hands to be cured by him. He has no right to domineer over me. He can only say ' Unless you obey me you will die.' The rule he has over me is imposed by myself. So, too, the rule which the Church has over me derives from my own conscience; from my own free act. All she can say to me is ' If you love me keep my commandments.' If I do not keep her commandments, she can say ' You do not love me;' but she cannot coerce or threaten me " (p. 65).

Now, with all due respect to Father Tyrrell's sincerity and present views of the Church, we cannot conceive him to have had them when he made his profession of faith to the Catholic Church, nor do they well accord with his own expression touching her prerogatives as a governing as well as a teaching institution. " In the propagation of the Gospel, in the work of revelation, the Church possesses the same sort of spiritual authority as Christ Himself. And so far as her appointed officials speak really and not merely by a sort of legal fiction in

her name, their voice is hers" (p. 119). Again, "Here is the advantage of an institutional Church within whose limits the experiences of multitudes and generations are brought together and unified for the general good. And it is to this end that the Church needs to be organized hierarchically so as to bring to one focus the countless rays of her spiritual illumination" (p. 132). "In her own way the Church has everything to do with the universal interests of mankind, with the development of human thought and life. She can never be indifferent to any sort of truth, theological or ethical or scientific or social. The cause of progress is the cause of God's Kingdom" (p. 177). If, in spite of these admissions, Fr. Tyrrell still contends for a difference between the juridical and spiritual authority of the Church, we ask ourselves perforce is such a distinction possible in reality?

If the authority of the Church is the same as that of Christ, as Father Tyrrell allows, then it goes beyond merely saying "If you love me keep my commandments;" she may say with Christ: "Unless you do penance you shall perish"; and she can cast out of the temple those who desecrate it, whether by their mercenary practices or their false teachings. Such was the sense in which St. Paul understood the mission of bishops, when he threatened the Corinthian with excommunication for violating the law of the Church. Indeed, we should be at a loss to understand the meaning of that institutional Church which has no other function than that of preaching the law of love, without exercising the office of a guardian of morality or of the correcting executive, such as God Himself appointed in the Hebrew Church, which was assuredly a forerunner and model of the Church of Christ and recognized as such in His acts and His teaching. Father Tyrrell harps again and again upon the proposition that the Pope is not infallible when he excommunicates, or that excommunication may be unjust, and therefore invalid, owing to the ignorance of wickedness of the ecclesiastical judges. But what consistency is there in such a thesis when its defender would not recognize any jurisdictional function in the Pope, apart from that of summing up or formulating the uni-

versal conscience of the faithful in the act of interpreting revelation?

In the same way Father Tyrrell's insistence that "a valid and truly ecumenical council must be unquestionably representative, perfectly free and spontaneous, morally unanimous in all its decisions" (p. 90), is somewhat weakened by the statement that some of the most important councils which enunciated the jurisdictional rights of the Roman Pontiff were representative or free and therefore truly ecumenical (p. 80).

The whole contention resting upon the distinction between theology and dogma, separating the former entirely from religion, and making the latter consist in the authority of the general mind and conscience of the faithful, has an artificial, though somewhat plausible, aspect. "It passes one's wit," writes Professor Gardner, of Oxford, in reviewing Father Tyrrell's former book *Through Scylla and Charybdis*,<sup>4</sup> "how theology can be condemned and dogma saved. And it is even more curious to see that Mr. Tyrrell seems to be drifting in the direction of the old-fashioned Protestantism which draws an impassable line between the New Testament as a book and all other books whatever." Dr. Gardner is thoroughly sympathetic with Father Tyrrell's main contentions, but he recognizes the untenableness of the reason which the author of *Medievalism* assigns for his position. Dogma interpreted by the collective conscience and enunciated by the authority of the Church is as impossible a rule of faith as the Bible interpreted by the individual or by many individuals who utter their opinion collectively. The Bible as a book differs little from any other book, despite its inspired character, if every reader or all readers collectively find in it their aggregate interpretation of truth.

Again, when Father Tyrrell writes: "Along with the sense of divine immanence has grown that of the authority of the general over the individual mind and conscience, as being relatively a more adequate organ and expression of God's truth and will . . . When it is clear that a counterbelief is

<sup>4</sup> *Hibbert Journal*, July, 1908, p. 924.

gaining ground in such a way that it represents the consensus of the future . . . one may, and at times one ought, to follow the belief that lives in the spirit rather than that which stag-nates in the formula." Professor Gardner justly observes: "It is evident that Mr. Tyrrell thinks that his own views are thus justified . . . but surely this consensus is found at the origin of all important movements, whether good or bad—the *Zeitgeist* is not always on the right side."<sup>5</sup>

But all these inconsistencies which we have pointed out, and most of which have been noted by other writers, some of whom profess to be friendly to Father Tyrrell and his purpose of reform, might be passed over or excused on the plea which Fr. Tyrrell himself advances in his behalf, namely that his opinions have undergone a gradual and not always consistent change. The one thing which the unbiased reader will scarcely fail to blame in Fr. Tyrrell's reply to Cardinal Mercier is the frequently recurring expressions of disdain and the invidious note of malignant insinuation which is not only unworthy of one who defends himself against a recognized adversary, but which also leaves the impression that the writer feels the weakness of his arguments, and writes with the temper of a man who realizes that plausibility and assumption of superiority are his best weapons.

We should deeply regret to be classed with those who, finding Father Tyrrell unpopular with the party to which he seems to claim allegiance, join in the chorus against him on that account. Many things that are said by him in criticism of the apathy and narrowness of Catholic representatives are sadly true, but both the person whom Fr. Tyrrell addresses and the subject with which he deals call for a dignified treatment. This Fr. Tyrrell ignores not only in his attempt to make his critic an intellectual imbecile but also in his suggestions of Catholic belief and practice, which must make a wholly false impression on the unwary reader, and which by their selection and combination distort facts and discredit Catholic intelligence in a very unworthy way. We refer especially to such passages as the following: "On the communion tessera of this

<sup>5</sup> *Hibbert Journal*, I. c.

year, approved by the Archbishop of Milan, I find Mary and the Pope twice put side by side: *Gloria alla Madre Immacolata: Gloria al Santo Padre!* I have seen one of the crosses sold to the faithful of Rome on which the figure of Christ is replaced by that of the Pope." This is hateful, for Fr. Tyrrell must know that such blasphemous interpretation as he here insinuates to be the practice of Rome, is one which would receive from the Pontiff and the S. Congregation which represents the disciplinary tribunal of the Church, a condemnation not less severe than that which follows upon all other false teaching of religion. There are other passages of a similar nature. Even when they are less flagrantly offensive to common sense, they are manifestly catering to unreasoning bigotry, by that very lack of discrimination which Fr. Tyrrell justly condemns in those who propose to form a fair estimate of his own religious tenets. Thus when he says that "at the beginning of the last century the Catholics of England and Ireland read in their approved Catechism that the doctrine of the papal infallibility was the invention of Protestant calumniators," he states a platitude which is easily explicable to those who remember that the practical and general belief in papal infallibility at that time was not the same as belief in the dogma or defined doctrine of infallibility, and that to assert that Catholics were bound to believe the doctrine of papal infallibility might be a Protestant calumny against those who were free to believe and did practically believe in it. Such arguments, together with the repeated insinuations of low motives and puerile imbecility against Cardinal Mercier are apt to diminish the sympathy of judicious minds which Fr. Tyrrell might still claim outside the Church.

Altogether, Fr. Tyrrell has not rendered himself or the thinking world which is disposed to read him any great service by his "Reply." What Cardinal Mercier might have to say could easily be summed up in a very brief repetition of the warning he had uttered in his Pastoral. For the rest, Fr. Tyrrell has gone one step nearer to that hopeless desert of intellectual and religious anarchism which is gathering its forces against the Church of Christ under the plea of humanitarian aims toward the atheistic ideal.



# Analecta.

---

**SANCTISSIMI DOMINI NOSTRI  
PII  
DIVINA PROVIDENTIA  
PAPAE X**



**CONSTITUTIO APOSTOLICA DE ROMANA CURIA**

**Pivs Episcopvs**

**SERVVS SERVORVM DEI**

*Ad Perpetvam Rei Memoriam.*

Sapienti consilio sa. me. Pontifex Xystus V, Decessorum vestigiis inhaerens eorumque coepta perficiens, sacros Cardinalium coetus, seu Romanas Congregationes, quarum aliquot iam erant ad certa negotia institutae, augeri numero voluit, ac suis quamque finibus contineri. Quare Apostolicis Litteris, die XXII mensis Ianuarii an. MDLXXXVII, quois initium. *Immensa*, eiusmodi Congregationes constituit quindecim, ut, "partita inter eos aliosque romanae Curiae magistratus ingenti curarum negotiorumque mole," quae solet ad Sanctam

Sedem deferri, iam necesse non esset tam multa in Consistorio agi ac deliberari simulque possent controversiae diligentius expendi, et celerius faciliusque eorum expediri negotia, qui undique, sive studio religionis ac pietatis, sive iuris persequendi, sive gratiae impetrandae, aliisve de causis ad Summum Pontificem confugerent.

Quantum vero utilitatis ex sacris his Congregationibus accesserit sive ad ecclesiasticam disciplinam tuendam, sive ad iustitiam administrandam, sive ad ipsos Romanos Pontifices relevandos, crescentibus in dies curis negotiisque distentos, compertum ex Ecclesiae historia exploratumque omnibus est.

Verum decursu temporis ordinatio Romanae Curiae a Xysto V potissimum per memoratas Apostolicas Litteras constituta haud integra perstitit. Nam et Sacrarum Congregationum numerus, pro rerum ac temporum necessitatibus, modo auctus est, modo diminutus; atque ipsa iurisdictio unicuique Congregationi primitus attributa, modo novis Romanorum Pontificum praescriptis, modo usu aliquo sensim inducto ratoque habito, mutationibus obnoxia fuit. Quo factum est ut hodie singularum iurisdictio, seu *competentia*, non omnibus perspicua nec bene divisa evaserit; plures ex Sacris Congregationibus eâdem de re ius dicere valeant, et nonnullae ad pauca tantum negotia expedienda redactae sint, dum aliae negotiis obruantur.

Quapropter haud pauci Episcopi ac sapientes viri, maxime vero S. R. E. Cardinales, tum scriptis tum voce, et apud Decessorem Nostrum fel. rec. Leonem XIII., et apud Nos ipsos saepe institerunt ut opportuna remedia hisce incommodis afferrentur. Quod Nos quidem pro parte praestare curavimus datis Litteris die VII mensis Decembris anno MCMIII, *Romanis Pontificibus*; aliisque datis die XXVIII mensis Ianuarii anno MCMIV, *Quae in Ecclesiae bonum*; itemque aliis datis die XXVI mensis Maii anno MCMVI, *Sacrae Congregationi super negotiis*.

Cum vero in praesenti res quoque sit de ecclesiasticis legibus in unum colligendis, maxime opportunum visum est a Romana Curia ducere initium, ut ipsa, modo apto et omnibus perspicuo ordinata, Romano Pontifici Ecclesiaeque operam suam praestare facilius valeant et suppetias ferre perfectus.

Quamobrem, adhibitis in consilium pluribus S. R. E. Cardinalibus, statuimus ac decernimus, ut Congregationes, Tribunalia et Officia, quae Romanam Curiam componunt et quibus Ecclesiae universae negotia pertractanda reservantur, post ferias autumnales decurrentis anni, hoc est a die III mensis Novembris MDCCCXVIII, non alia sint, praeter consueta sacra Consistoria, quam quae praesenti Constitutione decernuntur, eaque numero, ordine, competentia, divisa et constituta maneant his legibus, quae sequuntur.

## I.

## SACRAE CONGREGATIONES.

## I.—CONGREGATIO SANCTI OFFICII.

1. Haec Sacra Congregatio, cui Summus Pontifex praeest, doctrinam fidei et morum tutatur.

2. Eidem proinde soli manet iudicium de haeresi aliisque criminibus, quae suspicionem haeresis inducunt.

3. Ad ipsam quoque devoluta est universa res de Indulgentiis, sive quae doctrinam spectet, sive quae usum respiciat.

4. Quidquid ad Ecclesiae praecepta refertur, uti abstinentiae, ieiunia, festa servanda, id omne, huic Sacro Consilio sublatum, Congregationi Concilii tribuitur; quidquid ad Episcoporum electionem spectat, sibi vindicat Congregatio Consistorialis; relaxationem vero votorum in religione seu in religionis institutis emissorum, Congregatio negotiis sodalium religiosorum praeposita.

5. Etsi peculiaris Congregatio sit constituta *de disciplina Sacramentorum*, nihilominus integra manet Sancti Officii facultas ea cognoscendi quae circa privilegium, uti aiunt, Paulinum, et impedimenta disparitatis cultus et mixtae religionis versantur, praeter ea quae attingunt dogmaticam de matrimonio, sicut etiam de aliis Sacramentis, doctrinam.

## 2.—CONGREGATIO CONSISTORIALIS.

1. Duas haec Sacra Congregatio, easque distinctas partes complectitur:

2. Ad primam spectat non modo parare agenda in Consis-

toriis, sed praeterea in locis Congregationi de Propaganda Fide non obnoxii novas dioeceses et *capitula* tum *cathedralia* tum *collegiata* constituere; dioeceses iam constitutas dividere; Episcopos, Administratores apostolicos, Adiutores et Auxiliarios Episcoporum eligere; canonicas inquisitiones seu *processus* super eligendis indicere actosque diligenter expendere; ipsorum periclitari doctrinam. At si viri eligendi vel dioeceses constituendae aut dividendae sint extra Italiam, administri Officii a publicis negotiis, vulgo *Secretariae Status*, ipsi documenta excipient et *Positionem* conficient, Congregationi Consistoriali subiiciendam.

3. Altera pars ea omnia comprehendit, quae ad singularum dioecesium regimen, modo Congregationi de Propaganda Fide subiectae non sint, universim referuntur, quaeque ad Congregationes Episcoporum et Concilii hactenus pertinebant, et modo Consistoriali tribuuntur. Ad hanc proinde in posterum spectent vigilantia super impletis vel minus obligationibus, quibus Ordinarii tenentur; cognitio eorum quae ab Episcopis scripto relata sint de statu suarum dioecesium; indictio apostolicarum visitationum, examenque earum quae fuerint absolutae, et, post fidelem rerum expositionem ad Nos delatam singulis vicibus, praescriptio eorum, quae aut necessaria visa fuerint aut opportuna; denique ea omnia quae ad regimen, disciplinam, temporalem administrationem et studia Seminariorum pertinent.

4. Huius Congregationis erit, in conflictatione iurium, dubia solvere circa *competentiam* Sacrarum Congregationum.

5. Huius Sacri Consilii Summus Pontifex perget esse Praefectus. Eique Cardinales a *secretis* S. Officii et *Secretarius Status* semper ex officio accensentur, praeter alios, quos Summus Pontifex eidem adscribendos censuerit.

6. A *secretis* semper esto Cardinalis a Summo Pontifice ad id munus eligendus; alter ab ipso erit Praelatus cui *Adessoris* nomen, qui idem fungetur munere a *secretis* Sacri Collegii Patrum Cardinalium, et sub ipso sufficiens administrorum numerus.

7. Consultores huius Congregationis erunt *Adessor* Sancti

Officii, et a secretis Congregationis pro negotiis ecclesiasticis extraordinariis, durante munere: quibus accedent alii, quos Summus Pontifex elegerit.

### 3.—CONGREGATIO DE DISCIPLINA SACRAMENTORUM.

1. Est huic Sacrae Congregationi proposita universa legislatio circa disciplinam septem Sacramentorum, incolumi iure Congregationis Sancti Officii, secundum ea quae superius statuta sunt, et Sacrorum Rituum Congregationis circa caeremonias quae in Sacramentis conficiendis, ministrandis et recipiendis servari debent.

2. Itaque eidem Congregationi tribuuntur ea omnia, quae huc usque ab aliis Congregationibus, Tribunalibus aut Officiis Romanae Curiae decerni concedique consueverant tum in disciplina matrimonii, uti dispensationes in foro externo tam pauperibus quam divitibus, sanationes in radice, dispensatio super rato, separatio coniugum, natalium restitutio seu legitimatio prolis; tum in disciplina aliorum Sacramentorum, uti dispensationes ordinandis concedendae, salvo iure Congregationis negotiis religiosorum sodalium praepositi ad moderandam eorundem ordinationem; dispensationes respicientes locum, tempus, conditiones Eucharistiae sumendae, Sacri litandi, adservandi Augustissimi Sacramenti; aliaque id genus.

3. Quaestiones quoque de validitate matrimonii vel sacrae Ordinationis, aliasque ad Sacramentorum disciplinam spectantes, eadem Congregatio dirimit, incolumi iure Sancti Officii. Si tamen eadem Congregatio iudicaverit huiusmodi quaestiones iudiciario ordine servato esse tractandas, tunc eas ad Sacrae Romanae Rotae tribunal remittat.

4. Congregationi huic, quemadmodum ceteris omnibus quae sequuntur, erit Cardinalis Praefectus, qui praeerit sacro Ordini, aliquot Patribus Cardinalibus a Pontifice Summo eligendis conflato, cum *secretario* aliisque necessariis administris et consultoribus.

### 4.—CONGREGATIO CONCILII.

1. Huic Sacrae Congregationi ea pars est negotiorum com-

missa, quae ad universam disciplinam Cleri saecularis populi christiani refertur.

2. Quamobrem ipsius est curare ut Ecclesiae praecepta serventur, cuius generis sunt ieiunium '(excepto eucharistico, quod ad Congregationem de disciplina Sacramentorum pertinet) abstinentia, decimae, observatio dierum festorum, cum facultate opportune relaxandi ab his legibus fideles; moderari quae Parochos et Canonicos spectant; item quae pias Sodali- tates, pias uniones, pia legata, pia opera, Missarum stipes, beneficia aut officia, bona ecclesiastica, arcas nummarias, tributa dioecesana, aliaque huiusmodi, attingunt. Videt quoque de iis omnibus, quae ad immunitatem ecclesiasticam pertinent. Eidem Congregationi facultas est reservata eximendi a conditionibus requisitis ad assecutionem beneficiorum, quoties ad Ordinarios eorum collatio spectet.

3. Ad eandem pertinent ea omnia quae ad Conciliorum celebrationem et recognitionem, atque ad Episcoporum coetus seu *conferentias* referuntur, suppressa Congregatione speciali, quae hactenus fuit, pro Conciliorum revisione.

4. Est autem haec Congregatio tribunal competens seu legitimum in omnibus causis negotia eidem commissa spectantibus, quas ratione disciplinae, seu, ut vulgo dicitur, *in linea disciplinari* pertractandas iudicaverit; cetera ad Sacram Romanam Rotam erunt deferenda.

5. Congregationi Concilii adiungitur et unitur, qua Congregatio specialis, ea quae *Lauretana* dicitur.

#### 5.—CONGREGATIO NEGOTIIS RELIGIOSORVM SODALIVM PRAEPOSITA.

1. Haec Sacra Congregatio iudicium sibi vindicat de iis tantum, quae ad Sodales religiosos utriusque sexus tum solemnibus, tum simplicibus votis adstrictos, et ad eos qui, quamvis sine votis, in communi tamen vitam agunt more religiosorum, itemque ad tertios ordines saeculares, in universum pertinent, sive res agatur inter religiosos ipsos, sive habita eorum ratione cum aliis.

2. Quapropter ea omnia sibi moderanda assumit, quae sive

inter Episcopos et religiosos utriusque sexus sodales intercedunt, sive inter ipsos religiosos. Est autem tribunal competens in omnibus causis, quae ratione disciplinae, seu, ut dici solet, *in linea disciplinari* aguntur, religioso sodali sive convento sive actore; ceterae ad Sacram Romanam Rotam erunt deferendae, incolumi semper iure Sancti Officii circa causas ad hanc Congregationem spectantes.

3. Huic denique Congregationi reservatur concessio dispensationum a iure communi pro sodalibus religiosis.

#### 6.—CONGREGATIO DE PROPAGANDA FIDE.

1. Sacrae huius Congregationis iurisdictio iis est circumscripta regionibus, ubi, sacra hierarchia nondum constituta, status missionis perseverat. Verum, quia regiones nonnullae, etsi hierarchia constituta, adhuc inchoatum aliquid praeseferunt, eas Congregationi de Propaganda Fide subiectas esse volumus.

2. Itaque a iurisditione Congregationis de Propaganda Fide exemptas et ad ius commune deductas decernimus—in *Europa*—ecclesiasticas provincias Angliae, Scotiae, Hiberniae, et Hollandiae, ac dioecesim Luxemburgensem;—in *America*—provincias ecclesiasticas dominii Canadensis, Terrae Novae et Foederatarum Civitatum, seu *Statuum Unitorum*. Negotia proinde quae ad haec loca referuntur, tractanda in posterum non erunt penes Congregationem de Propaganda Fide, sed, pro varia eorumdem natura, penes Congregationes ceteras.

3. Reliquae ecclesiasticae provinciae ac dioeceses, iurisditioni Congregationis de Propaganda Fide hactenus subiectae, in eius iure ac potestate maneant. Pariter ad eam pertinere decernimus Vicariatus omnes Apostolicos, Praefecturas seu missiones quaslibet, eas quoque quae Congregationi a Negotiis ecclesiasticis extraordinariis modo subsunt.

4. Nihilominus, ut unitati regiminis consulatur, volumus ut Congregatio de Propaganda Fide ad peculiare alias Congregationes deferat quaecumque aut fidem attingunt, aut matrimonium aut sacrorum rituum disciplinam.

5. Quod vero spectat ad sodales religiosos, eadem Con-

gregatio sibi vindicet quidquid religiosos qua missionarios, sive uti singulos, sive simul sumptos tangit. Quidquid vero religiosos qua tales, sive uti singulos, sive simul sumptos attingit, ad Congregationem Religiosorum negotiis praepositam remittat aut relinquat.

6. Unitam habet Congregationem pro negotiis Rituum Orientalium, cui integra manent quae huc usque servata sunt.

7. Praefectura specialis pro re oeconomica esse desinit; omnium vero bonorum administratio, etiam *Reverendae Camerae Spoliorum*, ipsi Congregationi de Propaganda Fide committitur.

8. Cum hac Congregatione coniungitur Coetus pro *unione Ecclesiarum dissidentium*.

#### 7.—CONGREGATIO INDICIS.

1. Huius sacrae Congregationis in posterum erit non solum delatos sibi libros diligenter excutere, eos si oportuerit prohibere, et exemptiones concedere; sed etiam ex officio inquirere, qua opportuniore licebit via, si quae in vulgus edantur scripta cuiuslibet generis, damnanda; et in memoriam Ordinariorum reducere quam religiose teneantur in perniciose scripta animadvertere, eaque Sanctae Sedi denunciare, ad normam Const. *Officiorum*, xxv Ian. MDCCCXCVII.

2. Cum vero librorum prohibitio persaepe propositam habeat catholicae fidei defensionem, qui finis est etiam Congregationis Sancti Officii, decernimus ut in posterum omnia quae ad librorum prohibitionem pertinent, eaque sola, utriusque Congregationis Patres Cardinales, Consultores, Administri secum invicem communicare possint, et omnes hac de re eodem secreto adstringantur.

#### 8.—CONGREGATIO SACRORVM RITVVM.

1. Haec Sacra Congregatio ius habet videndi et statuendi ea omnia, quae sacros ritus et caeremonias Ecclesiae Latinae proxime spectant, non autem quae latius ad sacros ritus referuntur, cuiusmodi sunt praecedentiae iura, aliaque id genus, de quibus, sive servato iudiciario ordine sive ratione disciplinae, hoc est, uti aiunt, *in linea disciplinari* disceptetur.



2. Eius proinde est praesertim advigilare ut sacri ritus ac caeremoniae diligenter serventur in Sacro celebrando, in Sacramentis administrandis, in divinis officiis persolvendis, in iis denique omnibus quae Ecclesiae Latinae cultum respiciunt; dispensationes opportunas concedere; insignia et honoris privilegia tam personalia et ad tempus, quam localia et perpetua, qua ad sacros ritus vel caeremonias pertineant, elargiri, et cavere ne in haec abusus irrepant.

3. Denique ea omnia exequi debet, quae ad beatificationem et canonisationem Sanctorum vel ad Sacras Reliquias quoquo modo referuntur.

4. Huic Congregationi adiunguntur Coetus *liturgicus*, Coetus *historico-liturgicus* et Coetus *pro Sacro Concentu*.

#### 9.—CONGREGATIO CAEREMONIALIS.

Haec Sacra Congregatio iura hactenus ipsi tributa integra servat; ideoque ad eam pertinet moderatio caeremoniarum in Sacello Aulaque Pontificali servandarum, et sacrarum functionum, quas Patres Cardinales extra pontificale sacellum peragunt; itemque quaestiones cognoscit de praecedentia tum Patrum Cardinalium, tum Legatorum, quos variae nationes ad Sanctam Sedem mittunt.

#### 10.—CONGREGATIO PRO NEGOTIIS ECCLESIASTICIS EXTRAORDINARIIS.

In ea tantum negotia Sacra haec Congregatio incumbit, quae eius examini subiiciuntur a Summo Pontifice per Cardinalem *Secretarium Status*, praesertim ex illis quae cum legibus civilibus coniunctum aliquid habent et ad pacta conventa cum variis civitatibus referuntur.

#### 11.—CONGREGATIO STUDIORUM.

Est huic Sacrae Congregationi commissa moderatio studiorum in quibus versari debeant maiora athenaea, seu quas vocant Universitates, seu Facultates, quae ab Ecclesiae auctoritate dependent, comprehensis iis quae a religiosae alicuius familiae sodalibus administrantur. Novas institutiones per-

pendit approbatque; facultatem concedit academicos gradus conferendi, et, ubi agatur de viro singulari doctrina commendato, potest eos ipsa conferre.

## II.

### TRIBUNALIA.

#### I.—SACRA POENITENTIARIA.

Huius sacri iudicii seu tribunalis iurisdictio coarctatur ad ea dumtaxat quae forum internum, etiam non sacramentale, respiciunt. Itaque, externi fori dispensationibus circa matrimonium ad Congregationem de disciplina Sacramentorum remissis, hoc tribunal pro foro interno gratias largitur, absolutiones, dispensationes, commutationes, sanationes, condonationes; excutit praeterea quaestiones conscientiae, easque dirimit.

#### 2.—SACRA ROMANA ROTA.

Quum Sacrae Romanae Rotae tribunal, anteactis temporibus omni laude cumulatam, hoc aevo variis de causis iudicare ferme destiterit, factum est ut Sacrae Congregationes forensibus contentionibus nimium gravarentur. Huic incommodo ut occurratur, iis inhaerentes, quae a Decessoribus Nostris Xysto V, Innocentio XII et Pio VI sancita fuerunt, non solum iubemus "per Sacras Congregationes non amplius recipi nec agnosci causas contentiosas, tam civiles quam criminales, ordinem iudicarium cum processu et probationibus requirentes" (Litt. Secretariae Status, xvii Aprilis MDCCXXVIII); sed praeterea decernimus ut causae omnes contentiosae non maiores, quae in Romana Curia aguntur, in posterum devolvantur ad Sacrae Romanae Rotae tribunal, quod hisce litteris rursus in exercitium revocamus iuxta *Legem propriam*, quam in appendice praesentis Constitutionis ponimus, salvo tamen iure Sacrarum Congregationum, prout superius praescriptum est.

#### 3.—SIGNATURA APOSTOLICA.

Item supremum Signaturae Apostolicae tribunal restitu-

endum censemus, et praesentibus litteris restituimus, seu melius instituimus, iuxta modum qui in memorata *Lege* determinatur, antiqua ordinatione tribunalium *Signaturae papalis gratiae et iustitiae* suppressa.

## III.

## OFFICIA.

## I.—CANCELLARIA APOSTOLICA.

1. Huic officio praesidet unus ex S. R. E. Cardinalibus, qui posthac Cancellarii, non autem Vice-Cancellarii nomen assumet. Ipse iuxta pervetustam consuetudinem in sacris Consistoriis, ex officio, notarii munere fungitur.

2. Ad Cancellariae officium in posterum hoc unum tamquam proprium reservatur munus, Apostolicas expedire litteras *sub plumbo* circa beneficiorum consistorialium provisionem, circa novarum dioecesium et capitulorum institutionem, et pro aliis maioribus Ecclesiae negotiis conficiendis.

3. Unus erit earum expediendarum modus, hoc est per *viam Cancellariae*, iuxta normam seorsim dandam, sublatiis iis modis qui dicuntur per *viam secretam, de Camera* et *de Curia*.

4. Expedientur memoratae litterae seu *bullae* de mandato Congregationis Consistorialis circa negotia ad eius iurisdictionem spectantia, aut de mandato Summi Pontificis circa alia negotia, servatis ad unguem in singulis casibus ipsius mandati terminis.

5. Suppresso collegio Praelatorum, qui dicuntur *Abbreviatores maioris vel minoris residentiae*, seu *de parco maiori vel minori*; quae ipsius erant munia in subscribendis apostolicis bullis transferuntur ad collegium Protonotariorum Apostolicorum, qui vocantur *participantes de numero*.

## 2.—DATARIA APOSTOLICA.

1. Huic officio praeest unus ex S. R. E. Cardinalibus, qui in posterum Datarii, non vero Pro-Datarii nomen obtinebit.

2. Ad Datariam in posterum hoc unum tamquam proprium ministerium tribuitur, cognoscere de idoneitate eorum qui optant ad beneficia non consistorialia Apostolicae Sedi re-

servata; conficere et expedire Apostolicas litteras pro eorum collatione; eximere in conferendo beneficio a conditionibus requisitis; curare pensiones et onera quae Summus Pontifex in memoratis conferendis beneficiis imposuerit.

3. In his omnibus agendis normas peculiare sibi proprias, aliasque seorsim dandas servabit.

### 3.—CAMERA APOSTOLICA.

Huic Officio cura est atque administratio bonorum ac iurium temporalium Sanctae Sedis, quo tempore praesertim haec vacua habeatur. Ei officio praest S. R. E. Cardinalis Camerarius, qui in suo munere, Sede ipsa vacua, exercendo se geret ad normas exhibitae a Const. *Vacante Sede Apostolica*, xxv Dec. MDCCCXVI.

### 4.—SECRETARIA STATUS.

Officium hoc, cuius est supremus moderator Cardinalis a *Secretis Status*, hoc est a publicis negotiis, triplici parte constabit. Prima pars in negotiis extraordinariis versabitur, quae Congregationi iisdem praepositae examinanda subiici debent, ceteris, pro diversa eorum natura, ad peculiare Congregationes remissis; altera in ordinaria negotia incumbet, ad eamque, inter cetera, pertinebit honoris insignia quaeque concedere tum ecclesiastica tum civilia, iis demptis quae Antistiti pontificali domui Praeposito sunt reservata; tertia expeditioni Apostolicorum Brevium, quae a variis Congregationibus ei committuntur, vacabit.—Primae praeerit *Secretarius* Congregationis pro negotiis extraordinariis; alteri *Substitutus* pro negotiis ordinariis; tertiae *Cancellarius* Brevium Apostolicorum. Inter harum partium praesides primus est *Secretarius* Sacrae Congregationis negotiis extraordinariis praepositae, alter *Substitutus* pro ordinariis negotiis.

### 5.—SECRETARIAE BREVIVM AD PRINCIPES ET EPISTOLARVM LATINARVM.

Duplex hoc officium sua munia, ut antea, servabit, latine scribendi acta Summi Pontificis.

In posterum vero in omnibus Apostolicis Litteris, sive a

*Cancellaria* sive a *Dataria* expediendis, initium anni ducetur, non a die Incarnationis Dominicae, hoc est a die xxv mensis Martii, sed a Kalendis Ianuariis.

---

Itaque Congregationes, Tribunalia, Officia, quae diximus, posthac Romanam Curiam constituent, servata eorum quae ante Nostras has litteras exstabant, propria constitutione, nisi immutata fuerit secundum superius praescripta aut secundum legem ac normas sive generales sive speciales quae Constitutioni huic adiiciuntur.

Congregatio quae dicitur *Reverendae fabricae S. Petri*, in posterum unam sibi curandam habebit rem familiarem Basilicae Principis Apostolorum, servatis ad unguem in hac parte normis a Benedicto XIV statutis Const. *Quanta curarum* die xv mensis Novembris MDCCLI data.

Coetus *studiis provehendis* sive *Sacrae Scripturae*, sive *historiae*; *Obulo S. Petri administrando*; *Fidei in Urbe praeservandae*, permanent in statu quo ante.

Sublata Congregatione *Visitationis Apostolicae Urbis*, quae ipsius erant iura et munia, ad peculiarem Patrum Cardinalium coetum, penes urbis Vicariatum constituendum, deferimus.

In omnibus autem et singulis superius recensitis Congregationibus, Tribunalibus, Officiis hoc in primis solemne sit, ut nil grave et extraordinarium agatur, nisi a moderatoribus eorumdem Nobis Nostrisque pro tempore Successoribus fuerit ante significatum.

Praeterea, sententiae quaevis, sive gratiae via, sive iustitiae, pontificia approbatione indigent, exceptis iis pro quibus eorumdem Officiorum, Tribunalium et Congregationum moderatoribus speciales facultates tributae sint, exceptisque semper sententiis tribunalis Sacrae Rotae et Signaturae Apostolicae de ipsarum competentia latis.

Huic Constitutioni accedunt leges propriae, ac normae tum generales tum particulares, quibus disciplina et modus tractandi negotia in Congregationibus, Tribunalibus, Officiis praestituitur; quas leges et normas ad unguem ab omnibus observari mandamus.

Atque haec valere quidem debent Apostolica Sede plena; vacuâ enim standum legibus et regulis in memorata Constitutione *Vacante Sede Apostolica* statutis.

Decernentes praesentes Litteras firmas, validas et efficaces semper esse ac fore, suosque plenarios et integros effectus sortiri atque obtinere et illis ad quos spectat aut pro tempore quomodolibet spectabit, in omnibus et per omnia plenissime suffragari, atque irritum esse et inane si secus super his a quoquam contigerit attentari. Non obstantibus Nostra et Cancellariae Apostolicae regula de iure quaesito non tollendo, aliisque Constitutionibus et ordinationibus Apostolicis, vel quavis firmitate alia roboratis statutis, consuetudinibus, ceterisque contrariis quibuslibet etiam specialissima mentione dignis.

Datum Romae apud Sanctum Petrum, anno Incarnationis Dominicae millesimo nongentesimo octavo, die festo Sanctorum Apostolorum Petri et Pauli, III Kal. Iulias, Pontificatus Nostri anno quinto.

A. Card. DI PIETRO,  
*Pro-Datarivs.*

R. Card. MERRY DEL VAL,  
*A Secretis Status.*

VISA

DE CVRIA I. DE AQVILA E VICECOMITIBVS,  
*Loco \* Plumbi,*  
*Reg. in Secret. Brevium,*  
V. CVGNONIVS.

---

**EX ACTIS PII PP. X.**

DILECTO FILIO NOSTRO JACOBO S. R. E. PRESB. CARD. GIBBONS  
ARCHIEPISCOPO BALTIMORENSI.

**Pius PP. X.**

*Dilecte Fili Noster: Salutem et Apostolicam benedictionem.*

Quam tuo nomine et Venerabilium Fratrum ex ista Republica dederas ad Nos proxime epistolam, singulari Nos quidem cum voluptate legimus: quippe amantissime piissimeque perscriptam. Sane eximia Episcoporum e Foederatis

Americae Civitatibus cum in omni genere officii diligentia et alacritas, tum erga Petri successorem observantia et pietas ita comperta Nobis iam erat, ut exploratior fieri non posset. Sed tamen per haec solemnia sacerdotii Nostri, quum divina benignitate Nobis contingit, ut pulcherrimis orbis catholici significationibus fruamur, ipsi recte existimastis et Americanam Ecclesiam, nobilem istam Ecclesiae Catholicae partem, huic quasi concentui bonorum omnium deesse non debere, et commune testimonium studii vestri Nobis fore pergratum. In quo valde libenter perspicimus sic vos erga personam humilitatis Nostrae affectos esse, quemadmodum universos cupimus et optamus. Placet nempe reverentia, qua Vicarium Jesu Christi colitis; placet obsequium, quod fidei disciplinaeque christianae Magistro profitemini: sed perplacet is amor quo communem catholicorum praesertim diligitis Patrem. Quando igitur rem deditos vos Nobis praestatis filios, facile intelligitis, Nostra vicissim in vos paterna caritas quanta sit. Qua Nos caritate, uti par est, Clerum ceterumque gregem vestrum una complectimur: scimus enim, quotquot curae vestrae creditos habetis, in primis esse studiosos Nostri et Apostolicae huic Sedi coniunctos. Quod autem scribitis videri vobis auspicate accidere, ut, quum eo tempore sacerdotium iniverimus, quo Maria Immaculata, ad oppidum Lourdes apparens, ibi mirificae beneficentiae suae tamquam fontem aperuit, huius facti recordatio cum sacerdotali Nostra celebritate concurrat, rem vos attingitis, vehementer Nobis cogitatu iucundam. Scilicet divinae Matris apud Christum patrocinio unice confisi semper sumus: atque sicut Illa, quod minime dubitamus, cursum sacerdotalis Nostri muneris praesens usque adhuc adiuvit, ita sperare libet, velle Ipsam Nobis, iam ad hoc dignitatis fastigium investigabili Dei voluntate provectis, sollicitudinum, quibus angere Nos videt, solatium afferre. Ac in tanta mole molestarum non ignoratis quae Nos premant maxime. Quare pergite, ut facitis, Nobiscum implorare Virginem, praesertim ut, quae sibi admodum esse curae Ecclesiam Gallicam ostenderit, tam misere hodie afflictam, mature in statum tranquillae libertatis restituat, eademque, Interemptrix haeresum, de finibus

christiani populi pestiferos errores exterminet, quos damnando denuntiavimus. Quod reliquum est, merito vestro magnas vobis agimus et habemus gratias; atque auspicem divinorum, quae precamur munerum, simulque testem praecipuae Nostrae benevolentiae, tibi, dilecte Fili Noster, tuis istis in episcopatu collegis, universoque Clero et populo vestro Apostolicam benedictionem peramanter impertimus.

Datum Romae apud S. Petrum die XVII Junii MCMVIII, Pontificatus Nostri anno quinto.

Pius PP. X.

---

### COMMISSIO PONTIFICA DE RE BIBLICA.

#### DE LIBRI ISAIAE INDOLE ET AUCTORE.

Propositis sequentibus dubiis Commissio Pontificia de Re Biblica sequenti modo respondit:

##### DUBIUM I.

Utrum doceri possit, vaticinia quae leguntur in libro Isaiae —et passim in Scripturis— non esse veri nominis vaticinia, sed vel narrationes post eventum confictas, vel, si ante eventum praenuntiatum quidpiam, agnosci opus sit, id prophetam non ex supernaturali Dei futurorum praescii revelatione, sed ex his quae iam contigerunt, felici quadam sagacitate et naturalis ingenii acumine, coniiciendo praenuntiasse?

*Resp.*—Negative.

##### DUBIUM II.

Utrum sententia quae tenet, Isaiam ceterosque prophetas vaticinia non edidisse nisi de his quae in continenti vel post non grande temporis spatium eventura erant, conciliari possit cum vaticiniis, imprimis messianicis et eschatologicis, ab eisdem prophetis de longinquo certo editis, necnon cum communi SS. Patrum sententia concorditer asserentium, prophetas ea quoque praedixisse, quae post multa saecula essent implenda?

*Resp.*—Negative.

##### DUBIUM III.

Utrum admitti possit, prophetas non modo tamquam cor-



rectores pravitatis humanae divinique verbi in profectum audientium praecones, verum etiam tamquam praenuntios eventuum futurorum, constanter alloqui debuisse auditores non quidem futuros, sed praesentes et sibi aequales, ita ut ab ipsis plane intelligi potuerint; proindeque secundam partem libri Isaiae (cap. XL-XLVI), in qua vates non Iudaeos Isaiae aequales, at Iudaeos in exilio babylonico lugentes veluti inter ipsos vivens alloquitur et solatur non posse ipsum Isaiam iamdiu emortuum auctorem habere, sed oportere eam ignoto cuidam vati inter exules viventi assignare?

*Resp.*—Negative.

#### DUBIUM IV.

Utrum, ad impugnandam identitatem auctoris libri Isaiae, argumentum philologicum, ex lingua stiloque desumptum, tale sit censendum, ut virum gravem, criticae artis et hebraicae linguae peritum, cogat in eodem libro pluralitatem auctorum agnoscere?

*Resp.*—Negative.

#### DUBIUM V.

Utrum solida prostant argumenta, etiam cumulative sumpta, ad evincendum Isaiae librum non ipsi soli Isaiae, sed duobus, imo pluribus auctoribus esse tribuendum?

*Resp.*—Negative.

*Die autem 28 Iunii anni 1908, in Audientia ambobus Rmis Consultoribus ab Actis benigne concessa, Sanctissimus praedicta Responsa rata habuit ac publici iuris fieri mandavit.*

FULCRANUS VIGOUROUX, P. S. S.

LAURENTIUS JANSSENS, O. S. B.

*Consultores ab Actis.*

*Romae, die 29 Iunii 1908.*

# Studies and Conferences.

## OUR ANALECTA.

The Roman Documents for the month are:

APOSTOLIC CONSTITUTION reorganizes the Congregations, Tribunals, and Offices, which compose the Roman Curia, and to which the affairs of the universal Church are referred for treatment.

The *Sacred Congregations* after 3 November of this year will be composed of the following: 1. Congregation of the Holy Office; 2. Consistorial Congregations (comprised of two distinct parts); 3. Congregation on the Discipline of the Sacraments (a new Congregation); 4. Congregation of the Council; 5. Congregation for the Affairs of Religious; 6. Congregation de Propaganda Fide (from which are transferred under the common law the ecclesiastical provinces of the United States, Newfoundland, Canada, England, Ireland, Scotland, Holland, and the diocese of Luxembourg; so that after 3 November, 1908, all affairs relating to these places should be referred to the various Congregations according to the nature of the business, and not as heretofore to the Congregation de Propaganda Fide); 7. Congregation of the Index; 8. Congregation of the Sacred Rites; 9. Ceremonial Congregation; 10. Congregation for Extraordinary Ecclesiastical Affairs; 11. Congregation of Studies.

The *Tribunals* will comprise: 1. Sacred Penitentiaria; 2. Sacred Roman Rota; 3. Apostolic Segnatura.

The *Offices* are to be as follows: 1. Apostolic Cancellaria; 2. Apostolic Dataria; 3. Apostolic Camera; 4. Secretariate of State; 5. Secretariates of Briefs to Princes and of Latin Letters.

The Commissions for the Promotion of the Study of the Sacred Scripture, and of History; for the Administration of Peter Pence, for the Preservation of the Faith in the City, remain in their former state.

Special laws, and rules both general and special, regulating the discipline and the method of treating affairs in the above Congregations, Tribunals, and Offices, are given in the body of the Constitution, the text of which we print in the *Analecta* department of this number. Some of the more important features of the document, in its special bearings on our immediate conditions, will be the subject of a detailed commentary in forthcoming numbers of the REVIEW.

LETTER OF POPE PIUS X to His Eminence James Cardinal Gibbons, in acknowledgment of the American Hierarchy's letter of congratulation on the occasion of the Holy Father's Sacerdotal Jubilee. (Both the Latin text and the English translation of the letter are given in this number.)

PONTIFICAL COMMISSION ON BIBLE STUDIES answers five important *Dubia* on the Book of Isaias and its author, as follows:

I. Whether it may be taught that the prophecies which are read in the Book of Isaias—and in the Scriptures *passim*—are not real prophecies, but either narrations made up after the event, or, if it must be acknowledged that something was foretold before the event, that the prophet foretold the same, not from a supernatural revelation of God, who foreknows the future, but by conjecturing through a happy sagacity and acuteness of natural intelligence from things that had already happened?

*Answer.*—No.

II. Whether the opinion which holds that Isaias and the other prophets uttered prophecies concerning only those things which were about to take place immediately or after a short space of time, can be reconciled with the prophecies, particularly the messianic and eschatological, which were undoubtedly uttered by the same prophets from a long distance of time, as well as with the common opinion of the Fathers who agree in asserting that the prophets foretold also those things which should be fulfilled after many ages?

*Answer.*—No.

III. Whether it can be admitted that the prophets, not only

as correctors of human wickedness and heralds of the Divine Word for the good of their hearers, but also as foretellers of future events, must have always addressed as their hearers, not those who belonged to the future, but those who were present and their equals, so that they could be clearly understood by them; and, therefore, the second part of the Book of Isaias (chap. xl.-lxvi.), in which the prophet addresses as one living amongst them not the Jews who were the equals of Isaias, but the Jews mourning in the exile of Babylon, cannot have for its author Isaias himself, who was dead long before, but must be attributed to some unknown prophet living among the exiles?

*Answer.*—No.

IV. Whether the philological argument, from language and style, against the identity of the author of the Book of Isaias is to be considered weighty enough to compel a man of judgment, familiar with Hebrew and criticism, to acknowledge in the same book a plurality of authors?

*Answer.*—No.

V. Whether there are solid arguments to the fore, even taken cumulatively, to prove that the Book of Isaias is to be attributed not to Isaias himself alone, but to two, or rather to many, authors?

*Answer.*—No.

---

#### A CORRECTION.

The fourth paragraph (item No. 3) on page 69 of the July number of the REVIEW should read: "The Plenary Indulgence attached to Blessed Maria Grignon de Montfort's form of consecration to Our Lady, Mother of God, is extended *in perpetuum*."

---

#### LETTER OF THE HOLY FATHER TO CARDINAL GIBBONS.

In the *Analecta* department will be found the Latin text, of which the subjoined is a translation, of the letter from the Sovereign Pontiff to His Eminence Cardinal Gibbons. It is a reply to a letter of congratulation sent by the Cardinal in his

own name and that of the American Hierarchy, for the Holy Father's Sacerdotal Jubilee.

TO OUR BELOVED SON, JAMES CARDINAL GIBBONS, ARCHBISHOP  
OF BALTIMORE.

**Pius X, Pope.**

*Beloved Son:* Health and Apostolic Benediction.

We have read with great pleasure the letter which you recently sent us, in your name and that of our Venerable Brethren of your Republic, for it was written with affection and loyalty. Certainly we already know, as clearly as could be, the remarkable promptness and carefulness of the Bishops of the United States of America with regard to every duty, and their obedience and devotion to the Successor of Peter. Still in this celebration of the Jubilee of our priesthood, when, through the goodness of God, we are receiving such beautiful expressions of good will from the Catholic world, you rightly judged that the American Church, that noble portion of the Church Catholic, ought also to have her part in this concord of all good men, and you thought that a common testimonial of your esteem would be very grateful to us. In this we see with great pleasure that you have toward our lowly person those sentiments which we wish and desire all to have. For we are pleased with the respect you show to the Vicar of Jesus Christ; we are pleased with the submission you profess to the Teacher of Christian faith and practice; but we are especially pleased with the love you manifest for the common Father of Catholics. Since, then, you show yourselves such devoted sons to us, you can readily understand how great in turn is our fatherly affection for you. And in this affection we rightly include your clergy and the rest of your flock, for we know that all those you have under your care are especially devoted to us and united to this Apostolic See.

You write that it seems to you an auspicious coincidence that inasmuch as we entered the Holy Priesthood at the time when Mary Immaculate appeared at Lourdes, and opened there a fountain, as it were, of her wonderful benefits, it follows that the celebration of that apparition comes at the same time with the Jubilee of our priesthood. In this you have touched upon a subject extremely pleasant to our thoughts. Truly we have always trusted entirely in the advocacy of the Divine Mother with Christ.

And as we do not doubt that she has hitherto helped us in the performance of our priestly duties, so now that we have been, by the inscrutable will of God, raised to this lofty dignity, we are glad to hope that she is willing to give us some relief from the anxieties with which she sees us oppressed. And in this great mass of cares you know those that press upon us most heavily. Continue, therefore, as you have been doing, to pray with us to the Virgin, especially that she may restore peace and liberty to the Church of France, which has always been an object of such care to her, and which is now so sorely afflicted. Pray, too, that she, the Destroyer of heresies, may drive out from among Christian people those pestilential errors which we have denounced and condemned.

In conclusion, we feel and express our thanks to you for your services, and as an earnest of the Divine favors which we wish you, and at the same time as a testimony of our special favor, we with great affection impart to you, our beloved son, to your colleagues in the episcopacy, and to all your clergy and people, the Apostolic Benediction.

Given at Rome, at St. Peter's, on the 17th day of June, 1908, in the 5th year of our Pontificate.

PIUS X, POPE.

---

### **PRESENT RELIGIOUS POSITION IN THE BRITISH EMPIRE.**

The *Daily Mail Year Book of the Churches for 1908*, published in April, in this its first issue states that its object is "to focus the many-sided activity of the Churches, and the Religious Forces of this country." "Each of the Churches," it says, "has its own Year Book. But up to the present there has been no book which gives a complete and convenient survey of the whole Religious Activity of this country. The *Daily Mail Year Book of the Churches* seeks to supply that want."

The book is divided into nine sections containing articles by well-known writers representative of the various denominations. In section 2 is an article by Archbishop Bourne on "English Catholics and Modernism," and in section 6 one by Monsignor Canon Moyes on "The Roman Catholic

Church, its Position and Progress in England." A very full index manifests the variety of matters with which this book of 300 pages deals. The information "has been carefully obtained from official sources."

"A rent and tattered Christendom is not a pleasing spectacle," says Dr. James Drummond, as recorded on page 239, "nor is it easy to recognize in it a genuine expression of the Christian ideal. Most thoughtful men feel that there is something wrong somewhere. Either the unity of a divine constitution has been violated by the passion and self-will of schismatics and heretics, or the dominant Church has imposed tests of membership which Christ did not impose, and would not have recognized."

Catholics of course do not doubt that the former of these alternatives accounts for the unpleasing spectacle referred to. They believe that the visible kingdom which our Lord set upon earth, and against which He promised that the gates of hell should not prevail, exists in accordance with His intention who saw the future from the beginning; that it exists there where alone any such divinely constituted kingdom is to be found, namely, under the jurisdiction of the Pope, His Vicar; manifesting to all the world, by its unity in a universality of government independent of national frontiers, "the unity of a divine constitution." Nor are they surprised that, in a world fallen and characterized from the beginning by man's rebellion against his Maker—in a world in which all authority meets with resistance—"schismatics and heretics" have arisen to violate that unity.

In England the unpleasing spectacle of "a rent and tattered" Christianity has been apparent to everyone ever since "the unity of the divine constitution" of the Church was, in the first instance, "violated by the passion and self-will" of a licentious and rapacious monarch, and, subsequently, by nigh upon three hundred years of persecution of Catholics under the penal laws, with the express intention of substituting Erastian nationalism in place of the Catholic jurisdiction that had for a thousand years held the Church in this

land in visible unity with the Church of the nations of the earth.

It will surprise no one who is acquainted with the history of that persecution, and with the description of the condition in which Catholics in England were found at the end of it, as given by Cardinal Newman in his famous sermon on the *Second Spring*, to learn from the article by Monsignor Moyes at page 216 of the book under present review that Catholics in England still "are relatively few." But, as a set-off to their local numerical inferiority as compared with the bulk of the population, he mentions, amongst other "considerations which may reasonably challenge attention as marking off the Catholic body from the other denominations with which it might for the moment be grouped," "the fact that while the Catholics of England are relatively few, they are, as a church, organically and ritually one with *the largest body in Christendom*." And he does not confine his statistics to the Catholic membership as found in England merely, but thinks it desirable to give some idea of it also in "such widening areas as the United Kingdom, the British Empire, and the English-speaking world generally."

There are in England and Wales an archbishop and fifteen suffragan bishops, five auxiliary or coadjutor bishops, 3,524 priests, and above one and a half million of people. "The influx of converts received into the Church has been maintained, if not increased, from year to year. The records of these receptions are kept in each diocese, but the total numbers per annum are only rarely collected. Those for 1897 showed that in that year in England and Wales 8,436 adult persons had been received into the Church from the various religious bodies outside the pale."

"A new era in the progress of the Catholic Church in England may be said to be marked by the restoration of the normal secular cathedral life in the work of the new cathedral at Westminster . . . Its congregations on Sundays have been found to number between three and five thousand, of whom forty-seven per cent were men"—a percentage which stands



out in marked contrast to that recorded of the attendances at Anglican and Nonconformist services respectively by Richard Mudie-Smith, F. S. S., who, in an article at p. 25 of the book under review, says that "the number of women attending Anglican services in London and Greater London is almost double the number of men." In this same article it is stated that the "Mr. C. F. G. Masterman, M. P., writing on South London, affirms that the poor (*except the Roman Catholic poor*) do not attend service on Sunday, though there are a few churches and missions which gather some, and forlorn groups can be collected by a liberal granting of relief."

"The progress of the Church will further be accentuated in this year 1908 by the assembly in London, during the month of September, of the International Eucharistic Congress. Its deliberations will be honored by the presence of a Papal Legate, and the occasion will be marked by the presence of more cardinals and bishops and dignitaries of the Church from all parts of the Catholic world than have ever been seen together in London since the Reformation." This Congress, moreover, in marked contradistinction to the Pan-Anglican Congress of June in this same year, will afford an object-lesson in relation to the real meaning of the Catholic note. It will be an assembly of members of a Church that not only is world-wide, but which, by means of a jurisdiction that is everywhere independent of national frontiers, unites in one visible communion Christians of all nations; whereas the Pan-Anglican Congress, as its title implies, is essentially national, and not Catholic, however wide its representation by virtue of the British Empire's extent.

After considering the Catholic Church as it is found within the limits of England and Wales, or what is ecclesiastically called the Province of Westminster, Monsignor Moyes gives, as relating to the wider area of the United Kingdom—Great Britain and Ireland—the following statistics: forty-nine bishops, including seven archbishops, of whom one is a cardinal, and, in addition to these, six auxiliary or co-adjutor

bishops; 7,392 priests—viz., 3,524 in England, 552 in Scotland, and 3,316 in Ireland. The number of Catholics in Ireland in 1901, he says, was 3,308,661. Catholics in Scotland are estimated at 515,625; those in England at more than a million and a half.

The *Daily Mail Year Book* for the current year is in substantial agreement with these estimates: Catholics in Great Britain, about 2,180,000; in Ireland, about 3,320,000—numbering in all about five and a half millions.

"Adding to this the British Colonies and possessions outside the United Kingdom," proceeds Monsignor Moyes, "we have the Catholic Church as it exists in the British Empire. For this area the numbers are: Catholic Church in the British Empire: 140 bishops, 13,000 clergy, 12,000,000 people." The precise numbers in relation to the clergy, however, he says are higher.

"By adding to the British Empire the United States of America, we have an area which comprises broadly what is called the English-speaking world. The position of the Catholic Church in this area would be expressed by the following figures—the Catholic Church in the English-speaking world: 230 bishops, 30,000 clergy, 24,000,000 people."

As to the distribution of the Protestant religions of the British Empire, we read at page 182 of the book under review that "the Nonconformists claim that their churches represent one half of the religious life of the country, and that, though the Anglican Church retains its historic name, it does not do so by right of numbers as it formerly did." At page 170 there is an allusion to the endeavor of the Anglican Church "to inflate its size by pretending that unspiritual people are members of it whether they will or no;" and an objection is made "to one church claiming to be the National Church, when, in point of numbers and in influence, it does not represent the nation." At page 153 the *Church Times* is quoted as admitting: "The inconvenient fact is that the Church includes only a part of the nation; the convenient theory which men prefer for a foundation is the pretence that things are

now as they were in the Middle Ages or in the sixteenth century."

The Anglican Church, moreover, in reality consists not of one religion, but of many, as numerous as the denominations affiliated with the National Council of Free Evangelical Churches of England and Wales, and still more various; being held together merely by the fact of Establishment. And as to its numbers, these are largely made up of those who belong to no religion in particular, who, if they think they must call themselves something, as for instance when the census is taken, register themselves members of the English National Church because they belong to the English nation.

When we come to statistics we find that the *Daily Mail Year Book of the Churches*, quoting from the returns given in the Church of England "Official Year Book" for 1908, published by S. P. C. K., supplies us with the following figures for 1906-1907: 37 dioceses, including 4 Welsh dioceses; communicants at Easter, 2,103,902; incumbents, 13,897. The communicants of the four Welsh dioceses are numbered at 135,964; but it does not appear whether they are included in, or are meant to be added to, the foregoing number.

"The Episcopal Church of Scotland," we read at page 213, "has seven dioceses, with 327 clergy . . . Its church membership is 136,193 and the number of its communicants 51,191."

At the same page we learn that the disestablished "Church of Ireland" has two archbishops and eleven bishops. "At the census of 1901 there were 579,383 'Protestant Episcopalians' returned, or 13 per cent, as against 693,357 in 1861; 667,998 in 1871; 639,574 in 1881, and 600,830 in 1891. 'Protestant Episcopalian' includes besides members of the Church of Ireland, members of the Church of England, and the Episcopal Church of Scotland."

At page 186 a summary table of the statistics of the Free Churches, apparently of the denominations affiliated with the National Council of Free Evangelical Churches of Eng-

land and Wales—viz., the Baptist, the Congregational, the Presbyterian, the various sections of the Methodist, and the Society of Friends—gives the number of the communicants of these bodies at 2,183,914. These figures, however, are stated to be incomplete since “about 250 Baptist chapels are outside the Baptist Union, and furnish no particulars.”

At page 209 we read that the *Presbyterian Church of Scotland* numbered in 1906—communicants, 698,566; clergy, about 1,800. The *United Free Church of Scotland* has 500,000 members, with 1,750 ministers. The *Free Church of Scotland* numbers about 50,000 members and adherents, 91 ministers and probationers.

In an article on “Nonconformity in Ireland,” by the Principal of Wesley College, Dublin, page 21, we are told that Nonconformists in Ireland “constitute one-half of the Protestant quarter of the population. In this quarter there are Episcopalians supplying 13 per cent of the whole population, Presbyterians ten, Methodists one and a half, and ‘all others’ about one and a half.” Catholics in Ireland, however, probably number more than the “three-fourths of the people” allowed them by this writer.

The *Daily Mail Year Book* for 1908—a companion book to the one under review—gives a table showing the comparative strength and growth of the Anglican and Free Churches in relation to the numbers of their communicants “throughout the world,” by which is meant, we presume, throughout the British Empire. By this it appears that the “Episcopal Church” in 1896 numbered, in this extended area, 3,122,526 communicants, in 1906 the number being raised only to 3,830,866. The “Free Churches” in this same area, in 1896 numbered 16,625,152 communicants, that number in 1906 being raised to as many as 21,731,713. If these figures are correct, they serve to show that, while (as we have seen) Nonconformity in England is equally as representative of the religion of the country as Anglicanism can be said to be, in the British Empire at large it can claim a much wider representation. The figures for the Free Churches are made up as

follows: Methodists, 8,278,043; Baptists, 6,995,929; Presbyterians, 5,137,328; Congregationalists, 1,320,413.

It may be added that Anglicans with their less than four million communicants, and manifold variety of religious opinion, can scarcely claim to be more representative of the religion of the British Empire than its twelve million Catholics.

---

**"SOME DIFFICULTIES IN THE NEW MATRIMONIAL LAWS."**

To the Editor of THE ECCLESIASTICAL REVIEW:

In the July number of the REVIEW (pp. 24-38), "Some Difficulties in the New Matrimonial Laws" are pointed out and explained as well as the present legislation warrants. There are a few suggestions in this connexion I wish to offer.

Two series of doubts on the *Ne temere* have already been answered by the Sacred Congregation of the Council, and the answers have been approved by the Holy Father. There will certainly be other doubts and answers, but none to nullify those already given. The writer of the article continues his good service to priests in this country by supplementing his own commentary on the *Ne temere* with explanations of difficulties arising from the execution of the New Matrimonial Laws.

My first suggestion is with respect to the engagement contract. The Ordinary or the parish priest cannot delegate another priest to sign this document. To make my suggestion clear, I must, however, remind the reader that in many dioceses assistant priests have been qualified as "parochi" in the sense of the decree "quoad validitatem adassistendi matrimoniis." But I think it is well to note that their jurisdiction does not extend beyond the boundaries of the parish to which they are assigned. It is not in keeping with canonical equity to empower assistants for the whole diocese, but rather for the parish limits; otherwise there would be the anomaly that pastors would be restricted to their parishes, whilst assistants would have the run of the diocese. Further, it must be noted that assistants require permission from their respective pastors to assist licitly, even though they are delegated by the Ordinary to assist validly. Of course, the Ordinary can empower, if he will, all assistants to assist validly at all marriages solemnized within his jurisdiction. But I humbly submit that such an extension is beyond the sense of the decree: "etiam

sacerdos, cui in aliquo definito territorio cura animarum legitime concessa est, et parochus aequiparatur; et in missionibus, ubi territoria necdum perfecte divisa sunt, omnis sacerdos a missionis Moderatore ad animarum curam in aliqua statione universaliter deputatus." The first postulates defined territory; the second is for missionaries having no fixed abode nor limits, except the district presided over by the Moderator.

The necessity of permission to assist licitly is, of course, not to be taken lightly. Censures can be made to sanction the law; while the good of the people is certainly to be considered, order and canonical ruling for parishes must be safeguarded.

But now about the engagement contract. Can assistants be delegated by the Ordinary or the pastor to sign the contract? No, unless the Ordinary makes them "parochi" in the sense of the decree. Would that be feasible or necessary? I think not, and for this reason: in the absence of the Ordinary or the parish priest, two witnesses suffice; the assistant himself and some one else can easily be found. Waiving the question about espousals "quoad forum internum" when made without such documentary evidence, the necessity of making the assistants "parochi" for the purpose of witnessing the documents is not so urgent as it is to enable them to assist validly at marriages.

My second suggestion is with regard to the *Provida* for Germany which allows clandestine marriages in that country between Catholics and Protestants, be they heretics or schismatics. Two things must be noted here. First, the said provision is only for mixed marriages, not for marriages *disparitatis cultus*, when the non-Catholic is not baptized; secondly, even mixed marriages clandestinely entered into require permission from proper authority. Secondly, German subjects only when marrying within the boundaries of the German Empire enjoy the privilege. "Exceptionem valere tantummodo pro natis in Germania, ibidem matrimonium contrahentibus, facto verbo cum SSmo." <sup>1</sup>

A third suggestion I desire to offer in respect of parish lines, which, "by reason of nationality, and owing to some diocesan regulations, even where there are fixed parish lines, persons or families may belong to a parish in which they are not territorially situated" (p. 30). The *Ne temere* and the recent *dubia* in regard to it restrict the jurisdiction of the Ordinary and the parish

<sup>1</sup> Resp. ad III dubium, 30 Martii, 1908.

priest to the limits of their territory. Priests who have direct jurisdiction over persons or families, but no defined territory, nor any territory in common with other pastors, retain their jurisdiction in matters of marriage; so the seventh answer tells us. In this country there are no such chaplaincies, except in the case of army chaplains. Consequently we are spared that difficulty. But in answers to questions VIII, IX, and X of 1 February, 1908, there is an approach to conditions in the United States. Subjects who reside outside parish lines are acknowledged. This is strange, since neither the Ordinary nor the parish priest can validly assist at a marriage solemnized by their subjects outside their territories, according to a general ruling of the *Ne temere*. Hence there must be special provision: "facto verbo cum SSmo." Take the answer to doubt IX, for instance: "Ubinam et quomodo parochus, qui in territorio aliis parochis assignato nonnullas personas vel familias sibi subditas habet, matrimoniis adsistere valeat? *Ad IX*: Affirmative, quoad suos subditos tantum, ubique in dicto territorio, facto verbo cum SSmo."

This is extra-territorial jurisdiction. Now parish lines by reason of nationality are commonly fixed, though they cross and overlap each other. They are defined by the Ordinary or by diocesan statute. Sometimes, too, these define that persons or families may belong to a parish in which they do not territorially reside, if they hold a seat or pew in the parish church.

It is important, therefore, to note in such cases by what right they are subjects of a parish in which they do not reside. The "domicilium absolutum" or "domicilium menstrua commoratione" could not decide such cases at first-hand; they depend rather on the Ordinary or on the diocesan law. Where there is question of parishes on boundaries of different dioceses, besides the common interpretation of canon law, pastors and ordinaries must meet the new emergency by delegated jurisdiction, which is necessary "quoad validitatem et liceitatem;" for the territorial lines of dioceses are fixed by Rome; and of parishes within the diocese by its bishop; while the pastors are appointed to parishes by their ordinaries, and bishops by Rome.

Lastly, I would suggest — "if a Protestant wishes to become formally engaged to a Catholic, he or she is thereby under obligation to sign a written betrothal contract" (p. 33) — that De Becker in his commentary (p. 13) takes exception to this, and

with good reason. "Sede Apostolica constanter applicatum, principium, sponsalia, nempe, inter partem Catholicam et partem acatholicam inita, etiam sub expressa conditione reportandi postea dispensationem apostolicam, esse plane nulla et irrita. Quare parochorum erit suam assistentiam talibus sponsalibus recusare et praevidiam obtinere superioris competentis licentiam." That competent superior must be vested with "auctoritas ecclesiastica," as he shows in his book *De Sponsalibus et Matrimoniis* (p. 9). In a foot-note on page 13 of his commentary, Dr. De Becker begs to differ with the writer of "Difficulties of the New Marriage Legislation." Now if it is only doubtful, "sponsalia inter Catholicos et Protestantes esse plane nulla et irrita ac consequenter nullam gignere obligationem etiam postquam dispensatio data et obtenta fuerit"—unless, of course, the parish priest obtained permission to sign their betrothal contracts from competent church authority—it is not simply doubtful but certain "ista sponsalia non sortiri effectus comonicos;" hence they beget no impediments, which would make quite a difference in deciding a case of betrothal contract signed by the parish priest without previous permission from ecclesiastical authority. If mixed marriages require dispensation, why should mixed betrothal contracts go free with betrothal contracts among Catholics?

JOSEPH SELINGER.

*Jefferson City, Mo.*

---

### DID THE LANCE PIERCE OUR LORD'S RIGHT, OR LEFT, SIDE?

*Qu.* When we see a statue or picture of our Lord, we find the right-side depicted as pierced. Is there any reason for this? Is it to be taken in such a way that the lance was forced through the whole body of our Divine Lord, so also to have pierced His Sacred Heart?

*Resp.* The general opinion, held from the beginning and represented in early Christian art, is that it was the right-side of our Lord which was pierced by the Roman soldier's lance. The apocryphal gospels of "Nicodemus" and of the "Childhood of Jesus," as well as the Ethiopic version of the Gospel, uphold this opinion.<sup>1</sup> The stigmata of St. Francis of

<sup>1</sup> Maas, *Life of Jesus Christ*, p. 546.



Assisi, as well as those of other similarly favored saints, are also confirmatory of this tradition. Cornelius à Lapse thinks that the lance penetrated the right-side, passed through the heart and the pericardium, the point opening a small wound at the left breast. Prudentius has immortalized this statement in several passages. Thus in his poem on the Passion:

Trajectus per utrumque latus laticem atque cruorem  
Christus agit: sanguis victoria lympa lavacrum est.

And again in the *Peristephanon* (Hymn 8):

Ipsa loci est Dominus, laterum cui vulnere utroque.  
Hinc cruor effusus fluxit, et inde latex.

Cornelius à Lapse takes this expression of Prudentius to mean that the *crassamentum* (*cruor*, blood) may have passed out through the right-side wound, as being the larger opening; and in such abundance that the *serum* (the water, *latex*) was not noticeable there; whereas through the smaller wound on the left-side the water from the pierced pericardium made its appearance. Since the left opening was very small, it is not counted with the Five Wounds. However this may be, the opinion that the left-side was directly pierced can at most be declared to be less probable, but not improbable. We have no certainty on the subject.

---

#### THE PRAYERS AFTER PAROCHIAL LOW MASS ON SUNDAYS DURING SUMMER.

*Qu.* Will you please tell me whether the prayers that are ordered to be recited by the priest and people after low Mass are to be said at the last Mass on Sundays in summer, when that Mass is the principal Mass, although not a High Mass. It is the custom with us at this Mass during the summer to sing the Asperges, Kyrie, Sanctus, and Agnus Dei. We consider it a solemn Mass, and the choir sings at it.

I have heard it said that the prayers in question are to be

omitted under the circumstances just set forth. Kindly let me know your opinion in this regard.

*Resp.* The *Ephemerides Liturgicae*, a very well-informed monthly magazine published in Rome, declares that the prayers above referred to may not be omitted after a low Mass on the ground that the latter, by reason of some conjoined solemnity, might be regarded as a high Mass (*aequiparetur solenni*). The omission of the prescribed prayers is justified only when the Mass is conventual (which is always at least equal to a *missa solennis*), or solemn, or sung (*missa cantata*). The decrees of the S. Congregation of Rites to this effect will be found in Vol. XXI, p. 43; Vol. VIII, p. 619; and Vol. XII, p. 707 of the *Ephemerides*.

It may be added that the "solemnity" of a Mass is to be judged by the *ritus*. Our correspondent in his question clearly indicates a *missa lecta*.

---

#### THE ENDING OF BENEDICTION.

*Qu.* An Irish correspondent writes: "At page 317 of the ECCLESIASTICAL REVIEW a question is asked which includes the statement that the beautiful rite of Benediction ends with the *Laudate Dominum omnes gentes*. I hope that this does not imply the omission of the devout aspiration *Adoremus in aeternum sanctissimum Sacramentum*, which in very many churches and convent chapels is sung to very sweet music before and after Psalm 116. Not only before but also after; for it is a sort of antiphon to that shortest of the psalms, and antiphons are always repeated in full after their psalms. This second singing of the *Adoremus* brings the Benediction service to a very graceful and satisfying conclusion: "Let us adore for ever the Most Holy Sacrament."

M. R.

*Resp.* We are unable to verify our correspondent's reference to "page 317"; but we may reply that, since the obligatory portion of the Benediction service is limited to the *Tantum Ergo* and the *Blessing*, the *Laudate* being merely a devotional ending, there seems to be no valid objection to the addition of the aspiration *Adoremus* suggested by the inquirer.

**OMITTING VESPERS DURING THE SUMMER MONTHS.**

*Qu.* Will you kindly give an opinion in the pages of the REVIEW on the following practice, which is common in this diocese, and also in other dioceses, as I have learned on inquiry? It is somewhat akin to the opinion expressed on page 557 of the May number of the REVIEW. It is the practice here and elsewhere to omit Vespers during the summer months, and to tack on to the last Mass of the day (generally a low Mass) solemn Benediction of the Most Blessed Sacrament. I can find no decree for or against this practice, and yet to me it does not seem just right. I do not believe that it promotes true piety and devotion toward the Blessed Eucharist, as it would when given at a separate and distinct service.

RUBRIC.

*Resp.* The giving of Benediction of the Blessed Sacrament after Mass should not be deemed to fall short of promoting devotion toward the Blessed Sacrament; else the Holy See would not explicitly permit the practice during the October and other devotions.

The *Acta* of the Second Plenary Council of Baltimore speak as follows: "Vesperae integrae ut decantentur in omnibus ecclesiis . . . quatenus fieri potest, volumus et mandamus." Where the circumstances (summer heats, distance, etc.) are such as to render it impracticable to secure an adequate attendance of the congregation and choir for afternoon or evening Vespers, the phrase "quatenus fieri potest" is obviously applicable, and would seem to justify the practice referred to in the above question; and this all the more where the practice is sanctioned by the Ordinary of the diocese.

# Ecclesiastical Library Table.

## CATECHETICS.

**I. Failure of Naturalistic Pedagogy.** "Haeckelians advocate professional sexual instruction. They will have religion substituted by anthropology, to be taught in the spirit of evolutionary philosophy. And the instruction should be supplemented by objective pictures! Can naturalistic pedagogy bring up a chaste generation? First of all parents themselves would not be thankful for sexual enlightenment. Hamburg indeed is not a pious and prude city. And yet in it occurred not long ago a typical case, which strikingly shows how common sense condemns naturalism. Even emancipated humanity cannot endure the coarse food of Darwinistic evolutionists. A society called 'Frauenwohl' erected in Hamburg a 'Reformgymnasium' for girls, which made sexual enlightenment a part of the curriculum. The institution itself was outwardly a splendid undertaking; it had the best of teachers. But it lasted only a short while. It closed its doors, on 1 October, 1905, because Hamburgers found its rank and obscene atmosphere unbearable. Human nature rebels against naturalism . . . "

We adduce this case just to show how very careful the catechist must be in treating of the Sixth Commandment. Perhaps it would be well to gather in this paper the best thought and experience as regards any direct instruction on this matter in our common schools. In the June number we gave the general outlines of how we are to preserve our youth from moral contamination. We said that besides the grace of God and the sacraments the greatest help must be a pedagogically correct strengthening of the will. It stands to reason that a weak will must easily fall a prey to impure suggestions, whilst a strengthened and chastened will naturally withstands even severe assaults. In the words of the Imitation: "Tantum proficies, quantum tibi ipsi vim intuleris."

**II. Need of Correct Instruction.** We meet with two extreme views on the manner of catechizing on the Sixth and the Ninth Commandment. Some pass rapidly over the subject,

as though there was no reason to mention it to pupils between the ages of six and thirteen. Others often err by saying too much—or at least by saying it imprudently. Overberg was undoubtedly right when he said: "It is equally dangerous to say too little or too much on the sins against purity." One thing is certain, says Dr. Baier, *we may not be silent about it*. Even though we may not have to cure the child, we must prevent the sin. This holds to-day more than ever before, and in the United States as much as anywhere in the world. Spirago is right in saying that it is not sufficient to warn children simply thus: "Children, you must not do anything of which you would be ashamed before parents and teachers." We may quote him further: "Experienced catechists attribute many sins against the Sixth Commandment to the circumstance that the catechist hesitated from false shame to warn the child against things that were openly paraded by street-rascals." Yea, the writer knows from personal observation of some flagrant cases, which he can only attribute to lack of correct instruction in school. He can also from personal observation testify how beneficially a correct catechesis affects the boys of thirteen and fourteen in our large cities.

Dr. Baier says in this connexion: "Conscience, that voice of God, is very powerful in the child. Children are naturally conscientious, and if you earnestly and definitely designate something as a grievous sin, a mortal sin, they will recoil before it. Therefore we shall keep the child's conscience awake in this matter. Superficial phrases like 'You must not do anything nasty, you must not do anything on account of which you should be ashamed'—are of no avail. The matter under consideration ought to be given in greater detail—but every word you say must be carefully considered and weighed. Therefore, a young catechist especially should write down the whole catechesis on the Sixth and the Ninth Commandment. But he ought also to take into consideration the age and development of the children . . . This much at least ought to be said in lower and higher grades: Our body has been sanctified by baptism just as a church or an altar; it is a temple of the Holy Spirit, it belongs to God. If then a child should do anything impure on the body in a naughty

manner when dressing, undressing, bathing, he commits a grave sin, a sin against the Sixth Commandment. To run around half dressed after rising, or before going to bed, is a shame and displeasing to God. A good child will not let any one look at him undressed, much less touch him. A modest child must not stay about a place where nasty words are spoken, or bad songs are sung. When in bed the modest child folds his hands over his breast above the bed-cover. When he awakes in the morning, he quickly gets out of bed, dresses modestly, and prays to his Heavenly Father and his Guardian Angel."

**III. A Complete Catechesis for the Second Grade.** Not much more than the above can or ought to be said to the children of the First Grade. They could not grasp more, even if it were put before them in a correct pedagogical manner. During the second half of the Second Grade, using G. Mey's ever memorable suggestion on the matter and starting from local surroundings, the writer has held this year a catechesis on the Sixth Commandment, pretty nearly as given below. As well as he could, he tried to evolve the *positive* side of the Commandment first, both because it can easily be done by taking the life of some saint and because it seems to be pedagogically more correct to present the duty first, then mention the negative side, that is the transgression of duty. The everlasting "don't," "you must not," has little influence on the child's conduct. A concrete example, well developed, but still within the child's comprehension, will both attract and be longer remembered than the negative "don't." The writer does not use any catechism at all in the First and Second Grades. Of course, no questions can be put in this matter, that is to say questions bearing directly on the instruction at issue. Attention will be secured by an interestingly prepared story. Of course, it may not be too long, at most fifteen minutes. The children in this Grade had twice before heard the story of the Deluge, hence it served well as an additional illustration. In our neighborhood there is a Polish Church, dedicated to St. Stanislaus. Starting from this fact, the writer at once riveted the children's minds to the point at issue. It was evident that the life of St. Stanislaus could be here best used to exemplify a modest and pure child.

*Aim.*—To-day, my little ones, we shall hear of a holy little child, St. Stanislaus. Such as he you must become and remain.

*Preparation.*—(Short review of the Fifth Commandment). What Commandment did we speak of last? To-day we come to the Sixth Commandment, therefore. What does the Sixth Commandment say? I shall tell you what it means. How many of you have seen that big Polish church down there? (All raise their hands; attention secured.) How many of you have been inside? (Only two or three.) You know what we call our church? Do you know the name we give to that big Polish Church? St. Stanislaus. Now you will hear who that Saint was.

*Presentation.*—St. Stanislaus was a noble Polish boy. He was a bright, pious, and sweet-tempered child. I must tell you more, he was not only pious, he was a holy child. Most of all he liked to pray; his greatest delight was to be in church. He obeyed his parents promptly; he never caused them any grief. Toward other children he was exceedingly amiable and kind; he used to teach them beautiful prayers. But when other children did anything evil, if they called one another names, or even struck each other, then Stanislaus became sad and even ran away. Above all he would not hear nasty, impure things. If anyone said anything impure at meals, little Stanislaus could not eat any more. He could not bear immodest words; he became ill, if he heard them. Indeed, he was a holy child.

*Explanation and Application* combined. We saw, then, that Stanislaus was a modest child, pure in thought, word, and action;

(a) in thought. He would not even listen to immodest words, but fled. He would not let them enter into his heart. Just so, a good child thinks only of good, pious, proper, modest things, and must immediately turn his heart away from any thought that might be impure. It is always a mortal sin. You have seen wasps. You do not let them sting you. Just so, you must at once drive away an immodest thought, should you notice it.

(b) in words. What will a modest child do, if he hears nasty words or songs? He will get away at once. He will

never say anything like that, for he would bring tears to his good Guardian Angel.

(c) in action. St. Stanislaus died—seventeen years old in angelic purity, as an angel. You children must remain such as he. Do you know what happened at the time of Noah? (All remembered. The writer drew forth Herder's picture.) Why were these men all drowned? Because they were impure. God could not look at them longer, so bad were they.

Now, little ones, I shall yet better show you how a modest child behaves.

In the morning he gets up quickly and dresses at once. He says his morning prayers, comes out of his bedroom fully dressed. We dress our body to keep away cold, or the burning rays of the sun, and we never let others look at us when we are partly dressed. And we do not let them touch us either.

In the evening a good child goes to his bedroom, says his prayers, undresses and goes to bed at once, nicely folds his hands over the bedcover, and falls asleep thinking of God and his Guardian Angel. God sees him then and everywhere. God sees into his very heart, sees even what he is thinking about. God knows what happens even in the darkest room.

Now then, children, stand up and let us all pray to the Guardian Angel that we may remain pure as St. Stanislaus did.

Angel of God, my guardian dear,  
To whom His love commits me here,  
Ever this day be at my side,  
To light and guard, to rule and guide. Amen.

From what the writer could observe, this little catechesis, given in as solemn tones as possible, made a profound impression on the little ones. Even weeks after they recalled the essence of it.

In a future number we hope to give a catechesis on the same matter for children of thirteen, or so.

Father Beauclerk, in the June number of the REVIEW, strongly advocates verbal memorizing of the catechism, and that even without much explanation. We hope to be able to return to this question in an early issue.



## Criticisms and Notes.

---

**PRINCIPLES OF SECONDARY EDUCATION. A Text-Book. By Charles De Garmo, Professor of the Science and Art of Education, Cornell University. Vol. II: Processes of Instruction. New York: The Macmillan Company. 1908. xi-200 pp. 12mo.**

Volume I of this work treats of "The Studies," and Volume III will take up "The Processes of Training." Considering the bewildering multiplicity of works on pedagogy which have already appeared and are constantly appearing, very often written in a style lethal to interest (if not indeed to intelligibility), the first appropriate word to say of the present volume is that it is highly interesting both in matter and in style. It has Gallic freshness and clearness in the presentation of its statements, reasonings, conclusions. Withal, it takes up many topics, considers the variously disputed traditional or present-day views of educators and theorists in education respecting the mooted topics, and succeeds in avoiding tediousness or prolixity or confusion; and while readers may at times differ from the author in his estimate of the values of the processes of instruction outlined in the volume, they will appreciate his endeavor to give a fair presentation of the various sides of controverted points.

It is pleasant to find the author, who is a veteran writer on educational topics, basing his Processes on the two principles of Deduction and Induction, which must, with mutual adaptations and dovetailings innumerable, underlie educational training. His volume does this, although his preface might mislead the reader into thinking that "induction"—the shibboleth of educators in recent years—was his sole reliance. Thus we read in the Preface:

Whatever function vicariousness may have to perform in the ethical world, it has none whatever in that of intellect, for in education no man is invested with the right to think for another; to do so is to negate at once the chief end for which we educate. If, as we are told, the immortal gods laugh with inextinguishable laughter at the follies of men, their glee must indeed be great when they behold a teacher trying to educate his students by doing their thinking for them. But perhaps the gods do not laugh; it may be that they weep.

Is there any system of education, or is there any teacher, that

properly lies under this implied indictment? The printed demonstrations in geometry, for instance, obviously do all the thinking for the pupil, so far as methods of reaching a conclusion, by deductive reasoning from the premises, are concerned. But even here, the pupil must think in order to understand the reasoning, which originally is that of the writer of the text-book, but which, by appropriation, becomes the reasoning of the student. In what other branch demanding reasoning is this not also true? Inductive reasoning is the process of the scientist—not wholly, indeed, but principally. But even here, when science is *taught*, either the teacher does the thinking for the pupil (just as the geometrician does for *his pupils*) and thus familiarizes them, perhaps unconsciously, but nevertheless quite as effectually as in mathematics, with the processes of induction, or else he condemns his pupils to a long and ineffectual series of blunderings which never, even by accident, hit on the proper conclusion to be drawn from the premises. Is this process one of training the pupil to think? He either thinks blindly, or gives up in disgust and jots down in his note-book inaccuracies, irrelevancies, inconsequences—for of course he *must* make notes.

“In education no man is invested with the right to think for another.” The author here indulges in one of the aphorisms in which educators occasionally delight. But the very reverse is true. The patient who treats his own case has a fool for a doctor. So must the lawyer think for his client, the captain for his crew, the congressman for his constituency, the engineer for his employer, the tradesman for his customer, and so on throughout the innumerable interrelationships of life as, in the present circumstances of its complexities and its extreme brevity of existence, that life must be led; even the jocose advice, “Every man his own washerwoman,” will, if followed, result in disaster to the “laundry.” A more modest dictum would seem to be called for, in view of the scarcely reassuring outcome of such generalizations in relation to present-day education. That education, bristling at all points with “inductive processes” and “modes of thought” is not producing great thinkers in any line of thought—is not attaining even to mediocrity of success in making “thinkers” out of its pupils. The curious fact in the history of thought is that the great thinkers have been the product of days when the “educationist” was not even heard of. The intellect simply cannot

be held in bondage. The wholly untaught savage thinks for himself, deductively and inductively, and manages to live his life out more or less successfully against the mysterious onslaughts of nature, very much like the rest of us. The child thinks, both deductively and inductively—wrongly or rightly—like the rest of the world around it.

It is high time for the educator to be very modest in presenting the claims of his specialty to the world. The present volume is, on the whole, a modest and very clear statement of difficulties and proposed methods of solving them.

**THOUGHT AND THINGS. A Study of the Development and Meaning of Thought or Genetic Logic.** By James Mark Baldwin, Ph. D., D. Sc., LL. D. Vol. II. *Experimental Logic or Genetic Theory of Thought.* New York: The Macmillan Co.; London: Swan, Sonnenschein & Co. 1908. Pp. xv-436.

One need not estimate so lightly the value of the labors of the past in the field of Logic as is implied in Professor Russell's statement that "the time has come for a reconstruction of the entire discipline of Logic"—there surely must remain some parts of the venerable discipline that do not call for reconstruction—while admitting, nevertheless, with Professor Baldwin that there may be room for "a new construction which will supplement and fortify the old logic" (p. x). It may also be admitted that few men better equipped to undertake an interpretation of logical processes, "in terms of the movements of actual knowledge," are at present before the scholarly public than the author of the work at hand. Those who are acquainted with his preceding works treating of allied subjects are not likely to question this statement. For the rest, the reader is referred to an account of the general scope of the undertaking given in the notice of the preceding volume in this REVIEW (February, 1907). Concerning the present volume, suffice it to note that it covers the ground indicated by the second section of the *schema* outlined in the above notice (p. 210). It applies the genetic method to the operation of thinking, the aim being to fill out the vague "forms" in which Logic shows the discursive processes to move. Without committing oneself to a grossly utilitarian attitude toward science generally, one may question the value of an undertaking of this kind. *Cui bono?* it may be asked. Why not leave Logic to deal

simply with the "forms" of thought, and let Epistemology, Psychology, and Metaphysics, keep care of the "contents." Still, on the other hand, it may be answered, that the latter allotment is artificial, unreal, a restraint on the concrete procedure of the mind's operations. Be this as it may (and this is not the place to settle the issue), certain it is that those who want to read an extremely subtle analysis of cognitional processes will get what they desire in this volume.

**THE CATHOLIC ENCYCLOPEDIA.** An international work of reference on the constitution, doctrine, discipline and history of the Catholic Church. Edited by Charles G. Herbermann, Ph.D., LL.D., Edward A. Pace, Ph.D., D.D., Conde B. Fallon, Ph.D., LL.D., Thomas Shahan, D.D., John J. Wynne, S.J., assisted by numerous collaborators. In fifteen volumes. Vol. III. New York: Robert Appleton Company. Pp. 799.

The third volume of the Catholic Encyclopedia takes worthy rank with its predecessors, in point of both literary and mechanical excellence. The first article, on Orestes Augustus Brownson, by the eminent author's son, Dr. Henry Francis Brownson, of Detroit, forms a typical introduction to the volume, and is a model of succinct and appreciative biography. The leading name among the collaborators is, however, Father Thurston, not only because of the critical and practical value of his contributions, but also by reason of the number and readableness of his articles. The articles *Bullarium*, *Bulls*, *Burial*, *Calendar*, *Candles*, *Catholic*, *Celibacy*, *Cemetery*, *Chalice*, *Chasuble*, show him to be equally versed in canonical and liturgical history and there is no single writer in the long list of excellent collaborators who inspires one with greater confidence as exhibiting an accurately informed and well-balanced judgment on all the topics which he touches. Admirable too, as showing wide erudition, and at the same time soundly Catholic view, are the articles on the *Church* by Father Joyce of Stonyhurst, on *Civil Allegiance* by Fr. Slater, *Casuistry* by Fr. Timothy Brosnahan, *Character* and *Certitude* by Dr. M. J. Ryan, *Category* by Fr. Siegfried, *Cause* by Dr. Aveling. *Chronology* by Fr. Gerard, *Canon* (Mass) by Fortescue, *Caeremoniale Episcoporum* by Fr. A. J. Schulte, *Cardinal* by Saegmüller. Among the historical articles Dr. Barry's on *Calvinism* takes a leading place. The articles on *China*, *Canada*, *Buffalo*,

the one on *Byzantine* literature by Karl Dietrich, as also Gerland's excellent analysis of Byzantine ecclesiastical conditions, command special attention. The biographical papers by Fr. Gietmann on *Buonarroti*—his article on the *Cantic of Canticles* is also very readable and informing—by Volz on *Cajetan*, by J. D. M. Ford on *Calderon* show painstaking labor. Other essays of special interest and well written are the composite article on the *Camaldoli* and Mr. Walter G. Smith's paper on *Charitable Bequests*. The article on *Bull-fights* by Ramón Ruiz Amado, while not lacking in dates is nevertheless weak and disappointing. If one of the editors could have written up the matter, with Mr. Amado's material in hand, a judicious presentation which would appeal to the good sense of the non-Catholic reader who is apt to look for Catholic information on such a subject, might easily have been made. But criticism of this kind is hardly in place when we note how much evidence the volume bears of devoted work on the part of the editors, several of whom have articles, apart from the task of supervision and correction, which must be severely trying, and which requires our fullest appreciation since without their labors the *Encyclopedia* would still be only a dream.

**BIBLE STUDIES.** By the Rev. John F. Mullany, LL.D., Syracuse, N. Y. 1908. Pp. 414.

Father Mullany's chief object in writing these studies has been "to interest the youth of this country by giving them a continuous story illustrated by the latest researches handed down to us by biblical antiquarians." He accomplishes this task by presenting in the accepted historical order the leading characters of the Old and the New Testaments: Abraham, Joseph, Moses, Job, Samuel, David, Solomon, Elias, Esther, Judas Machabaeus; John the Baptist, the Evangelists and the Apostles. The biographical sketches form separate pictures in agreeable narrative, and are calculated to give our young people a true, if not absolutely critical, notion of the great spiritual and historical figures whose images, not only in their lights but also in their shadows, have furnished mankind with abiding lessons of the higher life. These are the everlasting heroes whose acts and writings bring home to our inmost convictions the difficulties to be overcome and the means to be adopted in order to reach true greatness

by aiming to restore to its original likeness the shattered and soiled image of God. They neither foster national pride, nor preference of caste, nor local distinction, but are the common inheritance of all the human brotherhood, bearing the sanction of our heavenly Father upon their brows and His signature upon their writings. Didon, Fouard, Geikie, Breen, Lord, Cornelius à Lapide, are the sources which Fr. Mullany mentions as having served him in his compilation. They are not quite representative of all that is best in the field of biblical description or inquiry which is accessible for such work, but our author has evidently exercised good discrimination in his use of these authors and others which he does not explicitly mention. We heartily commend these Bible Studies, not only to the children and teachers of our Sunday-schools to whom the author dedicates them, but also for home reading and illustration in the instructions given to the Christian faithful. The book is well printed and bears the imprimatur of the author's Ordinary.

**L'ŒUVRE DE LOURDES.** Par Dr. Boissarie. Nouvelle édition. Paris: P. Téqui. 1908. Pp. lxxiii-380.

**LOURDES.** A History of its Apparitions and Cures. By Georges Bertrin. Authorized translation by Mrs. Philip Gibbs. With a Preface by the Rev. Stanislaus St. John, S.J. New York, Cincinnati, Chicago: Benziger Brothers. 1908. Pp. xv-296.

Doctor Boissarie's name is known wherever the story of Lourdes has been told, that is, the wide world around. A man of science and a physician of distinction, a devout and thoroughly cultured Catholic, he has devoted his attainments and a large part of a laborious life to the study of the marvels wrought at the favored shrine in the Pyrenean valley. Gifted with a graceful pen, he has made the results of his study attractive and eagerly sought for by hosts of readers. The book at hand is his fifth work on Lourdes. *Les Grandes Guérisons de Lourdes* is the largest. *Lourdes, le Miracle devant la Science* and *Lourdes depuis 1858 jusqu' à nos jours* and *Lourdes, Histoire Médicale*, the succeeding three, suggest, as does the first, their main trend by their title. Naturally, these books repeat in varying forms much of the same substance, so that one need not be surprised at finding in the volume at hand a considerable amount of what is contained in the *Histoire Médicale*. The present work is, however,

much more developed; the account embraces many of the more recent facts; the discussion of theories especially is fuller and perhaps more critical, and the general conclusion, the supernaturalness of many of the events occurring at Lourdes, is more triumphantly vindicated at the bar of science. The impossibility of explaining by means of "suggestion" the wonderful cures there effected is clearly demonstrated. Suggestion is, of course, an available hypothesis in the case of nervous disorders and functional disturbances, but its inapplicability to organic lesions, caries, white tumors, cancer, complete blindness, deafness and dumbness, is apparent to any one who is not determined to get rid of the supernatural at any cost. Moreover, the cures in question take place, as Dr. Boissarie shows, according to no naturally established order or process, often during the journey to Lourdes or after leaving there, upon unconscious infants and non-coöperating adults; while they just as often fail when all the adjuncts to suggestion—the ceremonial procession, the multitudinous petitions—are most abundant and powerful.

In these days when the reality of modern miracles as supernaturally caused events is denied outright or looked upon with a half-suspicious eye, and the appeal to miracles as motives of belief in supernatural truth seems to weaken even with some who profess to be Catholics, it is helpful to read such a book as *L'Œuvre de Lourdes*. It confirms one's faith and lifts one above the narrow views of the prejudiced sciolists. The reader, of course, whose temperament and mental habits are frigid may not be attracted by the occasional flashes of emotional warmth which escape from the French author, but it should be remembered that Dr. Boissarie writes amidst the heat of soul-stirring marvels, and he were only a human iceberg if he reflected none of their influence in his style. On the other hand, while the emotional element does not obscure the critical in his work, one could wish that he had more frequently indicated the sources of his statements. Such references would have encumbered the pages somewhat, but they would have substantiated the authority of the work for the benefit of the skeptical.

After the foregoing statement of Dr. Boissarie's book on Lourdes had been in type, the present volume on the same subject from the pen of one of the professors at the Catholic Institute

in Paris was sent us by the publishers. The two works obviously cover the same field. The former has in its favor the authority of the experienced physician of the Bureau of Verification at Lourdes; the latter, however, though describing partly the same or similar facts, treats them with like impartiality and discernment. Dr. Boissarie's work groups many of the physical ailments treated at Lourdes under specific classes; M. Bertrin selects simply typical, but not classified, cases. Both books are neatly illustrated with appropriate photographs. It should be noted, too, that the present volume belongs to "*The International Catholic Library*," edited by Dr. Wilhelm, and possesses the material merits of form and typographical excellence for which the series is so favorably known.

**A NEW YORK PASTOR OF THE LATTER HALF OF THE NINETEENTH CENTURY.** Reprinted from the "*American Catholic Historical Society Records*" for April, 1908. Philadelphia. 1908. Pp. 20.

The Rev. Dr. Edward McSweeney, of Mt. St. Mary's College, Maryland, gives the reader, in brief though naturally sympathetic outline, a sketch of his brother the Right Rev. Patrick Francis McSweeney, Ph.D., S.T.D., who died on 24 February, 1907, in the sixty-ninth year of his age, in New York, where he had been rector of St. Brigid's Church. The picture which Dr. McSweeney draws of his worthy brother, whilst not devoid of interesting details which are calculated to make us admire the faithful pastor and exemplary priest, lays particular stress upon his zeal in the cause of the Temperance Movement. "My brother was the first priest I knew to suggest total abstinence during Lent, and to take the pledge with his people at the beginning of that holy season. He knew, as all priests do, that the working people who make up our congregations cannot fast, and are frequently obliged to crave dispensation even from the precept of abstinence; but that, as they touchingly put it, they 'would like to do something' to remind them that it is a season of penance in union with the sufferings of the Son of God." The life of a priest, who, for forty-five years has served his diocese not only as a model of apostolic activity, but likewise as a wise counsellor who by his learning, prudence, and generous co-operation in all good work could sustain the arms of his superiors,



deserves to be written in the memory of succeeding generations who reap the fruit of his labors; and one cannot fail to appreciate duly the affectionate tribute which Dr. McSweeney pays in these pages to a noble-hearted brother.

**IN KOREA WITH MARQUIS ITO.** Part I: A Narrative of Personal Experiences. Part II: A Critical and Historical Inquiry. By George Trumbull Ladd, LL.D. New York: Charles Scribner's Sons. 1908. Pp. 477.

The relations between Japan and Korea involve questions which have repeatedly disturbed the entire Orient, and recently "have come near to upsetting the expectations and more deliberate plans of the entire civilized world." Prince Ito, as Japanese Resident General in Korea, is trying to accomplish a scheme which it is understood will make for the permanent peace of nations. Hence a book giving us the personal experiences and reflections of a close observer and for some time guest in the house of the Marquis is sure to be of interest to men who take account of the world's progress and who in particular mark the influence of Eastern civilization upon the old world which claims superior achievements in all that pertains to social, political, and moral life.

The author begins by a description of his repeated experiences in Korea, of the life of the people, the nobles, the Marquis his host, and of other persons with whom the history of the late Russian-Japanese war has made the most of us partly familiar. In the second and larger part of the book we have the result of Dr. Ladd's observations, in his conclusions touching the ethical and political problems involved in the relations of Korea to its practical mistress, the government of Japan. He discusses the character of ruler and people, the resources and financial conditions, the education and administration of public justice, the influence of the foreign immigrant in the island, the grievances of the native element, the final outlook of regeneration through the efforts of Japan, which may be summed up in the hopeful declaration expressed by an inscription on a bronze tablet in the campus of the Government School of Commerce at Nagasaki: By education on modern lines, and in the spirit of Bushido, Japan is to utilize the triumph she has gained in war. "In industry and art, in science, morals, and religion, may Dai Nippon

secure and maintain a well-merited place among the foremost nations of the civilized world."

But it is in the religious outlook of Korea that the ecclesiastical reader is most interested, inasmuch as it touches the spiritual side of its national development and permits us to form some estimate of the prospects which missionary effort opens up for the spread in Korea of the Christian religion, on which not merely temporary civilization but likewise the eternal happiness of the Eastern people depends.

The first missionaries entered Korea from Japan about the sixteenth century. The Jesuit, P. de Cespèdes, went there with the army of Taikosama. Of his activity we know comparatively little. Later, P. Adam Schell seems to have exerted considerable influence upon the king of the peninsula by his familiarity with Chinese literature, through which he was enabled to instruct many of the noble and learned Koreans in the Christian religion. A reaction set in about 1785, when a bloody persecution threatened the Christians, which eventually reached a climax in 1801, and was kept up for more than a quarter of a century after, when with a new influx of Christian elements it died down. In 1831 a fresh persecution broke out, and whilst many heroic souls suffered martyrdom, the Church continued to grow until in 1859 the number of Christians had reached nearly 20,000. Cruelties have never ceased toward the Christians for any considerable period since then, and the number of Christians has not increased much within the last few decades; indeed it is difficult to say what the present prospects are for Catholic missionary success.

Taking Dr. Ladd's estimate of the average Korean we must believe that the people are little disposed to take a supernatural or spiritual view of things such as the Christian religion imposes. To influence a materialistically inclined race the missionaries who are sent there must prove themselves men superior in education, self-restraint, and the consistent exercise of those apostolic virtues which alone have triumphed in the past over Epicurean and Stoic theories of living. Our author intimates, though with extreme reserve, that the missionaries have not always acted with a wisdom proportionate to their opportunities of influencing the government of Korea or its people. He contends for a better quality of missionary representatives, instead of counting on mere numbers, which he thinks not only effect

little, but probably increase the harm of inefficiency. The Korean instincts attached to Confucianism are much more hostile to Christianity than those of the Japanese, and it is therefore through the latter that the missionaries are enabled to maintain their foothold.

Of the activity of the Catholic Church, Dr. Ladd speaks as follows: "There are said to be thousands of Catholic Christians scattered about in the country of Korea. Many of the priests who are natives live with their converts; but it is the policy of the Church to have every one of its members visited once in each year by his spiritual father. The French Catholic Cathedral (dedicated 29 May, 1898) is one of the most conspicuous objects in Seoul. The archbishop in charge is an intelligent, kindly, and devout man. While speaking with mild disapproval of the treatment received by his converts a year or two before the arrival of the Resident-General, and expressing his fear that the Koreans might inevitably be driven to the wall by the multitudinous incoming of a sturdier and more aggressive race, he gratefully admitted the marked improvement in conditions which Marquis Ito was bringing to pass. To 'the Church,' however, all political institutions are indifferent: her work remains ever one and the same, and ever equally secure" (p. 404). Of the Protestant missionaries the author speaks likewise with great respect and appreciation of their evident efforts, particularly through the Young Men's Christian Association, to uplift the Korean people. The influence of woman-missionaries is not so potent here as it is assumed to be in other places.

---

## Literary Chat.

---

It were more artful than truthful to begin by saying, "Of course, everybody has read Stevenson's *Travels with a Donkey*." Will it be rash to risk the judgment that perhaps not very many who see this page will have read, at least quite to the end, the little book? Not that one who likes it well enough to go through the first chapter is apt to leave the rest unread, but the subject wherewith the booklet deals may not attract the serious-minded, such as he who reads these lines may rightly be supposed to be. And yet Stevenson could be serious, and there is good authority for the fact that a donkey sometimes drops into a mighty

serious mood. So that when the rational and the irrational animal blend what seriousness each possesses, as they do in this jaunt through the Cevennes, the most sober-minded need not go without his proper rations.

---

Obviously, Stevenson had in mind no such *arrière pensée* as giving a lesson in apologetical method. Nevertheless the story of his visit to the Trappist monastery of Our Lady of the Snows on the hills of Gévaudan is, to say the least, suggestive in this connexion. And, by the way, it may be worth the noting that, aside from the few pages in which the author's self-confessed, stiff, ungodly, Protestant up-bringing transpires, the description is for nobility of sentiment—there was no occasion to excoriate a hypocritical Hyde—worthy of a place second to his chivalrous defense of Damien, the hero of Molokai.

---

Stevenson has arrived at the monastery, which he has approached with "unaffected terror." This it is, he adds in explanation, "to have had a Protestant education." The account of his cordial reception is as inimitable for its genial humor as it is appreciative of the monastic hospitality and the deep religious earnestness of the austere Cistercians. One is tempted to linger over the picture of those who share with him the table in the guest house, the stalwart, rudely zealous "country parish priest who had walked over that morning from the seat of his curé near Mende to enjoy four days of solitude and prayer"; and "the short, grizzling, thick-set" soldier who has resigned his generalship to enter the Trappist novitiate and is already having the rough lines of his exterior smoothed by inward discipline. But let the scene and the painter speak for themselves in their picturesque beauty. "I had been tolerantly used by simple Father Apollinaris and astute Father Michael; and the good Irish deacon, when he heard of my religious weakness, had only patted me upon the shoulder and said: 'You must be a Catholic, and come to heaven.' But I was now among a different sect of orthodox. These two men were bitter and upright and narrow, like the worst of Scotsmen . . . The priest snorted aloud like a battle horse "Et vous prétendez mourir dans cette espèce de croyance?" he exclaimed; and there is not type used by mortal printers large enough to qualify his accent. I humbly indicated that I had no design of changing. But he could not away with such a monstrous attitude."

---

Then follows some further parleying wherein the *fortiter in re* with apparently none of the *suaviter in modo* was the policy pursued by priest and warrior conjointly in their determination to convert Stevenson. "They never sought to convince me by argument, where I might have attempted some defence," he adds. Terror and shame are described as the forces upon which they mainly relied, until the victim was so thoroughly embarrassed that he pleaded cold feet and made his escape from the room. At dinner, he continues, "the work of the Propagation of

the Faith was recommenced, and on this occasion still more distastefully to me. The priest asked me many questions as to the contemptible faith of my fathers, and received my replies with a kind of ecclesiastical titter. 'Your sect,' he said once, 'for I think you will admit it would be doing it too much honor to call it a religion.' 'As you please, monsieur,' said I. 'La parole est à vous.' At length I grew annoyed beyond endurance; and although he was on his own ground and, what is more to the purpose, an old man, and so holding a claim upon my toleration, I could not avoid a protest against this uncivil usage. 'I assure you,' he said, 'I have no inclination to laugh in my heart; I have no other feeling but interest in your soul.'" Truly a priestly sentiment, but a pity that a harsh imprudent zeal should have wrung out its utterance. For, as Stevenson concludes, thus "ended my conversion. Honest man! he was no dangerous deceiver, but a country parson, full of zeal and faith. Long may he tread Gèvaudan with his kilted skirts—a man strong to walk and strong to comfort his parishioners in death! I dare say he would beat bravely through a snowstorm where his duty called him; *and it is not always the most faithful believer who makes the cunningest apostle.*" The reviewer is responsible for the italics. They re-emphasize what is already sufficiently obvious—the apologetical significance of the incident. Of course a priest need not go to school to Stevenson. He has other and better masters. Still, *Travels with a Donkey* may furnish some wisdom, as well as much pleasure, even to those who find themselves otherwise already well provided.

---

From Stevenson's little *jeu de esprit* to Professor Kellogg's *Darwinism To-day* (Holt, New York 1908) may seem a far and strained cry. And so it is if the two productions were to be juxtaposed on the plane of matter. It is, however, because it conveys a like apologetical suggestion that the thoughtful work of the learned professor of Leland University is here connected with Stevenson's breezy tale. It is of course well known to all who take any interest in the evolutionary controversies, that the Darwinian theory, so far as it maintains that the present differentiations of the living world are due to the process of "natural selection" has been generally, almost universally indeed, abandoned by the competent authorities. It is probably hardly less widely known that this setting aside of specific Darwinism means no relinquishing of the evolutionary theory generally; for, as Mr. Kellogg observes, "A. Fleischmann, professor of Zoölogy in the University of Erlangen, is the only biologist of recognized position, of whom I am aware, who publicly declares a disbelief in the theory of descent" (p. 8). While all this is so, the prudent defender of the faith and of its philosophical presuppositions will do better than to associate himself with those who seem to crow so loudly over "the deathbed of Darwinism." It may be well to remember that, as Professor Kellogg again remarks, "ever since there has been Darwinism there have been occasional deathbeds of Darwinism," but these have been chiefly "on

the title pages of pamphlets, addresses, and sermons" (p. 1). If this time the offspring of the great naturalist's brain be unmistakably dead, the sober-minded student of philosophy will make no unseemly revel at the funeral. The fable of the donkey and the expiring lion is not inapplicable to the situation."

---

Dennert's well-known booklet (*Vom Sterbelager des Darwinismus*, Stuttgart, 1903; English translation: *The Deathbed of Darwinism*) is characterized by Professor Kellogg as "an intemperate and unconvincing, but interesting, brief against the Darwinian factors, i. e. the selection theories in evolution. Dennert fully accepts the theory of descent, but in no degree the Darwinian causal explanation of the descent. The valuable thing about the paper is that it is largely given to a gathering together of the anti-Darwinian opinions and declarations of numerous mostly well-known and reputably placed biologists. Some of these declarations are interpreted by Dr. Dennert in a way that would hardly be wholly acceptable to the declarers; but for the most part the anti-Darwinian beliefs of these biologists are unmistakably revealed by their own words. Among the biologists and biological philosophers thus agglomerated into the camp of the anti-Darwinians are Wigand, Haake, von Sachs, Goette, Steinmann, Eimer, Nägeli, O. Hertwig—and a goodly number of others. This list includes reputable botanists, zoölogists, and paleontologists (p. 8). For the rest, those who are interested in the evolutionary problems—and most intelligent readers are to some extent—will find in Professor Kellogg's book a scholarly, moderate, well-written, and not too technical survey of the present situation of the pertinent controversies.

---

It has happened with Darwinism, as with some other philosophies, that they have been constructed on seemingly axiomatic presuppositions, which have long passed unchallenged until, every detail of the superstructure having been critically examined, someone goes below to test the foundations. It seems strange that the Darwinian presupposition of the *Struggle for Existence* which is declared to be universal in nature has never received any searching investigation. Of course it has been denied but the arguments *pro* and *con* seem never to have been thoroughly discussed within the limits of a book. A volume devoted to this matter has recently appeared entitled *No Struggle for Existence; No Natural Selection*, by George Paulin (Edinburgh, Clark; New York, Scribner). It is a good piece of criticism, objective, smoothly written, interesting, informing, and suggestive.

---

Pertinent to the foregoing line of books may be here recommended Professor Windle's *What is Life?* (London, Sands and Co.; St. Louis, Mo., B. Herder, 1908). It is a luminous exposition of vital phenomena interpreted in the light of Catholic philosophy—neo-vitalism. A more ex-

tended account will be given later on. It is worth while noting that substantially the same interpretation is reached by Professor Hans Driesch in his learned—though not quite so luminous—book on the *Science and Philosophy of the Organism* (London, Black; New York, Macmillan, 1908). The work embodies the Gifford Lectures (Aberdeen, 1907) and awaits completing by the course promised for the present year.

---

The Catholic Faculty of Paderborn (Westphalia) is about to issue a theological magazine under the title of *Theologie und Glaube*, which promises to become an important factor in the education of the German clergy. The publication will presumably mean the end of the *Seelsorger*, which maintained a rather exclusively pastoral character, and which owing to the large number of diocesan "Pastoralblätter" in which Germany abounds, could hardly have claimed much originality. The new enterprise is in the hands of a most competent staff, and likely to take at once a leading rôle in the warfare of theological science against infidelity.

---

*St. Anthony's Almanac* (Paterson, N. J.) is published for a charitable purpose, its aim being to aid young men, destitute of means, who desire to study for the priesthood in the Eastern Province of the Franciscan Order. The 1909 issue has been enlarged, and contains, besides the usual calendar matter, instructive articles, short stories, poems, etc., as is usual in Catholic almanacs.

---

## Books Received.

---

### THEOLOGICAL AND DEVOTIONAL.

LE BESOIN ET LE DEVOIR RELIGIEUX. Par Maurice Sérol, Docteur en philosophie, Secrétaire General de la *Revue de Philosophie*. Paris: Gabriel Beauchesne & Cie. 1908. Pp. 213. Prix, 2 fr., *franco* 2 fr. 75.

SPIRITUAL FLOWERETS IN HONOR OF THE BLESSED MOTHER OF GOD. With an Introduction and Directions for Using the Readings and Slips to the Best Advantage. By Father L. B. Palladino, S. J. Ninth Enlarged and Revised Edition. Philadelphia: H. L. Kilner & Co. 1908. Pp. 240. Price, \$0.45.

DE DOCTRINA S. JOANNIS EVANGELISTAE CIRCA BAPTISMI SACRAMENTUM, praesertim circa ejus cum Aqua et Sanguine e Latere Salvatoris exeunte conjunctionem, Dissertatio Theologico-Ermeneutica quam ad Doctoratus Gradum in Sacra Theologia apud Seminarium S. Bernardi, Roffae, consequendum. Scripsit Rev. Michael J. Ryan, S. T. L. et Ph. D., Collegii Propagandae Fidei Logices et Metphysices Generalis in eodem Seminario Professor. Roffae: Ex Typographia Joannis P. Smith. 1908. Pp. 116.

DE RETICENTIA VOLUNTARIA PECCATORUM IN CONFESSIONE. Ed. Brahm, Missionarius C. SS. R. Editio Quarta. Praemittuntur encomia a viris doctis edita. Rollarii Flandrorum et Bruxellis: Typis Julii de Meester; Amstelodami: Van Langenhuisen; Lutetiis Parisiorum: V. Retaux. 1908. Pp. 87.

#### PHILOSOPHICAL.

PHILOSOPHIA MORALIS. Auctore C. Willens, S. Theologiae et Philosophiae Doctore, Philosophiae in Seminario Trevirensi Professore. Treveris: ex Officina da S. Paulinum. 1908. Pp. xv-584. Preis, 7m.

#### HISTORICAL AND BIOGRAPHICAL.

GESCHICHTE DES BISCHÖFLICHEN PRIESTERSEMINARS ZU PADERBORN VOM Jahre der Gründung 1777 bis zum Jahre 1902. Unter Benutzung der "Chronik des Bischöflichen Priesterseminars" von Anton Bieling, bearbeitet von Johannes Schäfers, Seminarprocurator. Mit einer Heliogravüre, 5 Lichtdruckbildern, 4 Grundrissen und einem Lageplan. Paderborn: Bonifacius-Druckerei. Pp. 272.

THE OLD ENGLISH BIBLE AND OTHER ESSAYS. By Francis Aidan Gasquet, D. D., Abbot-President of the English Benedictines. New Edition. London: George Bell & Sons. 1908. Pp. 347. Price, 6s. *net*.

LOURDES. A History of Its Apparitions and Cures. By Georges Bertrin, Professor of the Paris Catholic Institute. Authorized Translation by Mrs. Philip Gibbs. With a Preface by the Rev. Stanislaus St. John, S. J. New York, Cincinnati, Chicago: Benziger Brothers. 1908. Pp. 296. Price, \$2.00 *net*.

#### MISCELLANEOUS.

SYDNEY CARRINGTON'S CONTUMACY. By X. Lawson. New York, Cincinnati, Ratisbon, Rome: Fr. Pustet & Co. 1908. Pp. 350. Price, \$1.25.

THE BELLS OF ATCHISON AND OTHER POEMS. By the Rev. Andrew Green, O.S.B. St. Benedict's College, Atchison, Kansas: Abbey Student Press. 1908. Pp. 125.

THE CATHOLIC ENCYCLOPEDIA. Volume III (Brow to Clancy). New York: Robert Appleton Co. 1908. Pp. xiii-799.

THE MARKS OF THE BEAR CLAWS. By Henry S. Spalding, S.J. New York, Cincinnati, Chicago: Benziger Brothers. 1908. Pp. 229. Price, \$0.85.

CRITICAL MISCELLANIES. By John Morley. Vol. IV. New York, London, Bombay: The Macmillan Co. 1908. Pp. 341. Price, \$1.50, *net*.

BARNABY BRIGHT. By the Rev. David Bearne, S.J. Two volumes. (The St. Nicholas Series. Edited by the Rev. Dom Bede Camm, O.S.B.) New York, Cincinnati, Chicago: Benziger Brothers. 1908. Pp. 164-180. Price, \$0.80.

BORROWED FROM THE NIGHT. By Anna C. Minogue, author of *Cardome*. Illustrated. New York: P. J. Kenedy & Sons. 1908. Pp. 304.

LE NOMBRE MUSICAL GRÉGORIEN. OU RHYTHMIQUE GRÉGORIENNE. Théorie et Pratique. Par le R. P. Dom André Mocquereau, Prieur de Solesmes. Tome I. Rome, Tournai: Desclée et Cie. 1908. Pp. 430. Prix, broché, 6 frs.



# Firms Having Episcopal Authorization

TO HANDLE

## THE SACRED VESSELS FOR REPAIRING

**NEW YORK:**      **MESSRS. FR. PUSTET & CO.,** 52 Barclay Street, New York City.

**BENZIGER BROS.,** 36 Barclay Street, New York City; Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.

**CHRISTIAN PRESS ASSN. PUB. CO.,** 26 Barclay Street.

**THE M. H. WILTZIUS CO.,** 7 Barclay St., New York, N. Y.

**CHICAGO:**      **THE W. J. FEELEY COMPANY,** 6 Monroe St., Chicago, Ill.

**BENZIGER BROS.,** 211-213 Madison Street, Chicago, Ill.; Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.

**PHILADELPHIA:** **Z. J. PÉQUIGNOT,** 1331 Walnut Street.

**H. G. OESTERLE & CO.,** 125 South Eleventh Street.

**H. L. KILNER & CO.,** 824 Arch Street.

**WRIGHT MANUFACTURING CO.,** 133 Master Street.

**BOSTON:**      **VINCENT LAFORME & CO.,** 3 Franklin Street, Boston, Mass.

**THOS. J. FLYNN & CO.,** 62-64 Essex Street, Boston, Mass.

**ST. LOUIS:**      **B. HERDER,** 17 South Broadway, St. Louis, Mo.

**CINCINNATI:**      **BENZIGER BROS.,** 343 Main Street, Cincinnati, O.; Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.

**MESSRS. FR. PUSTET & CO.,** 436 Main Street, Cincinnati, Ohio.

**CLEVELAND:**      **NORTHERN OHIO PLATING WORKS,** 49 Wood Street, Cleveland, Ohio.

**R. A. KOCH & CO.,** 1139 Superior Ave., Cleveland, O.

**MILWAUKEE:**      **THE M. H. WILTZIUS CO.,** 413-417 Broadway, Milwaukee, Wis.

**NEW ORLEANS:**      **F. A. BRUNET,** 313 Royal Street, New Orleans, La.

**PROVIDENCE:**      **THE W. J. FEELEY CO.,** 203 Eddy Street, Providence, R. I.

**OMAHA:**      **JOHN BAUMER,** 146th and Farnane Streets, Omaha, Neb.

**The Catholic  
University of America**

**WASHINGTON, D. C.**

**Rt. Rev. Monsignor D. J. O'CONNELL, Rector**

**In addition to the courses of study leading to advanced degrees hitherto offered, the University now provides :**

In the **SCHOOLS OF PHILOSOPHY, LETTERS AND SCIENCE**, a series of undergraduate courses leading to the degree—**BACHELOR OF ARTS**.

In the **SCHOOL OF LAW**, courses leading to the degree—**BACHELOR OF LAWS**.

In the SCHOOL OF TECHNOLOGY a series of undergraduate courses leading to the degree—BACHELOR OF SCIENCE:

**In Civil Engineering,**

**In Mechanical Engineering and**

**In *Electrical Engineering*,**

*In Chemical Engineering.*

**For announcements and detailed information concerning courses:**

In the Faculty of Philosophy, address Very Rev. Prof. J. J. GRIFFIN, Dean

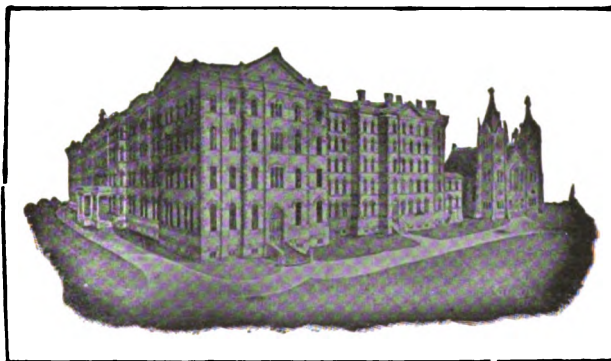
In the Faculty of Law, address Prof. W. C. ROBINSON, Dean

In the School of Technology, address Prof. D. W. SHEA, Director

These courses are open to graduates of High Schools, Academies and others of like scholastic attainments.

**TRINITY COLLEGE,** *Washington,*  
*—D. C.—*

## A Catholic Institution for the Higher Education of Women



**BEAUTIFULLY LOCATED  
IN THE IMMEDIATE  
VICINITY OF THE  
CATHOLIC UNIVERSITY**

**INCORPORATED UNDER  
THE LAWS OF THE DIS-  
TRICT OF COLUMBIA,  
WITH FULL POWERS TO  
CONFER COLLEGIATE  
DEGREES, AND REGIS-  
TERED BY THE UNIVER-  
SITY OF THE STATE OF  
NEW YORK.**

*Conducted by the Sisters of Notre Dame of Namur*

**FOR PARTICULARS ADDRESS THE SECRETARY OF THE COLLEGE**



## NEWMAN SCHOOL HACKENSACK NEW JERSEY

A school for gentlemen's sons. Preparation for any college or university. Gymnasium and swimming pool. Number limited and references required. Resident Chaplain. Prospectus sent on application.

**JESSE ALBERT LOCKE, A.M., LL. D., Headmaster**

**Carved**  
**Ecclesiastical Furniture**  
DESIGNED CORRECTLY  
FINELY EXECUTED

Competent judges of ecclesiastical design, those who have made a study of the different periods of Gothic and other styles of religious architecture, consider the furniture and carvings designed by us and executed in our shops, to be the finest examples of this work in America.

We are specialists in all the styles of religious architecture. Our department of Ecclesiastical Design will submit sketches of whatever you require without charge.

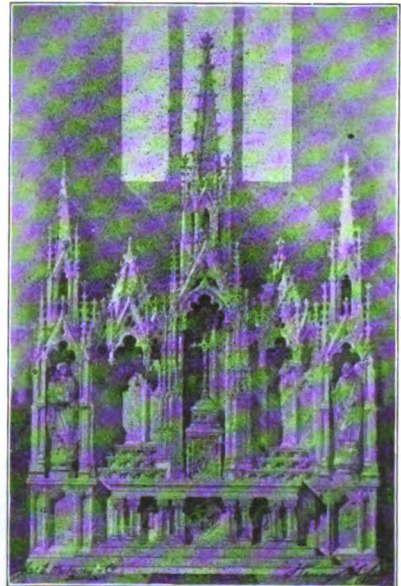
Estimates furnished on

Pews	Clergy Stalls	Rood Screens
Choir Stalls	Credence Shelves	Altar Rails
Altars	Religious Statuary	Pulpits
Prie Dieu	Rood Beams	Fonts, etc.

**American Seating Company**  
Designers and Builders of  
Church Furniture

CHICAGO	NEW YORK
90 Wabash Ave.	19 W. Eighteenth St.
BOSTON	PHILADELPHIA
70 Franklin St.	1235 Arch St.

*Shops: Manitowoc, Wis.*



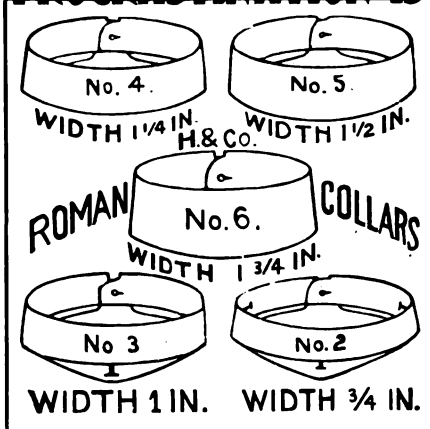
**High Altar, St. Peter's Church, Reading, Pa.**

Designs submitted on approval for everything connected with the Church, whether in Marble, Stone, Wood, or Metal.

**HENRY H. LAW, Architect,**

Studio: Mt. Vernon, N. Y.

# PROCRASTINATION IS THE THIEF OF TIME!



Don't wait, but order a dozen of H. & Co. all Linen Collars at once.

**ALL LINEN IS COOL! WHY PAY JUST AS MUCH FOR ONLY PART LINEN?**

When the H. & Co., Linen Roman cannot be found at the leading church-goods house near you, send to us direct. Price \$2.00 the dozen—12 cents postage and may be returned if not satisfactory.

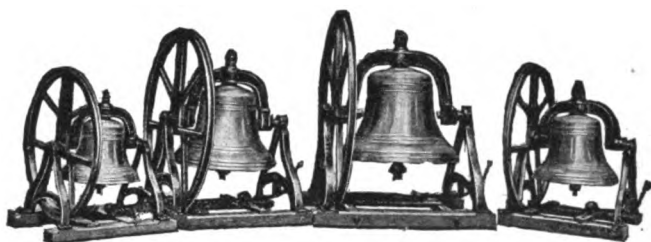
The Roman Collars are 4-ply Linen, fine and well made.

No. 4— $\frac{3}{4}$  inch deep. No. 5— $1\frac{1}{2}$  inch deep.  
No. 3—1 inch deep. No. 6— $1\frac{3}{4}$  inch deep.  
No. 2— $1\frac{1}{4}$  inch deep.

In ordering, specify sizes and number of depth wanted from above table.

**202 Cannon Street, BRIDGEPORT CONN.**

The following houses carry the H. & Co. Collars. M. H. Wiltzies Co., Milwaukee, Wis. Thos. J. Flynn & Co., Boston, Mass. B. Herder, St. Louis, Mo. W. A. Fuchs & Co., Detroit, Mich. J. A. Jacques, Worcester, Mass. Reese & Boehm, Baltimore, Md. W. J. Feeley Co., Chicago, Ill. F. M. Kirner, Pittsburgh, Pa. J. A. Lennon, San Francisco, Cal. J. P. Daleiden & Co., Chicago, Ill.



**FOUNDERS OF  
HIGHEST GRADE  
PUREST TONED  
CHURCH  
BELLS  
CHIMES  
PEALS**

**McShane Bell Foundry Co. Md.**  
Established 1866



**EVER NEED DUPLICATES**

Form Letters, Price Lists, Bills, Invoices, Drawings, Menus, Reports, anything, then take advantage of our offer of

**Ten Days' Trial, Without Deposit** and become one of thousands of satisfied customers who all agree that **DAUS' IMPROVED TIP TOP** is the simplest, easiest and quickest method of duplicating on the market.

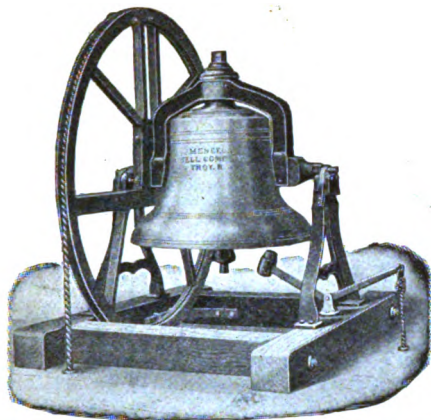
**100 COPIES** from Pen-written and **50 COPIES** from Type-written Original

If you have tried other duplicators without success, you will be more than pleased with ours. Complete Duplicator cap size (prints  $8\frac{3}{4} \times 11\frac{1}{2}$  in.). **Price, \$7.50.**

*Circular of larger sizes on request.*

**FELIX S. DAUS DUPLICATOR CO.,**  
Daus Bldg., 113 John St., NEW YORK





The leading CHURCH TOWERS  
everywhere are being supplied  
with BELLS from the . . . .

## MENEELY BELL CO.

TROY, N. Y., and

177 Broadway, New York City



## Wilson's Rolling Partitions

A marvellous convenience and the most effective method for dividing large rooms in Churches and School Buildings into small rooms, and vice versa; made from various kinds of wood; sound-proof and air-tight; easily operated and lasting. Made also with Blackboard surface. Fitted to new and old buildings. Used in over 5,000 Churches and Public Buildings. Mention THE ECCLESIASTICAL REVIEW for free pamphlet.

Also Venetian Blinds, Wood Block Floors and Rolling Steel Shutters

3 & 5 West 26th St. New York.



## American Marble Company

BOSTON, 101 TREMONT ST.

CHICAGO, 339 WALNUT ST.

PHILADELPHIA, 908 ARCH ST.

WORKS

Mass, Italy  
New York, N. Y.  
Fair Haven, Vt.



High Altar, St. Ludwig's Church, Philadelphia.  
Franz Carl Koenig, Architect.  
American Marble Co., Builders.

Altars

Statuary

Sanctuary Railings

Baptisteries

Venetian Mosaics

and Bronzes

LET US BUILD  
YOUR WORK

### RECENT INSTALLATIONS

St. Paul's Cathedral, Pittsburg, Pa.

St. Augustine's, Philadelphia, Pa.

St. Thomas the Apostle, New York,  
N. Y.

St. Vincent de Paul, Albany, N. Y.



## Kanner's AUTOMATIC STROPPER

### Makes Every Man an Expert

It's so easy—and you'll never need a hone—with **KANNER'S AUTOMATIC STROPPER**—that little device which strops every razor made and strops it rightly.

Just think—no matter what razor you use—old style or safety, Gillette, Everready, Star, Curley or Gem—**KANNER'S AUTOMATIC STROPPER** puts a perfect edge on the blade of every one.

The **KANNER STROPPER** is simple, strong, cannot get out of order, and is operated with perfect ease. With this machine there is no guess work—the result is always the same—a perfect edge. Guaranteed never to cut the strop.

Every man who shaves himself should own one. Send for this boon to shavers today.

**OUR OFFER**—We will send to any address one **KANNER'S AUTOMATIC STROPPER**, holder for safety blades, etc., packed complete, on receipt of purchase PRICE \$2 00. If after 10 days' trial you do not find it satisfactory, we will gladly refund your money. Send your order to

**THE SAMUEL KANNER CO.**  
476 Broadway, New York City

## St. Gregory's Academy, Beuron Courses in Church Music

From 15 October to 15 June

Church Music in all its branches. Especial care is taken to develop good Catholic organists. Thorough instruction in Gregorian chant.

For particulars apply to

**R. D. LEO SATTler, O.S.B.**

Beuron, Hohenzollern, Germany

For the Sacristy and the Sanctuary

## Manual of Forty Hours' Adoration

This Manual contains **LITANIE ET PRECES**: the Approved Music for "Te Deum" and "Tantum Ergo," and everything requisite for the Devotion—Ceremonies, Rubrics, and Prayers.

Order copies now, so that they will be on hand when needed, as they are sure to be.

Twenty-five cents per copy  
Five copies, one dollar

The Dolphin Press, 1305 Arch  
Street, Philadelphia, Penna.

## When the Bishop Comes Manual of Episcopal Visitation and Sacrament of Confirmation

Full and detailed information, both for the Ceremony of Confirmation and for the Bishop's official visit. All the canonical requirements minutely explained. Indispensable for the occasion.

Copies should be by every priest, so it is well to order now

Twenty-five cents per copy  
Five copies, one dollar

The Dolphin Press, 1305 Arch  
Street, Philadelphia, Penna.

How can the obligation to sing the Proper of the Mass be effected where the Gregorian Chant is not always available? We refer you to

## A. EDMONDS TOZER'S THE PROPER OF THE MASS

For Sundays and Holidays. Set to Simple Music, for Mixed Voices.

Volume I. Proprium de Tempore

Volume II. Commune Sanctorum. Missae Votivae. Proprium Sanctorum.

Bound in cloth, per volume, \$1.00

This arrangement is intended for those choirs who find the plainchant from the Graduale beyond their powers of execution; and, secondarily, that those who regularly sing the prescribed melodies, but who may not be able to master everything set down for any particular Mass, may have something at hand which is easily learnt, and of greater musical interest than a mere recitation of the words on a monotone, or even to a psalm-tone. It is of obligation to sing the proper Introit, Gradual, Offertory and Communion at every High Mass or Missa Cantata. It is better, then, to do well some such simple settings as these, than to labor indifferently through plainchant, which is often very difficult.

At Conventions, Jubilee, and all Church and School Celebrations recommend the singing of the

### UNIVERSAL PAPAL-HYMN ENTITLED "LONG LIVE THE POPE"

Words by H. T. HENRY, Litt. D. Music by H. G. GANSS.

The hymn can be had in arrangements as follows: Unison, Four Male Voices, Four Mixed Voices. To the arrangements for unison chorus and mixed voices and accompaniment can also be had for Band or Orchestra. Languages: English (original), German, Latin, Greek, Italian, French, Spanish, Portuguese, Gaelic, Hungarian, Polish, Bohemian, Croatian, Lithuanian, Ruthenian, Sioux, Chippewa, Yakama, Gros-Ventre, Arapahoe, Numipu (Nex-Perce), Okenogan, etc.

Vocal Parts, .75 per hundred; \$6.00 per thousand.

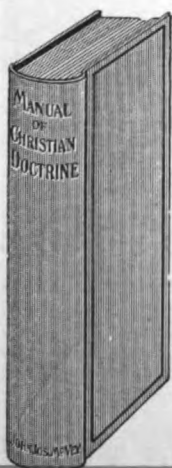
Other arrangements, .05 per copy. Special price on quantities.

J. FISCHER & BRO., 7 & 11 Bible House, New York.

We supply any desirable publication of church music.

## COURSE OF RELIGIOUS INSTRUCTIONS

INSTITUTE OF THE BROTHERS OF THE CHRISTIAN SCHOOLS



### PURCHASE THE BEST MANUAL OF CHRISTIAN DOCTRINE

COMPRISING  
DOGMA, MORAL and WORSHIP  
BY A SEMINARY PROFESSOR

Authorized English Version. Eighth Edition. 12mo. Cloth.  
587 Pages

\$1.00, Net

Prepared especially for Classes in High Schools, Academies and Colleges. Send for prospectus, or sample copy will be sent for examination

John Joseph McVey, Publisher, Phila., Pa.

## The Erkins Studios

**ANNOUNCE**  
that they have  
opened a depart-  
ment of

### Ecclesiastical Statuary

A branch studio  
has been establish-  
ed at Carrara, Italy,  
thereby assuring  
the highest degree  
of material and  
workmanship,  
while direct impor-  
tation means better  
values at a less ex-  
penditure. Illus-  
trations furnished  
upon request.



**THE ERKINS STUDIOS**  
15 East Fifteenth Street, New York

## CHOOSING A NEW ORGAN

Don't buy a common reed organ for your church or chapel; don't buy a cheap or second hand pipe organ, when you can select a sweet-toned, rich, powerful Seybold organ at nearly the same price. You should hear our remarkable Chapel or 2-Manual and Pedal organs. You would almost think you were listening to a real pipe

### SEYBOLD REED-PIPE ORGANS

Write us your plans. Don't get any organ till we tell you how you



organ, the tone is so near to the true pipe quality. It is produced by our improved patent four-chambered box found on no other organ.

can select an organ and try it without expense. We take all the risk. We make other styles for the home. Handsome catalog full of photos free. Let us help you. When you write please state whether you wish the organ for Church, Chapel, or Home use.

Seybold Reed-Pipe Organ Co.  
58 Brook St., Elgin, Ill.



## CASSOCKS

### ZIMARRIS, SUITS AND OVERCOATS

We guarantee our **MAIL ORDER** Cas-  
socks and Clerical Clothing to fit perfectly

Samples, single self-measurement blanks, tape measure and fitting notes, sent free, one cent for postage and post paid on request.

**CASSOCKS, splendid values, \$12 to \$35.**

**SUITS, OVERCOATS, ZIMMARRIS,  
\$18 to \$50.**

All goods guaranteed all Wool and Fast Color. Fit guaranteed.

When sending for samples state whether you desire Cas-  
socks, Zimmaris, suit or overcoat.

Also Cassocks for Choirs from \$2.50 upwards.

Charge accounts opened with the Clergy and Seminarians.

Send for Illustrated Catalogue No. 25 showing pictures of  
Cassocks and Clerical Clothing.



**CHARLES FRANKLIN & CO.**  
MAKERS OF CASSOCKS AND CLERICAL CLOTHING  
240 BROADWAY, NEW YORK

Established 1892



## The Reverend Clergy

Desirous of securing or recommending competent ORGANISTS, TEACHERS, SEXTONS, HOUSEKEEPERS, etc., etc., are invited to use these columns. Terms, \$2.00 a card space.

**ORGANIST:** A young man thoroughly experienced in all forms of Catholic Church Music desires a good position as organist and choir-director. During last three years has held a good position in New York City. Good references. Address G. E., at this office.

**TRUE FAITH OF OUR FATHERS!** A copy is wanted of this book, offerer please state price; address T. N., office of REVIEW.

**VOICE OF JESUS SUFFERING TO THE HEART AND MIND OF CHRISTIANS.** Written by a Passionist Missionary. 1876 (?). Copy wanted by H.

**SEXTON:** desires a good position in a country church; has excellent references to submit. State of Ohio preferred. Address "T. M."



Established

1866

**"BLUE FLAG"** Sack and Prince Albert Suits are as good as "Blue Flag" Cassocks which are admitted to be the best.



You would do well to investigate the merits of "Blue Flag" Cassocks, Suits, Overcoats and Raincoats before buying elsewhere. You get more for your money in getting the best your money can buy.

Write for samples and easy rules of self measurement. Cut out and mail attached coupon for new catalogue of Cassocks and and Clergymen's Clothing and get free a beautiful Aluminum Envelope Opener with 6-inch rule.

**ZIMMERMANN BROS.**  
*Clothing Company*

Desk 19

MILWAUKEE, WIS.

**ZIMMERMANN BROS.**

Desk 19, Milwaukee, Wis.

**GENTLEMEN:** Please mail me a copy of Fall and Winter Catalogue of clergymen's Cassocks and Clothing, and also send Envelope Opener which you offer free with catalogue.

Name, .....

Address, .....

.....

**BEFORE YOUR  
NEXT FORTY HOURS' DEVOTION**

ORDER OUR

**Manual of the Forty Hours'  
Adoration**

One for each of the invited clergy  
in the Sanctuary and for the mem-  
bers of the choir to answer the re-  
sponses, properly marked, etc.

**FIVE COPIES, - ONE DOLLAR**  
(POST FREE)



**FOR THE NEXT VISIT OF THE BISHOP**

**Manual of Episcopal Visitation  
and Confirmation**

Contains everything necessary to  
know, ritual, etc. Have a copy  
for the Bishop, the Pastor, the  
Master of Ceremonies, and the  
Choir Director.

**FIVE COPIES, - ONE DOLLAR**  
(POST FREE)



Both Manuals accurately revised (second edition) will prove an excellent addition  
to the Class Books of Pastoral Theology and Liturgy in our Seminaries.  
Liberal Discount if ordered in quantities.

**American Ecclesiastical Review**

Dolphin Press

1305 Arch Street

Philadelphia. Pa.

# P. J. KENEDY & SONS

PUBLISHERS TO THE HOLY APOSTOLIC SEE

## A NEW SODALITY MANUAL

### THE BOOK OF THE CHILDREN OF MARY

Compiled and Arranged by  
**FATHER ELDER MULLAN, S.J.**  
Professor of Dogmatic Theology, Woodstock College, Md.

Cloth binding, leather grain, round corners, red edges, 740 pages, 24mo. 75 cents.

Flexible leather binding, round corners, gilt edges. \$1.25.

Discount allowed to the Clergy, the Religious and Sodalities.

Letters of approval have been received from His Excellency Most Reverend Diomedo Falconio, His Eminence Cardinal Gibbons, His Grace Archbishop Farley, and many other Archbishops and Bishops throughout the United States.

### SODALITY OF OUR LADY

Hints and Helps for those in Charge

By **REV. ELDER MULLAN, S.J.**  
Author and Compiler of "The Book of the Children of Mary."

Leatherette binding, flexible, 240 pages, net \$1.00 (postpaid, \$1.10).

This book will be a big help for Sodality Directors and all who are interested in Sodality work. It contains much valuable information and many practical suggestions.

### HOME FOR GOOD

A BOOK FOR YOUNG LADIES,  
BY **MOTHER LOYOLA**

Introduction by **Father Thurston, S.J.**

Cloth binding, 12mo., about 340 pages, net \$1.25 (postpaid, \$1.38).

*Published August 15th*

### A CATHOLIC HISTORY OF ALABAMA AND THE FLORIDAS

BY A MEMBER OF THE ORDER OF MERCY

Author of "Life of Catharine McAuley,"  
"In Many Lands."

Cloth binding, gilt top, 12mo., 348 pages. Net \$1.50 (postpaid, \$1.60).

Published under the direction of His Grace the Bishop of Mobile.

## ANNOUNCEMENT

The following books are in course of manufacture and will be ready shortly. Advance orders will be filled on day of publication.

### FREQUENT AND DAILY COMMUNION

Ready September 1st

**CHILDREN OF MARY AND FREQUENT COMMUNION**  
**SODALISTS OF OUR LADY AND FREQUENT COMMUNION**  
**JUNIOR SODALISTS OF OUR LADY AND FREQUENT COMMUNION**

These booklets are by  
**FATHER JULIUS LINTELO, S.J.**  
Translated from the French by A. O'B.  
Edited by **Father Elder Mullan, S.J.**  
Paper binding. Price, 5 cents.

### SODALITY OF OUR LADY UNDER THE BANNER OF MARY

By **FATHER HENRY OPITZ, S.J.**  
Translated by a Sodalist of Our Lady and Edited by **Father Elder Mullan, S.J.**

### THE SODALIST'S IMITATION OF CHRIST

By **THOMAS À KEMPIS**  
An English Translation reproducing the Rhythm of the Original

Revised, Corrected, and Edited by **Father Elder Mullan, S.J.**

Cloth, 75 cents. Leather, \$1.25.

### JESUS ALL GOOD

By **FATHER GALLERANI, S.J.**  
Translation.

### A MANUAL FOR THE USE OF THE JUNIOR SODALITY OF OUR LADY

Compiled and Arranged by  
**FATHER ELDER MULLAN, S.J.**

5 BARCLAY STREET .:. .:. NEW YORK

# Our Latin and Greek Grammars

Are Conceded to Excel  
in Points of Merit

---

## A MAJORITY

of all the Catholic pupils beginning the study of  
Latin in this country last year used **SCHULTZ'S  
LATIN GRAMMAR AND EXERCISE BOOK**

There must be some good and substantial reason why **A MAJORITY**  
of the Catholic pupils studying Latin are using

## Schultz's Latin Grammar

It cannot be accidental. In the German version it has been used for many years in the best academies, colleges, and universities of the Old World. The character of the book has placed it in its present exalted position. It is a book that is based upon many years of successful experience in Latin teaching. It presents no novelties, is not given to presenting any special or new theory or any single teacher's views. It represents a consensus of opinion among Latin teachers as to the best methods of teaching Latin. If you are not acquainted with the book, write the publishers for a sample.

---

**Schultz's Latin Grammar**

**Schultz's Latin Exercises**

**Rockliff's Exercises for Translation into Latin**

**Spieß and Seiffert's Greek Grammar**

**Spieß and Seiffert's Greek Exercises**

---

## FR. PUSTET & CO.

52 Barclay Street  
NEW YORK

436 Main Street  
CINCINNATI, O.

# NEW PUBLICATIONS

OF IMPORTANCE TO THE REV. CLERGY

Indispensable to the Preacher—Invaluable to the Bible  
Student—Useful to the Reader of the Scriptures.

## A Textual Concordance of the Holy Scriptures

Arranged Especially for Use in Preaching

By REV. THOMAS DAVID WILLIAMS

Large octavo, cloth, net, \$3.50.

**T**HIS work is a textual concordance of Holy Scripture, arranged especially for use in preaching. It follows the alphabetical order of subjects; and is divided into two parts or books, moral and dogmatic; to which is added an appendix containing principally the miracles, prophecies, and parables of Christ. Each topic is sufficiently enriched with the Scripture texts pertaining to it, as to furnish meat and substance for many discourses.

This work differs largely from "The Divine Armoury," by Father Vaughan, both in arrangement and in choice of subjects or headings. It differs also from the "Thesaurus Biblicus" of Father Lambert. The first part, which constitutes the bulk of the work, is the result of frequent perusals of the Sacred Text, and was compiled, neither by reference to, nor by the aid of any other work of this or a similar nature.

The new book will be a valuable addition to the priest's library; the seminarian will find it the greatest assistance in his studio, and the general reader, who loves his Bible, will need it for elucidation and guidance.

### A Manual of Moral Theology

For English-Speaking Countries

By the REV. THOMAS SLATER, S.J. With  
Notes in the Text on American Legislation  
by the REV. MICHAEL MARTIN, S.J.

Volume I., 8vo, cloth, net, \$2.75.

Volume II. in preparation

"No English-speaking priest can wisely neglect to secure this book."—*Catholic World*.

Complete in two large, handsome volumes:  
each volume with complete Alphabetical Index.

### The Characteristics and the Religion of Modern Socialism

By the REV. JOHN J. MING, S.J.

12mo, cloth, net \$1.50

### History of Economics

Or, Economics as a Factor in the  
Making of History

By the REV. J. A. DEWE, A.M.

Late Professor of History in the College of St.  
Thomas, St. Paul, now Professor of History  
at the University of Ottawa

8vo, cloth, net \$1.50

### The Catholic School System in the United States

Its Principles, Origin and Establishment

By the

REV. JAMES A. BURNS, C.S.C., Ph.D.

President of Holy Cross College,  
Washington, D. C.

12mo, cloth, net \$1.25

### —Assertio—

### Septem Sacramentorum

Or, Defence of the Seven Sacraments

By HENRY VIII, King of Eng.

Re-edited with an Introduction by REV. LOUIS  
O'DONOVAN, S.T.L. Preceded by a Preface  
by His Eminence James Cardinal Gibbons,  
Archbishop of Baltimore.

8vo, cloth, net \$2.00

"Deserves to be carefully studied by Catholic and  
non-Catholic scholars."—*The Universe*.

Printed in Latin and English, giving the Original  
Text of King Henry with Translation  
on the opposite page.

## BENZIGER BROTHERS

NEW YORK

CINCINNATI

CHICAGO

**W**E shall be glad to purchase from our readers any of the following numbers of the REVIEW :

1889—February, March, May, June, July, August, September, October, November–December.

1890—February, March, April, July, August, November.

1891—February, March, June, July, September, October, November.

1892—February, April, May, June, July, September, October.

1893—January, February, March, April, June, July, August, September, October, November, December.

1894—January, March, May, July, August, October, December.

1895—February, April, May, June, July, August, September, October, November, December.

1896—April, June, July, October.

1897—January, October.

1899—February.

1908—January, February.

**The following Complete Volumes are wanted.**

1889—Volume I.

1890—Volume II.

1892—Volumes VI and VII.

1893—Volumes VIII and IX.

1894—Volumes X and XI.

1895—Volumes XII and XIII.

1896—Volumes XIV and XV.

**T**HE following copies of the Review are at our disposal. Price, \$0.35 a copy, or \$3.50 for the twelve numbers of any year.

1889—January, April.

1890—January, May, June, September, October, December.

1891—January, April, May, August, December.

1892—January, March, August, November, December.

1893—May.

1894—Feb'y, April, June, Sept., November.

1895—January, March.

1896—January, February, March, May, August, September, November, December.

1897—February, March, April, May, June, July, August, September, November, December.

**We offer also the following Complete Volumes**

1890—Volume III.

1891—Volumes IV and V.

1897—Volumes XVI and XVII.

1898—Volumes XVIII and XIX.

1899—Volumes XX and XXI.

1900—Volumes XXII and XXIII.

1901—Volumes XXIV and XXV.

1902—Volumes XXVI and XXVII.

1903—Volumes XXVIII and XXIX.

1904—Volumes XXX and XXXI.

1905—Volumes XXXII and XXXIII.

1906—Volumes XXXIV and XXXV.

1907—Volumes XXXVI and XXXVII.

# Latin Books at Bargain Prices

## Special Clearance List for September

In order to make room for our Fall importations we offer the following books at the special prices given below.

To bring these books up-to-date, all new Offices proclaimed since their publication, have been inserted in the back of each book.

### MISSALS

- No. 1. Bound in black morocco, size  $15\frac{3}{4} \times 11$ , large clear type. A fine copy. Regular price \$12.00, special . . . . . \$8 50  
 No. 2. Bound in black morocco, size  $14\frac{1}{2} \times 10\frac{1}{2}$ , printed in red and black. Large clear type. Slightly shelfworn. Regular \$12.00, special . . . . . 8 50  
 No. 2 bis. Bound in black morocco, size  $13\frac{3}{4} \times 9\frac{3}{4}$ , large clear type. Shelfworn slightly. Regular price \$10.50, special . . . . . 7 50  
 No. 20. Bound in black sheepskin, size  $13\frac{3}{4} \times 9\frac{3}{4}$ , printed in red and black, with large clear type, slightly shelfworn. Regular price \$9.80, special . . . . . 6 75

### MISSALE ROMANUM

- 8vo,  $9\frac{3}{4} \times 6$ . Especially suited for Missionaries, Seminarians, small Altars and Chapels. Printed in red and black from large clear type.  
 Bound in black morocco, \$6.00, special . . . . . 4 25  
 Bound in red morocco, regular \$5.90, special . . . . . 4 25  
 Bound in black sheepskin, regular \$4.20, special . . . . . 3 25  
 Bound in red sheepskin, regular \$4.20, special . . . . . 3 25

### BREVIARIES

- No. 26-1813. Four vols.,  $6\frac{1}{2} \times 4\frac{1}{4}$ , bound in black turkey morocco, flex. Large type, clear and legible to weak or tired eyes, regular \$9.60, special . . . . . \$6 25  
 No. 35. Four vols., size  $6\frac{1}{2} \times 3\frac{3}{4}$ , bound in Russia padded, printed on India paper. Few references. Regular \$11.00, special . . . . . 8.00  
 No. 35-1813. Four vols.,  $5\frac{1}{4} \times 3\frac{3}{4}$ , bound in black morocco, flex. Very bold type. Few references. Regular \$8.50, special . . . . . 6 00

### HORAE DIURNAE

- Printed on India paper in red and black. Few references. Size  $4\frac{1}{2} \times 2\frac{3}{4}$ .  
 No. 21-7 bis. Bound in black sheepskin, flexible, gilt edges, special . . . . . 1 15  
 No. 39. Size  $5 \times 3$ , bound in black morocco, flexible, gilt edges, special . . . . . 1 25  
 No. 36. Size  $5 \times 2$ , bound in black morocco, flexible, gilt edges, special . . . . . 1 25

Address Dept. P, and in ordering kindly give number of the book and style of binding.

**CHRISTIAN PRESS ASSOCIATION PUB. CO.**

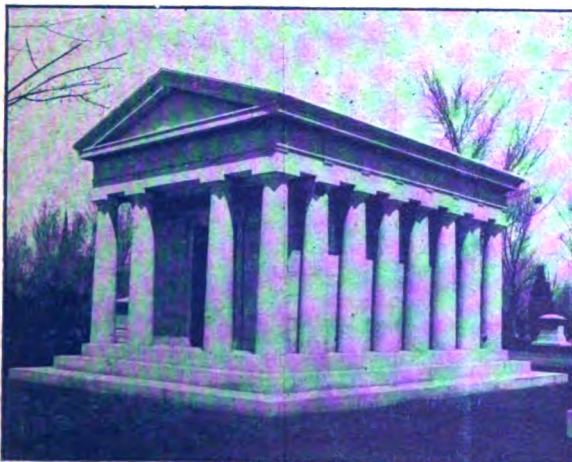
**26 BARCLAY STREET, NEW YORK**

REV. JAS. L. MEAGHER, D.D., President.

VERY REV. E. J. DONNELLY, V.F., Secretary.

# ART MEMORIALS

## IN MARBLE, STONE, AND GRANITE



MONUMENTS  
 MAUSOLEUMS  
 CROSSES, ALTARS, FONTS, &c.

In the execution of memorial work the trustworthiness of the concern with whom you deal should be a great factor. ¶ The satisfaction of our numerous customers, both as to our work and the manner in which we handle it, should especially appeal to you; to say nothing of the exclusive designs our art department can suggest.

SEND FOR BOOKLET

**THE LELAND COMPANY**

Formerly LELAND & HALL COMPANY

**557 FIFTH AVENUE, NEW YORK**

# THE W. J. FAALAY CO.



PROVIDENCE · RHODE · ISLAND ·

## CHALICES

We make a specialty of Chalices, Ciboriums and Ostensoriums, as well as all other Gold and Silver Altarware.

Our line embraces also Statues, Stations, Vestments, Banners and Religious Articles.

The reputation of America's foremost Church Goods House insures "square" dealing.

SEND FOR CATALOGUES

### The M. H. Wiltzius Co.

413-417 Broadway  
Milwaukee

7 Barclay Street  
New York



# Ecclesiastical Review



*A Monthly Publication for the Clergy*

*Cum Approbatione Superiorum*

## CONTENTS

THE JUBILEE GIFT TO PIUS X FROM HIS CLERGY .....	336
CHURCH LAW REGARDING THE MINISTRY OF ECCLESIASTICAL BURIAL .....	343
The Rev. M. MARTIN, S.J., St. Louis University, St. Louis, Missouri.	
THE PRIEST'S COMMUNION LEAGUE .....	353
The Rev. ARTHUR BARRY O'NEILL, C.S.C., Notre Dame University, Indiana.	
SOME OBSERVATIONS ON THE DEVOTION TO THE BLESSED SACRA- MENT AMONG OUR PEOPLE .....	361
The Very Rev. F. A. O'BRIEN, LL.D., Kalamazoo, Michigan.	
THE MORAL ASPECT OF COMMERCIAL "STOCKWATERING" .....	367
The Rev. T. SLATER, S.J., St. Beuno's College, St. Asaph, Wales.	
JOHN XXI—PHILOSOPHER, PHYSICIAN, POPE .....	379
JAMES J. WALSH, M.D., Ph.D., LL.D., Fordham University, New York City.	

CONTENTS CONTINUED INSIDE.

PHILADELPHIA, 1305 ARCH STREET

## American Ecclesiastical Review

Subscription Price, Three Dollars and Fifty Cents  
a Year

Subscription Price, Foreign, Fifteen Shillings  
a Year

COPYRIGHT, 1908  
THE DOLPHIN PRESS

R. and T. WASHBOURNE, Ltd., 4 Paternoster Row, London, England  
W. P. LINEHAN, 309 Little Collins Street, Melbourne, Australia

Entered June 5, 1902, as second-class matter, Post Office at Philadelphia, Pa., under Act of March 3, 1879



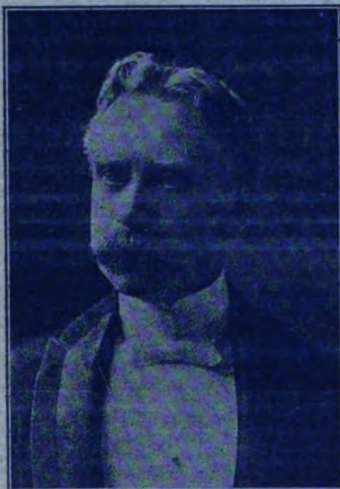
# St. Bernard's Seminary Altar Wine

**T**HE Seminary owns sixty acres of Vineyard in full bearing. Its wine is made under the direct supervision of the BISHOP, and has his ABSOLUTE GUARANTEE of purity. It is made from the juice of the grape and advantage is not taken of the permission given to use cognac for fortification. No dealer has this wine for sale.

One case of 25 bottles . . . . .	\$6.00
One keg of 5 gallons . . . . .	5.50
One keg of 10 gallons . . . . .	10.00
One keg of 23 gallons . . . . .	20.00
One barrel . . . . .	40.00
One case of 25 bottles of "Elvira" Wine . . . . .	9.00

SEND FOR CIRCULAR

The sale of this Wine is in charge of the Rev. M. J. NOLAN, D.D., Chancellor, Rochester, N. Y., to whom all communications should be addressed.



Mr. J. W. DONNELLY.

To the Right Rev. and Rev. Clergy:

We fully understand the deep responsibility that rests on the conscientious dealer in

## ALTAR WINE

With this knowledge in view, and having devoted a lifetime to this business, we can with confidence recommend the following choice wines as being VALID and LICIT for use at the Holy Sacrifice, namely:

"*Collegiate*"—A fine mellow wine used at the Jesuit Colleges.

"*Santa Clara*"—An agreeable, tart wine, made at Santa Clara College, Cal.

"*Jurançon*"—The old favorite altar wine, delicate and delicious.

"*Vin de Tours*"—A little sweeter than Jurançon, and equally desirable.

**THESE WINES ARE VERY GRATEFUL TO THE FASTING STOMACH**

Please write us for Price List and Circular, containing instructions for bottling, treatment of frozen wine, and other information. Address,

**THE DONNELLY BROTHERS Altar Wine Merchants  
TROY, N. Y.**

## ALTAR WINES BEYOND DOUBT

FROM THE

### Sacred Heart Novitiate, Los Gatos, Cal.

**MALVOISIE.** Mild, dry wine; free from all acidity; pinkish in color; agreeable; digestible; excellent quality. Per gal., \$1.10; per doz., \$4.00. In bbl. lots and over, \$1.00 per gal.

**NOVIATE.** Generous and full-bodied; somewhat sweet and resembles the Spanish wines; is the highest form of absolutely pure wine of its kind produced on this continent. Does not require bottling. Per gal., \$1.50; per doz., \$5.00.

Made by ourselves especially for the purpose

D. GIACOBBI, S.J., Rector.

SOLE AGENTS, BARNSTON TEA CO.

P. A. MAHONY, Treas. and Sec.

No. 6 BARCLAY ST., New York.

## CONTENTS CONTINUED

### ANALECTA :

#### Ex Actis SUMMI PONTIFICIS:

I. Sanctissimi Domini Nostri Pii Divina Providentia Papae X in quinquagesimo natali Sacerdotii sui Exhortatio ad Clerum Catholicum .....	396
II. Pius X Episcopos Lombardiae laudat Concilio Provinciali adunatos quia studiose praescriptis a S. Sede obtemperaverint .....	416
III. Pius X incongruum declarat usum coronas imponere imaginibus SS. Cordis Jesu, sed corona ad simulacri pedes deponi potest. Indulgentiae conceduntur .....	417
IV. Lex Propria Sacrae Romanae Rotae et Signaturae Apostolicae. ....	418

#### E S. CONGREGATIONE RITUUM :

I. Festum Septem Dolorum B.M.V., Dominicae III Septembris affixum, ad ritum duplicem secundae classis elevatur .....	429
II. Addenda et varianda in Martyrologio Romano.....	430

#### E S. CONGREGATIONE DE PROPAGANDA FIDE:

Instructio pro negotiis Ritus Orientalis.....	431
---	-----

### STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month.....	434
The Parish Rights of New-Born Children.....	434
An Excellent Recommendation touching the New Marriage Laws.....	436
Buying their Altar Breads.....	441
"Fulminatio Dispensationis" in Marriage Cases.....	442
Freedom from Debt a Condition for Consecration of a Church.....	442
Anointing in Case of Apparent Death.....	443
A Suggestion for the Celebration of Thanksgiving Day.....	444
Second Vespers of a Titular Office.....	444

### ECCLESIASTICAL LIBRARY TABLE :

Sacred Scripture: Professor Haupt and the Census of Cyriacus, Luke 2: 1-5; Historical Evidence of this Roman Enrolment or Census; Text of St. Luke and the Census.....	445
--	-----

### CRITICISMS AND NOTES:

Ming: The Characteristics and the Religion of Socialism .....	453
Strachey: Problems and Perils of Socialism.....	453
——: The Case against Socialism .....	453
Hunter: Socialists at Work.....	453
Wells: New Worlds for Old.....	453
Draper: More—A Study of Financial Conditions now Prevalent.....	460

LITERARY CHAT.....	461
--------------------	-----

BOOKS RECEIVED.....	463
---------------------	-----

PLEASE SEE ANNOUNCEMENT ON RED LEAF

CONTENTS OF SEPTEMBER NUMBER (VOL. III, NO. 6) OF

# Church Music

**Gregorian Rhythm.**—A Theoretical and Practical Course. (*Illustrated.*)

Part II., Chapter V (*Continued*): 4. Freedom in the use of *Puncta* and *Virgæ*, etc.; 5. Substitution of *Virgæ* for *Puncta* in Sequences; 6. Their Simultaneous Use in Organum; 7. Testimony of the MSS. with Point-Neums.

The VERY REV. DOM ANDRÉ MOCQUEREAU, O.S.B., Prior of Solesmes.

**A Sketch of St. Dunstan and his Musical Activity.**

The REV. P. GREGORY HUEGLE, O.S.B., Conception, Missuri.

**New Ceremonial Points for the Choir.**

**May Women Sing in the Gallery Choir?** (*Concluded.*)

The REV. H. T. HENRY, Litt. D., Overbrook Seminary, Pa.

**Dates of the Kyrie Chants.**

**The Chant and Sacred Music in Italian Seminaries.**

**Letters to the Editor:**

The Correct Date of Ordination of Pius X. (*The Editor of the Ecclesiastical Diary, etc.*)

Harmonization of Gregorian Chant. A Criticism. (*The Rev. Peter Habets, O.M.I., Regina, Sask., Canada.*)

The "Universal Papal Hymn." (*A. J. S., Mahanoy City, Pa.*)

The Gallery Choir—A Final Decision Desired. (*The Very Rev. Ferdinand Brossart, Hot Springs, Va.*)

Church Music—St. Michael's Cathedral, Toronto, Canada. (*"Pilgrinus," Toronto, Canada.*)

**Chronicle and Comment:**

Facts, Misapprehensions:

1. The Facts (Father Habets in *Cæcilienvereinsorgan*.)
2. Misapprehensions (Editorial in the *Brooklyn Tablet*.)
3. The "Word on Church Music."

**Notes:**

Correction by the Rev. Ludwig Bonvin, S. J.

"Connoisseurs in Church."

"Joyful Noise."

Variant Texts of the Missal and the Vatican Graduale.

Cardinal Mercier on "Congregational Singing."

Death of Abbé E. Ragon.

The "Bishop's Law" and the Pope's Law.

**Publications Reviewed.**

**Musical Supplement:**

Tota Pulchra, by G. Ferrata.

O Sanctissima, by C. Greith.

O Maria Virgo Pia, by B. O. Klein.

Sancta Maria, by I. Schweitzer.

---

Issued Bi-Monthly by

**American Ecclesiastical Review**

Dolphin Press

1305 Arch Street

Philadelphia, Pa.

\$1.50 a Year—6/6. Single Copies, 30 cents—1/5.



**Her Irish Uncle**  
**The Very Reverend Dr. Gray**  
**or**  
**The Final Law**

**A New Novel of Clerical Life**

**By Canon Sheehan**  
**of Doneraile**

**Will be begun in the November number**  
**of the ECCLESIASTICAL REVIEW**



## CANON SHEEHAN'S NEW SERIAL

# Her Irish Uncle—The Very Rev. Doctor Gray

or

## THE FINAL LAW

A story of clerical life, unique and absorbing, by the author of MY NEW CURATE and LUKE DELMEGE.

The chief scenes of the wonderful drama, to which Canon Sheehan summons all the power of his fine inventive genius and his facility in portraying native character, are laid in Ireland and America.

The central figure is Doctor Gray, Parish Priest, of the Irish gentry, a man who scrupulously and rigidly maintains the ancient traditions in theology as well as in the domestic and social relations of his pastoral life. Of a warm heart, but a severe and distant manner, he fails to conciliate his people and is generally misunderstood by the priests with whom he comes into contact. The episodes of disagreement with his assistants are often amusing, always instructive, especially when they appeal to the "new theology," with which his methodical regard for and rigorous adherence to the ancient authorities do not permit him to become acquainted.

The opening incident pictures him reading two letters, one from his bishop, making a change of curate; the other from a priest in Chicago, advising him of the death of Dr. Gray's sister and her last wishes that he charge himself with the care of her orphaned daughter. The girl eventually arrives, opens the eyes of the Irish Parish Priest by her fine traits of mind and her excellent education, received in a Chicago convent.

He soon realizes that her companionship exercises a mellowing influence upon his own nature, but his sternly conservative habits of mind cause him to turn with all the hard vehemence of the old pedagogy against the ideals of the girl, whose aims tend toward the practical usefulness of service in a



woman's life rather than to those refinements of education by which she maintains her influence in the domestic and social circle. When finally she deliberately adopts the profession of a trained nurse, devoting herself to the service of a poor boy who is being shipped to Africa, the old priest breaks with and publicly disowns her.

The situation is rendered strangely pathetic by the fact that he himself has become blind, and with her departure loses his last stay on the brink of the grave. No scene described by Canon Sheehan in any of his books can equal in deep and beautiful pathos that of the aged sightless pastor as he stands on the altar and bids farewell to his parish. His resignation brings out all the hitherto hidden and pent-up affection of the people who have known all along the secret love he had borne them, and who only now respond because his present words have broken down the barrier that had checked them hitherto.

He realizes for the first time the difference between past and present, the old generation to which he belongs and the new.

The story is a plea for the observance of the law of God and that of the Church, but also for the recognition of that HIGHEST LAW OF CHARITY, which bids us at times set aside the venerable traditions upon which truth and virtue have hitherto lived. Hence the subtitle "THE FINAL LAW."

Our readers will find in the forty-eight chapters of this clerical novel (in two parts) all that matchless combination of deep feeling, sound sense, Irish humor, and solid erudition which has given Canon Sheehan's work a pre-eminence over that of other clerical writers of to-day.

---

The novel will be published serially in THE ECCLESIASTICAL REVIEW *only*, which owns *all the rights* covering the British as well as the American markets.



# The Ecclesiastical Review for 1909

opening the twenty-first year of its publication is in position to announce a number of additional and novel features of its contents.

Among the most important articles engaged are a series of papers dealing with

## **The New Constitution of the Roman Courts and its Significance for English-speaking Clergy—Chiefly in America**

These articles are being prepared by the Rev. M. Martin, S.J., Professor of Moral Theology and Canon Law in the St. Louis University Divinity School.

A similar series, dealing with the **NEW FACULTIES GRANTED TO OUR BISHOPS UNDER THE TITLE OF FORMULA T**, and which replace the old **FORMULAS I, C, D, E**, at the end of the terms for which they had been granted, will appear from the pen of the Rev. J. T. McNicholas, O.P., whose excellent treatise on the New Marriage Law has given him a reputation as an American Canonist.

Other papers of special interest will consider **THE MANAGEMENT OF OUR ECCLESIASTICAL SEMINARIES** in view of the regulations recently adopted for the government of the Theological Schools in Italy.

**EPISCOPAL COATS OF ARMS** is the title of an illustrated series prepared to meet the need of a consistent use of heraldic devices in designing the seals and escutcheons of bishops and other ecclesiastical dignitaries.

Students of contemporary ecclesiastical history will be glad to know that the Rev. Charles Warren Currier has written for the **REVIEW** a paper on **MODERNISM IN THE PAST YEAR** in America and in Europe.

Efficient arrangements have also been made to secure authentic records of **ROMAN DOCUMENTS**, responsible interpretations of **DUBIA**, etc., and other aids to furnish the clergy with reliable information regarding matters of importance to them.



# THE ECCLESIASTICAL REVIEW

---

FOURTH SERIES.—VOL. IX.—(XXXIX).—OCTOBER, 1908.—No. 4.

---

## THE JUBILEE GIFT TO PIUS X FROM HIS CLERGY.

**I**N that nobly beautiful address which Pope Pius X has just issued to the Catholic Clergy, on occasion of the solemn celebration of the fiftieth anniversary of his ordination to the priesthood, the Venerable Pontiff expresses the deep-felt desire that there should be promptly inaugurated among his priests a renewal of the spirit of Christ. "Be ye renewed in the spirit of your mind," he cries out as if raising hands and voice in appeal from the watch-tower of the citadel of the Church, "and put ye on the new man, who is created according to God in justice and in holiness of truth." And then he adds to the entreaty, in the words of the Apostle (Eph. 4: 23), his own heartfelt wish, simply but touchingly expressed, as of one who cares little for the shows of earthly triumph and would gladly forgo the offers of gratitude from his children if he might but draw them more closely to the service of God. To see his priests, on this feast of his sacerdotal jubilee, renew the spirit of zeal for their own sanctification and the salvation of souls, is the only boon he covets. "It will be to me the most beautiful and precious gift from you, on this occasion."<sup>1</sup>

Nor is the Pontiff content with having made this appeal to our generosity in those general terms of exhortation with

<sup>1</sup> *Eritque hoc a vobis in quinquagesimo sacerdotii nostri natali pulcherrimum acceptissimumque munus.—Encycl. "Haerent animo."*

which we are familiar from the writings of apostolic preachers in all ages. He goes into detailed directions of how this process of a renewal of spiritual energy and missionary activity may be best brought about. And in this connexion it is useful to note how carefully the supreme pastor of Christendom abstains from those conciliatory laudations which, on occasion of festive celebrations in honor of great rulers, mark not only the appreciation of subjects for their leaders but, as a rule, also a prince's sense of gratitude for the glories showered upon him by his people. Pius X rejoices that there are bishops and priests who assiduously kindle the heavenly fire which the grace of the imposition of hands has conferred upon them for the benefit of the Christian people; but he remembers with all the absorbing emphasis of his own priestly calling that there are priests everywhere who fail in the high task voluntarily assumed by them. It is to these he speaks. To them he opens his heart in this Apostolic Letter, "the heart of a father," as he writes, "which beats with anxious love at the sight of his sick child." As is meet for the common guardian of all the flock, Pius X keeps in view the needs of the faithful in these days of intellectual scepticism and moral self-indulgence. If there is to be a renewal of the spirit of priestly piety, it is not to be of the nature of that refined asceticism which aims at individual sanctification without reference to the salvation of the weary multitudes who are hungering for the bread of life. "The priest," as the Pontiff views him, is "not a person who can be good or bad for himself alone; his entire life, his external conduct have their necessary effect upon those with whom he comes in contact." The priest necessarily acts in the name of Christ whose legate he becomes as soon as he has accepted the divine mandate of his sacerdotal mission. "As legates it is our duty to win the confidence of men, so that they may accept Christ's teaching, and we are to bring them to the observance of His laws by showing them the example in our own loyalty."

The Pontiff, as on former occasions, points to the seminaries as the places where this spirit of the knowledge of

Christ's doctrine and of ready obedience to His law is to be first inculcated in the candidates aspiring to the priesthood. He exhorts the bishops "to expend all their chief care and effort in the training and formation of those who are by their own conduct to represent the form of Christ to the faithful". He repeats the words of the Church to her levites as they approach the altar for ordination: "If hitherto you have given way to sloth, bestir yourselves now; if you have been thoughtless touching your obligations, awake from your lethargy; if you have indulged in sensual pleasures, henceforth gird yourselves to be chaste! Let the authority committed to you be exercised in all moderation, be constant in the observance of discipline, let your conduct in all things be worthy of all imitation. Thus the tenor of your life will spread joy in the Church of Christ, and both your preaching and your example will tend to the edification of the House of God!"

The Holy Father is alive to the modern fallacy which discards the ancient severity that stigmatizes worldly manners and pursuits in the Christian priesthood, under the plea that the changed conditions of society demand more freedom in the conduct of the clergy. He pleads for the time-honored maintenance of the habits of life and daily conduct in the priests whereby the ambassador of Christ is distinctly marked as different from and superior to the layman, no matter how good. "The priesthood is a select race," he says. "Christ does not change as the ages progress; He is the same, yesterday, and to-day, and the same forever." Hence the priest is to be an example, at all times and in every place, of the meekness and gentleness of his Master who has said: "Learn of Me, for I am meek and humble of heart." He is to be a model of obedience, even as Christ became obedient unto death. He is to carry in his body the image of the cross, as the Apostle interprets it to us: "They that are Christ's have crucified their flesh with its vices and concupiscences." In this spirit Pius X recalls the words of his predecessor: "Would that the men of our own age cultivated the virtues which have made past generations illustrious for holiness.

These men were strong in the promotion of the common good, both in Church and State, by reason of their humility, their obedience, their self-denial." He insists on the need of cultivating especially the virtue of abstinence, the observance of which men, in our own days, and under specious pretexts of weakness and inability, have wholly lost sight of.

The Pontiff further deprecates the spirit of sordid avarice which has laid hold of the clergy, inducing priests, for the sake of filthy lucre, to involve themselves in secular enterprises and worldly cares. "Alas!" he cries out, "we have men in whom the spirit of their Master has grown extinct"; priests "who are forever occupied with the things of this world, seeking change, anxious for novelties, and performing their sacred offices in a merely perfunctory manner." He alludes to the tendency in clerical circles of deriding simplicity of life, piety, and that humble zeal of patient ministry which contradicts the arrogant self-assertiveness and the proud spirit of the world. Their standard is not the standard of the evangelical priesthood, and they endeavor to put to shame the simple-minded, faithful priest who attracts souls by his active virtue without seeking the flattery of popular applause by the eloquence of his sermons and the publishing abroad of his successes, savoring of vanity and ambition.

The portrait which the venerable Shepherd in the Vatican draws of the priest who performs his office in the spirit of routine is calculated to make us reflect. He says his prayers as a matter of habit rather than with any thought of devotion; the recitation of the Psalms is with him a performance of hasty repetition at certain times. He does not converse with God from any sense of gratitude or piety. Nor does he attempt to conceal the want of fervor in his soul from those around him. He vaunts the reasonableness of his conduct and pleads that he cannot give his attention to things supernatural because the constant cares of his ministry force him to attend upon others whom he pretends to benefit by his pastoral labor. Of these priests the Pontiff says: "They miserably deceive themselves." For since they are not accustomed to

converse with God, their speech about Him to men is vapid; they lack the divine fire which imparts the spark of Christian fervor to the observance of the moral law. Their message having the outward sound of the evangelical precepts is nevertheless mere noise of the tongue. Endowed with a certain glibness of eloquence they lack the power to interpret the voice and words of the Good Shepherd to which the flock would gladly listen. Such priests fill the air with their loud clamorings and empty sounds; and many a time they bring only shame and disgrace upon their religion, and make the faithful blush with the sense of contradiction because of their leaders' bad example. In such or similar words the gentle Pontiff, filled with the zeal of Christ, brands the idle, gossipy priest who, neglecting himself, is forever engaged in propagating what the Pope styles "disease-breeding novelties." "Alas!" he exclaims, "unhappy blindness! Would that they considered in their hearts to what length of abandonment the neglect of prayer leads the priest! Thence, indeed, arise those sad results from the very mention of which our fatherly love shrinks and which it desires, if it were possible, to forget."

Prayer, meditation, spiritual reading, are naturally the chief means recommended by the Father of Christendom to his priests, whereby they might revive within them the consciousness of their lofty dignity and reanimate their zeal for an active service in the ministry, so as to make it fruitful of blessings for all the people. From the personal devotion of the clergy there must necessarily flow, through the accompanying control of self-examination, a new stream of priestly virtue which will purify and at the same time fructify the broad fields ready for an abundant growth of the flowers of faith.

Next to the duty of personal sanctification, which is engendered through the habit of prayer and reflection, the Sovereign Pontiff would inculcate upon his priests greater zeal in teaching right doctrine. Not only does he wish them to be active in imparting the sacred truths contained in the catechism, but he likewise urges them to strive, with all the resources at their

command, wisely and skilfully, to enter actively into the life of the people. He bids them take example in this respect from the energy and devices of those who are hostile to the interests of true religion. Whilst the clergy are to work for the maintenance of peace, for the defence of the poor and downtrodden, for the upholding of justice and mercy, they are also to organize and awaken among the faithful a spirit of courageous insistence upon the rights of conscience. And if jealousy, rancor, and calumny pursue at times the priest and make him feel that the sole fruit of his unselfish efforts for the good of others is human ingratitude, let him not lose courage on this account. "Be not weary in well-doing. Let us not stain the honor of our cause by remissness!"

The final note of the fatherly call of the Chief Priest of Christendom to his sons, on occasion of his golden jubilee, is the call to fraternal union. An Apostolic Union, such as exists already in many parts, thanks to the zeal and charity of individual priestly efforts, is the desire of the heart of Pius X. He hopes and prays for a renewed and wider diffusion of the fraternal spirit among priests, not only through the formation of closer communion in the exercise of piety and mutual edification, but also in the creation of centres which might become power-houses where the spirit of ecclesiastical study and of missionary zeal would receive constantly fresh impulses; places where the plans of campaign against vice and moral degradation are made under a common pledge to carry them out consistently and harmoniously; places where the priest in doubt, the priest discouraged, the priest in error, may come and find fresh strength and sympathy and a clearer light to set him right on his course of missionary zeal. Such is the purport of the appeal of Pius X to his priests on the occasion of his golden jubilee, and who is there that will not second the desires of the noble Pontiff and hope that the blessing with which he sends it forth may bring about the wished-for result!

## CHURCH LAW REGARDING THE MINISTRY OF ECCLESIASTICAL BURIAL.

THE term *sepultura ecclesiastica*, or ecclesiastical burial, is sometimes employed to signify the *place* which has been duly blessed for the burial of the faithful; sometimes the right of burying the remains in such place. It is also taken to mean all the sacred rites prescribed for the burial of Christians in consecrated ground, including the celebration of Mass along with the ritual services performed over the remains in the church, as also in the cemetery. Using the expression in this last sense, *the right of ecclesiastical burial* may be understood either as the right which any individual possesses at the hour of death to have those funeral services celebrated in his behalf, or it may be understood as the right which this or that priest has to celebrate those services: in other words, it may regard the *subject* of ecclesiastical burial, or it may regard the *minister* of it. Writers on Moral Theology deal with the question under the former aspect—they explain who are worthy and who are unworthy of Christian burial, those who should be admitted and those who are to be excluded. Except in some minor details, those authors are unanimous regarding the *subject* of ecclesiastical burial. When, however, one begins to study the question under the second aspect, he may look through a dozen treatises on Moral Theology and find no allusion to it. Those moralists who make any reference to the minister of ecclesiastical burial do so in a few lines only: they leave it to canonists for discussion.

In the present paper we shall consider the Church law solely in reference to the minister of ecclesiastical burial. Who then has the right to perform the funeral services of the faithful? The general answer occurs to the mind of every fairly-instructed Catholic. The priest who has authority to administer the last sacraments—the Holy Viaticum and Extreme Unction—while the person was still alive, is entitled to perform the funeral obsequies over his remains after death. The parish priest to whom is entrusted immediately the spiritual care of the members of his flock during their life is like-

wise the one invested with the right of performing the obsequies after death. In the United States, it is true, there are not yet parish priests strictly so called, nor are there in this country canonical parishes; still the rights and duties of pastors in relation to the members of their respective congregations are substantially the same here as those of parish priests towards their parishioners in other countries. They are not indeed irremovable to the same extent as parish priests; nor are they bound under grave sin to offer the special fruit of the Holy Sacrifice for their congregations as parish priests are bound on all Sundays and holidays, even those holidays which are no longer obligatory for the faithful. However there is no solid reason for placing any limitation to the right of pastors in the United States in regard to ecclesiastical burial beyond what is placed by the general law of the Church. On the other hand their right in this respect is not more extensive than that possessed by parish priests generally. There is no decree of any of the Plenary Councils of the United States, which either restricts or extends this right beyond what the common law of the Church sets down for parish priests; nor is there any such decree directly emanating from the Holy See. Accordingly the question is reduced to this—what is the ecclesiastical law regarding the right of the parish priest to administer funeral services? It may be answered generally that the parish priest has a privative or exclusive right to administer those services to all the faithful who had a domicile or quasi-domicile in his parish at the time of death. It is here supposed that such persons did not render themselves unworthy of Catholic burial by their conduct during life because otherwise this right could not be exercised. Before explaining further this right of the parish priest, it will be useful to say a word concerning the manner of burial in different ages of the Church.

At first according to Roman Law it was forbidden to bury the bodies within the City, so that the early Christians had sepulchres outside the walls. When churches were permitted to be erected, the place of burial was at the entrance of, or at



least very close to, the church. Ferraris in his *Bibliotheca* (Vol. 7, page 142), quoting the words of the canon, says, "Praeciendum est etiam secundum majorum instituta, ut in ecclesia nullatenus sepeliantur, sed in atrio, porticu, vel in exedris ecclesiae." Afterwards this law was modified so as to permit the bodies of bishops, and even of laics eminent for sanctity, to be buried within the church. Subsequently all Catholics, whether members of the clergy or of the laity were buried within the church; and this custom was confirmed by Canon Law. The reason for the custom was obviously that the faithful, when coming to the church for religious services, might be reminded of their deceased friends and offer prayers in their behalf. It was considered, however, that the burial of bodies in the church was detrimental to health and the civil authorities began to prohibit the practice. The Church offered no opposition to the new civil enactments, and even encouraged the formation of cemeteries outside the sacred edifices. In the Roman Ritual (Tit. VI, Cap. 1, De Exequiis, n. 9) the following words are found, "Ubi viget antiqua consuetudo sepeliendi mortuos in Coemeteriis, retineatur; et ubi fieri potest, restituatur." Still more recently it has been prohibited by civil law in many places to have cemeteries immediately adjoining the churches, and public cemeteries have been established at some distance outside where bodies could be interred. The Church without opposing those prohibitive laws enacted that the parish priest should suffer no detriment from the construction of cemeteries distant from the church. The place of burial was physically changed, but the right of burial (*jus sepeliendi*) remained intact with the parish priest as before. Thus on the 14th May, 1825 the S. Congregation of the Council of Trent declared, "Animadvertendum est, ex Edictali Lege lata a S. Congregatione Consultationis anno 1817. Fidelium cadavera ad Coemeterium publicum esse deferenda: Coemeteria vero, causa publicae valetudinis, subrogata fuisse singularibus ecclesiarum sepulturis, nunc jus istud exercet in publicis Coemeteriis, ideoque non sublatum jus sepeliendi fuit, sed variatur locus, quod profecto non impedit

emolumentorum perceptionem et jus peragendi exequias." Hence the conditions prevailing in many places to-day of having cemeteries removed from the parish churches do not interfere in any way with the right of the parish priest to conduct the funeral obsequies in his church and perform the ritual services at the interment of the body, as well as to receive the offering that may be made on the occasion of the funeral.

The law of the Church regarding the *jus sepeliendi* may be stated in the words of Pallottini in his *Collectio Conclusionum et Resolutionum S. C. Tridentini*, (cf. *Sepultura*, No. 1)—“De jure communi omnes Parochiani in ecclesiis parochialibus eorumque coemeteriis sepeliri non tantum possunt, sed et debent, nisi probetur quod defunctus vel habeat sepulchrum Majorum, vel etiam sepulchrum sibi elegerit.” Accordingly, when a member of a parish dies, his remains are to be buried by the pastor of the church of the parish to which before death he belonged. It is to be noted, however, that two exceptions are set down. One is when a person had an ancestral or family burying-place: the remains are to be buried by the pastor of this place. The second exception is when a person has chosen his place of sepulture: in this case the pastor, or other priest in charge of the church so chosen acquires the *jus sepeliendi*. These two exceptions were admitted by the Church many centuries ago. St. Leo III (795-816) issued the following statute, “Nos instituta majorum Patrum considerantes, statuimus unumquemque in majorum suorum sepulchris jacere, ut Patriarcharum exitus docet. *Nulli tamen negamus propriam eligere sepulturam et etiam alienam*: Dominus enim magister alienam elegit ut propriam.” Since this ordination of St. Leo was first published, the faithful have always possessed the power of choosing their place of burial. For obvious reasons, however, two classes of persons were to be excluded from the faculty of choosing the place of burial, viz. *impuberes* and religious. Male children under 14 years and females under 12 respectively are considered incapable of making a rational choice and thus are deprived by law of the right of choice. Religious, too, have

no choice of the place of their burial: they should be buried from their own monasteries, unless indeed they die in some remote place so that their remains could not be without great inconvenience conveyed thereto. In his *Bibliotheca* (Vol. 7, p. 154, n. 86) Ferraris mentions the same law and the exceptions. "Eligere sepulturam sibi benevisam potest quilibet sive masculus, sive femina, dummodo habeat debitam aetatem, et a jure non prohibeatur." The same author cites various references from Canon Law to prove his statement. The present discipline of the Church regarding the place of burial is substantially the same as when Ferraris wrote in the middle of the 18th century. Wernz in his *Jus Decretalium* (Vol. 3, n. 785) says, "Locus sepulturae ecclesiasticae imprimis est is, quem fidelis libere legitimeque sibi *elegit*, quo deficiente proxime succedit sepuchrum gentilitium vel majorum vel corporationis rite ad tramites juris constitutum: si fidelis defunctus etiam sepulchro hujusmodi careat, in sua parochia, ubi domicilium habuit et sacramenta recepit, est sepeliendus." The same opinion is held by all modern canonists and is confirmed by numerous decisions of the Holy See.

When the Church grants the liberty of choosing a place of burial, she insists upon the choice being a free one. It is strictly forbidden for a cleric or a religious to force a person to choose a particular place of burial: and such a choice is null and void. Similarly it is forbidden to prevent one from retracting a choice already made. Although these be grave and still in force, the censure formerly attached to their violation has been abrogated, there being no reference to it in the *Constitutio Apostolicae Sedis*. It may be also noted that a choice once made remains valid until set aside by another choice freely made. Thus if a person during sickness declare his wish to be buried from any particular church different from his parish church, and afterwards recover from his illness, the choice so made remains valid so long as it is not annulled by a subsequent choice. When the choice of a place of burial is made, there ought to be some evidence to this effect, since otherwise the pastor of the parish where the deceased had a

domicile or quasi-domicile would possess the exclusive *ius funerandi*, unless indeed there were an ancestral place of burial. The evidence required need not be taken on oath. It is sufficient to have the testimony of two witnesses, or of the confessor that the deceased had declared his wish to be buried from such or such a church. It would also be sufficient, if there was some clause in the will or other document of the deceased, that such was his wish, even though the will might be invalid through defect of some legal formality. Indeed any proof, oral, written, or by signs, which clearly indicates the choice of the deceased, suffices, and would justify the pastor of the church selected in burying the remains therefrom.

It is important to observe that the right of choosing a place of burial brings with it authority, on the part of the pastor of the church chosen, to celebrate the funeral Mass and obsequies, even those rites prescribed to be performed in the cemetery. On this point there seems to be no doubt whatever, whether we look to the opinion of canonists or to the decisions of the Roman Congregations. Zitelli in his *Apparatus Juris Ecclesiastici* (2nd Edition, p. 183) writes, "Quando enim quis sepulturam sibi elegerit, vel sepulchrum majorum habet, eo in loco est sepeliendus, subindeque si ecclesia a jurisdictione parochi exempta sit, et proprios habeat Rectores, ad hos, non autem ad parochum, pertinebit Missas canere, aliaque peragere super cadaver defuncti, quae in Rituali Romano praescripta inveniuntur." Responses of the Sacred Congregations in proof of this view may be found in Gardellini, as also in Pallottini's Collection of the Decisions of the Congregation of the Council of Trent. The same rector or superior of the church chosen for burial acquired a right to the emoluments or offering which might be made on the occasion of the funeral. Hence it sometimes happened that the pastor of the parish to which the deceased had belonged did not officiate at the obsequies and did not receive any portion of the offering made. By way of remedy in this contingency it was ordained that when the remains were buried from a church to which the deceased had not belonged,

his parish priest was always to receive the *portio canonica*, which was usually set down as the fourth part of the offering received, and termed *quarta pars funeralium*. It seems, however, according to Laurentius (*Institutiones Juris Ecclesiastici*, n. 763), that in some places the payment of the *quarta pars* to the *proprius parochus* in the circumstances mentioned has fallen into desuetude.

In order to illustrate the foregoing principles of ecclesiastical law, a case of the following kind may be supposed. A person belongs to a certain parish, but for some reason has expressed the wish to be buried from a church different from that of his parish. After his death some relatives desiring to make arrangements for the funeral call upon the pastor of the church from which the deceased had declared his intention to be buried. From the testimony adduced the pastor has no reasonable doubt regarding the freedom of the choice and permits the remains to be conveyed to his church where he celebrates Mass for the deceased and performs the funeral services as prescribed in the Roman Ritual. The *proprius parochus* of the deceased may claim the right of conducting the remains as far as the entrance of the church where the services are to be performed, and this right should be respected; but the right ends here. The remainder of the rites, viz. the services in the church and cemetery should be performed by the pastor of the church or his delegate; not by the *proprius parochus*, except by permission of the pastor of the church. This pastor in whose church the services are conducted has a right to receive whatever offering may be made, but should give the fourth part of that offering to the *proprius parochus*, after deducting the necessary expenses including honoraria of celebrant and ministers. When there exists a legitimate custom of not giving the fourth part to the *proprius parochus*, the custom may be observed. If the latter feels aggrieved at the course of events, he may refer his complaint to the Ordinary or to the Holy See: but judging from previous declarations of the S. Congregations, in particular, the Congregation of the Council of Trent, the de-

cision should be in favor of the pastor in whose church the services were performed, unless it appeared that undue influence was employed to induce the deceased before death to choose that church rather than the church of his parish.

In the United States the general law regarding the funeral rights of the pastor in reference to those who have been his parishoners seems to be very well known. It may be doubted whether the modifications of, or the exceptions to, that law are equally known, especially the power of electing the church of one's burial: rather, it is quite certain that some priests as well as many of the laity are not aware of the liberty granted by the Church in regard to the choice of the place of burial. This defect of knowledge may be to some extent due to the fact that only very rarely does there arise any occasion for the exercise of this power. Pastors are usually so zealous in their attendance upon the sick members of their flock that these latter have no desire to receive Christian burial from any other than the priest who administered to them the last sacraments; nor do they desire to be buried from any other than their own parish church. Besides, in the Statutes of various Dioceses reference is made to the rights of pastors to receive funeral offerings and to the *jus funerandi*, regarding their parishoners, as exclusively belonging to them, without any mention of cases in which by ecclesiastical law the *jus funerandi* would appertain to another who was not the *proprius parochus*. Hence one might erroneously interpret such a statute, as if a funeral could never take place from any other church than the one to which the deceased had belonged, unless by special permission of the Ordinary granted for weighty reason or of the *proprius parochus*. A statute of this kind can only mean that *generally* the right of burial belongs to the pastor, in whose parish the deceased possessed at the time of death a domicile or quasi-domicile. It is not proposed here to treat of the legislative power of a bishop in regard to his diocese; but it may be briefly said that he possesses very ample power to enforce laws enacted by a higher legislative authority: he may even enact laws not

contained in the Divine Law, or in the Ecclesiastical Law, general or particular; he can make laws that are *praeter jus commune*. Still it is not competent for a bishop either in Diocesan Synod or outside of it to make a law *contra jus commune*. Aichner in his *Compendium Juris Ecclesiastici* (8th Edit., page 397) expresses the common opinion of canonists when he says, "Verumtamen leges episcoporum debent conformari universalibus Ecclesiae legibus, scilicet possunt esse quidem sancitae *praeter jus*, non vero *contra jus* universalis Ecclesiae. Unde episcopi non possunt prohibere, quod per jus universale expresse et indubitanter permissum est (nisi canones id eis diserte concedant) et e converso non possunt permittere quod jure universali prohibitum est." Accordingly, if the Church enacts a law giving to the faithful the right of electing the place of burial, a bishop has no authority to set aside this law or this right in regard to the subjects of his diocese. Even if a bishop in the United States possessed such authority, it might be confidently stated that he would not exercise it. Instead of diminishing any of the rights of the faithful, our bishops have always shown much generosity in the communication of faculties which they might have easily withheld, as may be seen by a comparison of the faculties which they have received from the Holy See with what they grant for the benefit of their respective dioceses.

From what has been said it would be unfair to ignore the liberty of electing a church of burial, or to hold that this liberty does not apply to the United States. In this connexion it may be interesting to note the opinion of the eminent Canonist, the late Dr. Smith. Writing, as he does with special reference to this country in his *Elements of Ecc. Law* (Vol. 1, n. 661), he uses the following words: "The parish priest has, *de jure communi*, the right to demand that, as a rule, his parishioners be buried in the parish cemetery. We say, *as a rule*; for the following persons can be buried out of their parish cemetery: 1. Those who have selected their place of burial elsewhere. Now all persons, except *impuberes* and religious, are perfectly at liberty to choose their place of interment in

any Catholic cemetery—i. e., not only in cemeteries attached to parochial churches, but also in such as are annexed to non-parochial churches, colleges, and other institutions. For, although parish churches alone can, *de jure ordinario*, have cemeteries, yet any non-parochial church, college, etc., may be authorized by the bishop to have a cemetery. Religious communities are empowered by the *jus com.* to have cemeteries.” This author in a subsequent work, *Compendium Juris Canonici*, written also for the United States, holds substantially the same view (cf. nn. 780-789); adding as follows—“Si vero parochianus legitime in coemeterio alieno sepelitur, nempe in sepulchro electivo vel majorum, tunc parochus proprius defuncti jus habet ad *portionem canonicam* (a share of the offerings as defined by the sacred canons) omnium emolumentorum quae occasione funeris ab ecclesia tumulante percipiuntur.” The only other Canonist who has written a formal treatise on Canon Law in English and for English-speaking countries is the late Fr. Ethelred Taunton, who published his work in 1906. Speaking on *Parochial Rights* (p. 468) he says, “Funerals should take place in the parish church. But if the family grave be elsewhere, or if the deceased had made other arrangements for his burial, the parochial rights are to be maintained: and one fourth of the funeral fees belong *de jure* to the parish priest of the deceased. The fourth is to be claimed from the church that received the fees, not from the family.”

Enough has been said to show what the general law of the Church is regarding the rights of pastors to administer ecclesiastical burial to their deceased parishoners. It has been seen, too, that the same law exists in the United States. While, therefore, it belongs usually to the pastor to bury the faithful of his parish, no right of his is violated, if these be buried from another church, provided that this church was freely chosen by the deceased. The Catholic Church has never concealed this right of choice from her members: on the contrary she has proclaimed it constantly, as any one can verify by examining the decisions of the Roman Congrega-



tions for the past three centuries and a half: as also may be seen from papal documents many centuries prior to the institution of those Congregations. It would be strange that this right of choice granted by the Church herself would be restricted in a country otherwise so favored with the enjoyment of civil and religious liberty.

M. MARTIN, S.J.

*St. Louis University.*

---

### THE PRIESTS' COMMUNION LEAGUE.

AS the Priests' Communion League—the specific theme of this paper—has for its object the extension among the faithful of the practice of frequent and daily communion, it will not be irrelevant to consider for a moment the bearing on that practice of the particular mode selected by our Lord for the bestowal upon mankind of His divine love's incomparable gift, Himself, His Body and Blood, Soul and Divinity. In view of His undoubted omnipotence, we know that, had He so desired, He could readily have accomplished the purpose of the Eucharistic sacrifice and sacrament in any one of multifarious ways other than the precise and definite one which He adopted, the giving Himself to us under the form of bread and wine. Now, on the face of it, does not His selection of this mode, His choice of these elements throw a white light on the frequency with which He desires the sacrament of love to be received by His followers? Is there anything forced or strained in the contention that, since He chose to give Himself to us under the form and appearance of substances that constitute the daily food of our bodies, it was presumably because He wished that we should make His sacramental self the daily food of our souls? Divesting our mind, in so far as is possible, of the notions, concepts, prejudices, opinions, and beliefs which we have acquired, as to this matter of frequent communion, from inherited traditions, from the teaching of most theologians, and especially from the practice which we have seen prevailing round about

us since our childhood—putting ourselves in the place of the Apostles and disciples, and taking account with them of the reiterated instances in which Jesus Christ declared that His flesh is meat indeed and His blood drink indeed, does it not seem entirely natural that they should look upon the Eucharist not as a special banquet to be enjoyed only on state occasions, at intervals of a fortnight, a month, or a year, but as a regular spiritual meal to be partaken of as a matter of course every day?

That they did so look upon the Blessed Sacrament, that they received it daily, and that their practice in this respect was followed by the early Christians for some centuries, is matter of historical record. Later on, attendance at the Holy Table became less frequent, and it is permissible to add that in consequence, that not only *post hoc*, but *propter hoc*, the life of the Christian became a less faithful reflex of the life of Christ. From the date of that first abatement of Eucharistic fervor down to two years and a half ago, there was among theologians, many of them Saints, a dispute, not indeed as to the nature of the Blessed Sacrament in Itself, but as to our moral conduct in regard thereto. Of the two opposing views, one, and that with which the majority of us are probably most familiar, was that while, theoretically, the Church desires that the faithful should communicate frequently and even daily, as far as their duties permit, still in individual practice distinction is to be made between soul and soul, according to the greater or less degree of preparation and of holiness in daily life. In harmony with this view, or at the least, in substantial agreement with it, were St. Thomas Aquinas, St. Bonaventure, St. Ignatius, Blessed John of Avila, St. Francis of Sales, and St. Alphonsus Liguori.

The opposite view was that no higher preparation is essentially needed for daily reception of the Eucharist than is required for a single reception, say at Easter; and that those holier conditions of the soul, beyond the mere state of grace and a right intention, are not so much preparation for the Sacrament as its fruits and effects.

This second view was authoritatively endorsed by Pius X in December, 1905, when he ratified and confirmed the decree *Sacra Tridentina Synodus* of the Sacred Congregation of the Council. As that decree supplies the *raison d'être* of the Priests' Communion League, and as it is, moreover, in the words of Bishop Hedley, "a document of the first importance, forming a law by which theologians and confessors will henceforth have to guide themselves in theory and practice," it becomes congruous, if not imperative, before going further, to quote textually a few at least of its provisions. It determines, then :

1. Frequent and daily Communion, as a thing most earnestly desired by Christ our Lord, and by the Catholic Church, should be open to all the faithful, of whatever rank and condition of life; so that no one, who is in the state of grace, and who approaches the Holy Table with a right and devout intention, can lawfully be hindered therefrom.

2. A right intention consists in this: that he who approaches the Holy Table should do so, not out of routine, or vainglory, or human respect, but for the purpose of pleasing God, or being more closely united to Him by charity, and of seeking this divine remedy for his weaknesses and defects.

3. Although it is more expedient that those who communicate frequently or daily should be free from venial sins, especially such as are fully deliberate, and from any affection thereto, nevertheless it is sufficient that they be free from mortal sin, with the purpose of never sinning mortally in future; and, if they have this sincere purpose, it is impossible but that daily communicants should gradually emancipate themselves from even venial sins, and from all affection thereto.

4. But whereas the Sacraments of the New Law, though they take effect *ex opere operato*, nevertheless produce a greater effect in proportion as the dispositions of the recipient are better; therefore, care is to be taken that Holy Communion be preceded by serious preparation, and followed by a suitable thanksgiving according to each one's strength, circumstances, and duties.

5. That the practice of frequent and daily Communion may be carried out with greater prudence and more abundant merit, the

confessor's advice should be asked. Confessors, however, are to be careful not to dissuade anyone (*ne quemquam avertant*) from frequent and daily Communion, provided that he is in the state of grace and approaches with a right intention.

6. But since it is plain that, by the frequent or daily reception of the Holy Eucharist, union with Christ is fostered, the spiritual life more abundantly sustained, the soul richly endowed with virtues, and an even surer pledge of everlasting happiness bestowed on the recipient, therefore parish priests, confessors and preachers—in accordance with the approved teaching of the Roman Catechism (Part II, cap. 4, n. 63)—are frequently, and with great zeal, to exhort the faithful to this devout and salutary practice.

The passage in the Roman Catechism, to which reference is made, runs: "It will, therefore, be the part of the parish priest frequently to exhort the faithful that, as it is considered needful every day to feed the body, so also they should not neglect to feed and nourish the soul every day with this Sacrament; for the soul, it is evident, stands not less in need of spiritual, than the body of corporal, food."

As will be seen from the foregoing, all parish priests, confessors, and preachers, should in obedience to this "law by which they must henceforth guide themselves," encourage, foster, and zealously spread among the laity the practice of frequent and daily Communion. Those of them, therefore, who join the Priests' Communion League, are not in reality contracting any new obligation, but merely pledging themselves to the faithful acquittance of an obligation already existing. The Priests' Communion League, in fact, is an association established two years ago at Rome, in the Church of San Claudio, with the sole object of spreading the practice of frequent and daily Communion in conformity with the decree *Sacra Tridentina Synodus*, some provisions of which have just been quoted. All priests determined to labor for the accomplishment of this object are eligible for membership in the League, and so far as priests of the Eucharistic League are concerned they may become members of this new association by simply forwarding their names for enrollment to

the Director General. The means proposed to its members for furthering the aims and attaining the end which the association has in view are: prayer, speaking, writing for the press, and the distribution of literature relating to the subject. These constitute the sole duties required of members, and, presumably, not all of them are demanded of each.

If the duties of membership are not onerous, its privileges are notable. Members of the Priests' Communion League enjoy the right of a privileged altar three times a week. They may celebrate the Holy Sacrifice an hour before sunrise and an hour after midday. They may distribute Holy Communion at any hour of the day, from an hour before sunrise until sunset. They may gain a Plenary Indulgence on all the first-class feasts of the Mysteries of Faith, of the Blessed Virgin, and of the Apostles. They may gain, likewise, an Indulgence of 300 days for every separate work which they perform for the advancement of the League's purposes. On the occasion of the Triduum recommended to be held in their parishes, they may impart to the people, after the General Communion, the Papal Benediction with the Plenary Indulgence attached thereto. Finally, they may grant to such of their penitents as are in the habit of receiving Holy Communion daily, or almost daily (that is, *etiamsi abstineant semel aut iterum in hebdomada*) a Plenary Indulgence once a week, which Indulgence may be granted at one time for several weeks.

It is superabundantly evident from all this that our beneficent Holy Father, whose energetic activity thus far in his pontificate has shown him consistently living up to his motto, "to restore all things in Christ," has especially at heart the greatest possible extension of the salutary practice of daily Communion. For it may be well to note here, with Father Zulueta, S.J., that the decree, *Sacra Tridentina Synodus* uses indifferently the expressions, "frequent," "frequent and daily," "frequent and even daily," showing that daily Communion is not a separate species of Eucharistic practice, governed by rules different from those regulating frequent Communion.

It goes without saying that in this matter "most earnestly desired by Christ our Lord and the Catholic Church," every priestly heart should throb in unison with that of Pius X, that every priestly mind should discard the more or less Jansenistic or near-Jansenistic principles hitherto acted upon, and that every priestly will should be an energizing force habitually exerted in enticing the faithful to more and more frequent reception of their Eucharistic God. It would seem indeed eminently fitting that the Priests' Communion League, instead of numbering in this country only 826 members, among them 3 Archbishops, 8 Bishops, and 1 Abbot, should speedily count on its roll at the very least four or five times that number.

No pastor who gives to the matter ever so little serious reflection can fail to perceive that only the happiest possible results can flow from his efforts to introduce or increase the practice of daily Communion in his parish. Even now, modified frequentation of the Sacrament is the hall-mark of the good practical Catholic, and the source of the true priest's greatest consolation. What blessings may not be expected to accompany the increased piety, the intensified fervor that will surely spring from the *real* frequentation—five or six times a week if not daily—of even a handful of his parishioners!

Apart from the benefit to his flock, what a genuine boon will not his zealous advocacy of daily Communion prove to the pastor himself! It is a truism that one learns most effectively by teaching; and the priest who follows the advice, or, rather, obeys the orders of the Pope, and often exhorts his people to approach the Holy Table with increasing frequency, will infallibly develop in his own soul a higher appreciation of the Mass and the Eucharist, with a deeper piety in his celebration of the one and his administering of the other.

If it will not be considered an impertinence in these pages, I should like to suggest that perhaps not the least eloquent, or least necessary, exhortation in behalf of the spread of daily Communion will find its scope among one's brother clerics.

In the simplest form of what used to be called mind-reading, but what is in reality muscle-reading, the "subject" grasps the wrist of the "reader" and thinks intently of some material object to which the "reader" is supposed to lead him. The subject is cautioned to remain perfectly passive, and is quite ready to affirm on oath that he is so, while at the same time, all unconsciously to himself, his hand is unmistakably moving the hand of the reader in the direction of the object on which his mind is concentrated. It is not improbable, I think, that not a few excellent priests—pious, devoted men, who would deem themselves least of all likely to set themselves above the Pope—are nevertheless unconsciously swayed by the inherited or acquired oldtime Jansenistic bugbear of exaggerated reverence due to the Blessed Sacrament, a reverence which they find it difficult to convince themselves will not be endangered in its daily reception by the faithful. At heart they really doubt the prudence of the practice.

Without emphasizing the obvious by urging that in this matter it is the Pope's business to be prudent and the priest's to be obedient, one may suggest that such priests need to be told time and time again, in season and out of season, in the *Emmanuel*, the *ECCLESIASTICAL REVIEW*, and other Catholic periodicals, in clerical conferences, and in private conversations, that Rome has authoritatively asserted once for all that the primary purpose of the Eucharist is *not* the safeguarding of the honor and reverence due to our Lord, but the conferring upon its recipients of strength to resist sensual passions, to cleanse themselves from the stains of daily faults, and to avoid the graver sins to which human frailty is liable. They need reminding that Christ Himself forgot Himself in order to minister to our needs. "Qui propter nos homines et propter nostram salutem," says the Creed. "Sacramenta propter homines", declare the theologians. And the Pope emphatically reiterates that the Eucharist is *not* a reward of virtue, but, as the Council of Trent declares, it is *Divinum pharmacum*, "the antidote whereby we are delivered from daily faults and preserved from deadly sins." To the great

mass of the faithful the parish priest is for all practical purposes, bishop, Roman Congregation, College of Cardinals, Pope—in a word, the Teaching Church. Now, if his teaching is to be thoroughly orthodox, the burden of his exhortation about frequenting the Sacraments must henceforth be, not so much, "My dear people, be holy in order that you may become worthy to go to communion frequently and even daily," as "My dear people, *go* to Communion frequently, and even daily, in order that you may *become* holy."

Other priests there may be—though let us trust the number is small—whose lack of zeal, tepidity, indifference, fear of multiplied confessions, or what not, may lead them to treat Pius X's decree of Daily Communion with fully as much constructive disrespect as has been shown in too many instances to his *Motu proprio* on Gregorian Chant. To overcome the "vis inertiae," or the active opposition of one of this class will require all the persevering fervor of the most devoted member of the Eucharistic League or the Priests' Communion League. It is conceivable, even, that such a member may be treated with ridicule, jeers, and scoffing, may be characterized as a faddist, a dreamer, a visionary, an unpractical enthusiast. (Ah! God grant there may be more of such enthusiasts, that their tribe may increase!) One can readily, however, support a charge so radically untrue.

Viewed in the light of Sanctuary lamp, weighed in the balance of the Tabernacle, who *is*, in very deed and truth, the unpractical, visionary cleric? It is assuredly he who forgets that the Eucharist is the very reason of his priesthood, and that his preëminent duty to his people is to draw them into closer and closer union with our Lord in His Sacrament of love; it is he who attempts the hopeless task of falsifying the words of the Holy Ghost, and proving that a man *can* serve two masters, God, and the Mammon of wealth, pleasure, worldly reputation, social honor, or sensual ease; he who exaggerates the rights and privileges of his pastoral office and minimizes its duties and obligations; he who expends his most strenuous activities on the material, financial side of his



priestly life, and brings to his spiritual functions a lifeless perfunctoriness that is an insult to the God he has vowed to serve with love; he who fancies that spasmodic effort on special occasions can atone for the neglect of humdrum, hidden, everyday duties; he who imagines that intellectual brilliancy can supply the lack of a humble and contrite heart; he who ignores that in our day, not less than in that of Thomas Aquinas or Bernard, more true sacerdotal science is to be absorbed at the foot of the crucifix or before the Tabernacle than can be gleaned from books, that the former method has transformed a *quasi minus habens* clerical candidate into a faith-illuminated and saintly Curé d'Ars, and the latter has deformed a "*maxima cum laude*" seminary graduate into a pride-blinded and excommunicated Abbé Loisy; he, in fine, who loses sight of the fact that the only genuine realities are the eternal ones, that, in the last analysis, the preponderating rule is as a man—priest or layman—lives, and lives *habitually*, from day to day, so shall he die, that true life in this world and the next is union with God, and that in no other character than as an earnest, active, devoted member of the Priests' Communion League consistently promoting habitual sacramental union with our loving Jesus by word and work, counsel and conduct, preaching and practice, can he so confidently re-echo the assurance of the royal psalmist: "Credo videre bona Domini in terra viventium"—"I look to see the good things of the Lord in the land of the living."

ARTHUR BARRY O'NEILL, C.S.C.

*Notre Dame, University.*

---

#### **SOME OBSERVATIONS ON THE DEVOTION TO THE BLESSED SACRAMENT AMONG OUR PEOPLE.**

**N**O human idea of God, or of God's love will ever be able to conceive the strength of His power in the prolongation of the fruits of the Incarnation. Those who saw and handled Jesus in the flesh are certainly not to be envied by us who have the Real Presence. To enter the church where His

presence is, gives us a feeling as of entering the house of a living friend. The very tower of a church where dwells the Blessed Sacrament, draws the Catholic heart to honor, reverence, and lifts it in adoration. The Holy Eucharist never grows common. It is the antidote by which we are delivered from daily faults and preserved from sin. The more we know of what the saints have taught, the more will the heart and mind become possessed of it.

Devotion to the Blessed Sacrament should be first and foremost everywhere. Christian faith enkindles the lights, prompts offerings, suggests flowers and incense and brings the perpetual affectionate and triumphant love of thronging multitudes of the faithful. It must be acknowledged by all that there is no means more effectual in improving the religious spirit in a parish than the devotion to the Blessed Sacrament. It is also true that there is no devotion in the Church which makes more converts.

What are we doing to spread the devotion?

In this busy material age, even pious souls desire the greatest amount of benefit for the smallest amount of sacrifice.

This can be had by establishing the Confraternity of the Blessed Sacrament. Get men interested and we have all that can be done. Men require a virile devotion. The whole is better than the part. Devotion to the mysteries of the Passion, whether it be the Precious Blood, or the Five Wounds, or the Sacred Heart, are all emphasizing a portion of the Sacred Humanity of Jesus Christ. The Blessed Sacrament is Jesus Christ whole and entire. We could have the Church without the devotion to the mysteries, but we could not have the Catholic Church without the devotion to the Blessed Sacrament. It is the thermometer of zeal.

Talk to men of Jesus in the Blessed Sacrament; make them love Him; have them become members of the Confraternity of the Blessed Sacrament, and they will save their souls.

The majority of men dislike sentiment. They leave that for the devout sex. They require facts as plain and as great as we can make them. We do not believe that men can be

brought to any of the means of salvation by a woman after them. Unless they are prompted by some special reason, therefore, the work of the zealatrix is out of place with men, the exception being mothers, wives, and sweethearts in the case of certain men. For instance, no one has greater contempt for the Salvation Army lassies, than men. Men must be approached in their relations to God by priests or men.

Countries that have made devotion to the Blessed Sacrament the greater devotion, for instance, Germany, Netherlands, Spain, Ireland, keep God. Those that have practised effeminate devotion as France and Italy have lost God.

With an humble submission to all the Church teaches we would say, speaking to priests, that in our estimation the devotion to the Sacred Heart has seriously interfered with the devotion to the Blessed Sacrament. Facts speak louder than words. Ninety per cent of the apostles of this devotion are women. It is placed ahead of everything else in the Church. Numbers of lights will be in front of a statue of a Sacred Heart, and one poor lone lamp, often extinguished, and not infrequently fragrant with the fumes of kerosene, tells the lessening of the love for Jesus in the Blessed Sacrament. It boots nothing to tell the people that it is the same thing when they have visible evidence to the contrary. The devotion to any portion of the Sacred Humanity of Jesus is good in itself, but wrong to the extent that it detracts from the great centre of faith.

If on the other hand we present to the men a manly devotion, and mean what we say, we shall not be lacking for volunteers. This has been illustrated when men were called on to defend the Holy Name of Jesus. Within the last few years a million of men have rallied to the cause. We desire to emphasize *men*. The vast majority of this grand army receive Holy Communion once a month. This is bringing men to God. It is a manly devotion.

What other devotion has ever wrought the like, except the devotion to the Blessed Sacrament? Multiplying pious practices does not increase love, activity or devotion.

The Confraternity of the Blessed Sacrament in your parish will be the great centre. We believe the Church realized this in establishing the Arch-confraternity, and offering numerous facilities for its spread. It was organized in the sixteenth century by the Dominican Fathers in the church of St. Mary's at Rome. It was approved by Paul III, 30 November, 1539. Pope Paul V desired that this brotherhood should exist in every parish throughout the world.

He accorded the extraordinary privilege to bishops (practically doing away with all formality) of forming it in every place, and of granting to each society the most ample spiritual favors, without requiring that it be affiliated to the original arch-confraternity by any document but the bishop's own decree of establishment; and that once established in a parish, the erection was to be regarded as permanent.

Whilst the only requirement to gain all the indulgences is to say on our knees, once a week, five "Our Fathers" and five "Hail Marys," the spiritual favors received in return are so great that we cannot begin to enumerate them. Among them is the great indulgence in the form of a jubilee, to be obtained on the day of admission, and three times thereafter during life, at the will of the member. The privileges which the confraternity enjoys in other respects cannot be found elsewhere. Whilst our main plea is in behalf of it as an association for men, it is needless to say that women may be affiliated to the confraternity. Local societies may have their own by-laws, but these must be approved by the bishop. The procession of the Blessed Sacrament, which is one of the regular exercises of the devotion, is assigned for the third Sunday of each month.

This is the simple tale of the greatest devotion in the Church, and one which, as the Sovereign Pontiffs have repeatedly urged, should supersede all other devotions. Its establishment in the parish requires hardly any formality.

The application to the bishop, his consent—and we are in position to gain all the privileges possible.

Where are we to look for this association? If the priests

ignore it, how shall the people know of it? Our answer is: Train the young. No doubt it will require trouble, but we are expected to work for our people, as servants of the Lord. The questions: In how many seminaries and colleges has the Confraternity of the Blessed Sacrament been established? and: How many of such institutions have the monthly processions? are of some importance, when we consider the attitude of our clergy toward the devotion. Who but the priests are to blame for lack of faith? Where there is no warmth existing among the chosen children, how can we expect it among the people?

The grandest church and the most magnificent altar amount to little, if the Centre of adoration lacks our devotion and love. I understand the value of the devotion to the Sacred Heart, of course, but I do not believe in making it the centre of worship when it withdraws men from due devotion to the Blessed Sacrament. In my parish there is not a house without a picture of the Sacred Heart. But I have noticed as the picture of the Sacred Heart was introduced, the crucifix was relegated to some remote quarter. This I think may be said of Catholic homes throughout the country. You will not find a crucifix in the parlors of five per cent of Catholic families. "Preach Jesus and Him crucified," says St. Paul.

Where we have the crucifix we have the emblem of the entire sacrifice made by the God-Man. Where we have the love of the crucifix, we have the love of the Crucified in the Blessed Sacrament, and we fulfil the injunction of St. Paul.

The Holy Hour will not be lacking in worshipers when we have one-fourth of the men of the parish thoroughly interested in the love of the Eucharistic God. In our parish we have it at seven o'clock Thursday evenings. We begin with the hymn *O Salutaris*; then we have the rosary, litanies, pious readings, interluded with hymns, and, finally, Benediction with the Blessed Sacrament.

The people stand while they sing. All sing. They kneel during the prayers, unless they find it too fatiguing, when they may be seated. The hymns are all in English with the

exception of *O Salutaris* and *Tantum ergo*. If the acolytes "give out" the rosary, we think the responses are said more promptly.

It may not be feasible in some sections of the country to enroll people for an hour's adoration. It has been a failure with us, probably because people feel chary in our day about binding themselves to any obligations, spiritual or otherwise.

In the words of a distinguished bishop, "Focus the sun's rays upon a given point, and you will get fire, divert them and disperse them, and you will get but a feeble light and scarcely any feeling of heat." "Christ is One Whole, together with all His Parts, in heaven and in the Eucharist. Let us worship Him as He is in Himself, or by figures which represent Him in His entirety. This will not hinder us from fixing our thoughts by preference upon His Heart, the emblem and organ of His love, or on His Blood, the price of our redemption, or on His Wounds, the witness of His love; but let us stop short at the boundaries fixed upon by the Church."

To establish new centres, to increase devotion to Jesus in the Blessed Sacrament, and to do the most good is to establish a Confraternity of the Blessed Sacrament in each parish, seminary, college and convent. Introduce it with a triduum in honor of the Blessed Sacrament. Urge the people to go to Holy Communion on the day of the procession. We believe this communion should take precedence over that of the first Friday and all others.

We believe that when this is done there will be no trouble about visits to the Blessed Sacrament, and the Holy Hour. Visible benefits and the spiritual improvements of our people, and the enkindling of faith in the hearts of unbelievers, will follow. Thus untold blessings will come to priests and people.

F. A. O'BRIEN.

*Kalamazoo, Mich.*

THE MORAL ASPECT OF COMMERCIAL "STOCKWATERING".

IN the number of this REVIEW for December, 1907, the Rev. J. A. Ryan complained that the ethics of business did not receive adequate treatment in the current manuals of Moral Theology. Among the questions which he singled out as either receiving no attention at all or not sufficient attention he instanced "stockwatering, and its manifold causes, characteristics, and effects."<sup>1</sup> I propose in this paper to make an attempt to supply the deficiency of the text-books in this particular respect.

It seems to me that the main difficulty in these questions for the moralist is to get a clear idea of the operation in question. If he can do this, his knowledge of the general principles of justice and charity will enable him to decide whether the operation is morally wrong or not. However, the difficulty is a real one, for the ordinary student of moral theology is not a business man, and he cannot be expected to know all the latest devices by which rogues and swindlers strive to attain their ends. By the time that any particular device is sufficiently well known to be inserted in a text-book of moral theology it will of course so far be useless for the purposes of the swindler, who will abandon it for less obvious and more efficient methods. In spite of this, however, it may be worth while to discuss the morality of stockwatering, for even devices that are hoary with age are often successful still, and the borderland between the operation that may be permitted and what must be forbidden is not always obvious.

To water stock then is, as the *Century Dictionary* tells us, to increase the nominal capital of a corporation or company by the issue of new shares without a corresponding increase of actual capital. Stockwatering then is an operation connected with the working of joint-stock companies. Most modern States have what are called in England Company Acts, and in the United States Corporation Laws, which enable a number of people who conform to the regulations laid down to con-

<sup>1</sup> P. 653.

stitute themselves into a corporate body for some definite object, with definite legal rights and obligations distinct from those of the individual members of the corporation. A joint-stock company usually owes its existence to the enterprise of the promoter. He hears of a mining property or of a printing business which is for sale, and obtains a contract or an option from the owner. He procures the requisite number of persons to sign the Memorandum and Articles of Association and registers the documents with the Registrar of Joint-stock Companies. After these preliminaries have been duly executed, the certificate of incorporation is issued and the new company is born to work the mine or to manage the printing business. A prospectus may then be issued describing the objects of the new company and inviting the public to subscribe for shares and become partakers of its fortunes. The Memorandum of Association is the charter of the new company and, besides other matters, it must contain a statement of the amount of capital with which the company is registered divided into shares of a certain fixed amount. The amount of capital mentioned in the memorandum is the nominal capital of the company and may be widely different in amount from its actual capital. Thus the promoter of a banking business who wishes to impress the public with the idea of the vast scale on which it is proposed to transact business, may put down \$10,000,000 as the capital of the company, divided into shares of \$50 each. It may happen that only ten shares are issued and that these are only half paid up. Thus although the nominal capital of the company is \$10,000,000, its actual capital is only \$250.

We have described in rough outline the formation of a joint-stock company according to English law and although the details of American law differ somewhat from the above, still the broad features are similar, and what has been said will suffice for our purpose. This much concerning the flotation of companies had to be premised, for it is precisely in this matter of nominal capitalization that stockwatering and overcapitalization takes place. Authorities are not quite agreed as



to what should be the norm for regulating the amount of a company's capital. The question is of special importance in those States which have legislated against over-capitalization; there especially it is necessary to have a recognized standard for the legal capitalization of corporations. But what is that standard to be? Is it to be the total original cost of the undertaking and actual investment from the outset; or what it would cost to replace the plant under present conditions; or the structural value, value, that is, for service and wear; or the market value of the enterprise if it were sold in open market; or, finally, its earning capacity? To show how widely estimates may vary according as one or other of these standards is taken as the basis of reckoning, we quote from Mr. W. Z. Ripley, Professor of Political Economy at Harvard, the leading case of the Interstate Consolidated Railroad Company. Professor Ripley says:

Operating both in Rhode Island and Massachusetts, it had obtained a charter from the former State with the right to issue stock and bonds to the amount of \$650,000. It then applied to the Railroad Commission for authority to issue this amount under the Massachusetts charter as well. The original capitalization of a defunct predecessor had been \$875,000, of which only about \$470,000 represented the actual investment, the remainder being water. Owing to the fall in prices of electrical equipment, it was established that the plant could be duplicated for about \$400,000. Its present structural value was estimated to be not over \$255,000, while the price paid for it at public auction by its then present holders was \$152,000. Excluding the possible basis of capitalization upon earning capacity, which ranged upon estimate from nothing to \$900,000, which of these other standards, between \$470,000 and \$152,000, ought rightly to be applied? <sup>2</sup>

German Company Law adopts the first of these, the original and total cost, as the legal standard of capitalization. At first, as Mr. Ripley shows, Massachusetts adopted the same standard. It was felt however that there were grave objections

<sup>2</sup> *Trusts, Pools, and Corporations*, p. 130 (1905).

against this method. Large sums of money were sometimes spent foolishly or even dishonestly in floating companies; large expenditure was often incurred in "kissing" bills through legislatures. Sometimes fancy prices have to be paid for vested interests, or in the consolidation of companies—become necessary for effective working—small local undertakings have to be bought out at exorbitant rates. As Mr. Ripley says:

These fundamental objections against original investment as a basis for capitalization have led to general acceptance of the cost of present reproduction in its place. This is the norm usually accepted by judicial appraisers, as in the recent case still pending in the courts, concerning purchase by the city in 1895 of the Newburyport waterworks. It seems to have been adopted also in appraisal of the Milwaukee street railroads in 1898 as well as in Detroit. It is the one recognized by the Massachusetts Railroad commissioners in their regulation of capitalization. The Gas and Electric Light commissioners in the same State also adhere to it closely in fixing the price of product.\*

English opinion favors the estimated earning capacity of the undertaking as a basis for capitalization. If the undertaking will give a fair and reasonable interest on the money sunk in it so that the reasonable expectations of the shareholders who bought shares are not disappointed, it is thought that there can be no question of over-capitalization. A moralist would have no difficulty in approving any one of these recognized standards as a basis for capitalizing a company. Provided that the shareholders get fair value for what they contribute according to their reasonable expectations, and the creditors of the company, if there are any, are not wronged, and no harm is done to others, it is a matter of indifference to the moralist what may be the basis of capitalization. The moralist of course cannot tolerate over-capitalization, or capitalization largely in excess of what is right and proper according to any fair standard whatever. The practical evils of over-capitalization which make it necessary for the moralist

\* L. c., p. 133.

to condemn the practice may be summed up in the words of Professor Ripley. He says:

Over-capitalization is one of the most frequent, time-honored and persistent charges brought against industrial combinations and against corporations particularly as distinct from other forms of business organization. The general public avers, in behalf of its interest as consumer, that while of course there is no direct relation between capitalization and prices, an excess of securities craving dividends is in itself an indirect incentive to unreasonable charges. An even more cogent objection than this is that the absence of any direct relation between investment value and the volume of stocks and bonds confuses all parties concerned. This was an underlying motive in the enactment of the Massachusetts Anti-Stock-Watering Laws of 1894. For a divergence between the actual property value and capitalization may lead to exorbitant prices and dividends at the expense of the public. It invites unearned profits on the part of promoters leading to corporate organization or financial readjustment in unnecessary or unmerited instances. It stimulates extravagance on the part of banking syndicates in the prices offered or paid for constituent companies. It facilitates internal mismanagement, even promotes actual fraud, by the ease with which the most alert stockholders may be confused as to the real standing of their own company. And finally it invites speculation and stock market jobbery among the public by the relatively small capital necessary to deal in, or acquire control of, considerable blocks of stock.<sup>4</sup>

Moreover, when a concern is largely over-capitalized its real value is obscured and there is no adequate security either for the creditor or for the shareholder. A few large dividends of an inflated company are no adequate security for the creditor; he must rest for his final security on the permanent and real value of the concern. It is obvious that the shareholders who have contributed their money in ignorance of the wide difference between the nominal and the actual capital of the concern are wronged, for only the actual capital can furnish them with the dividends, the expectation of which induced

<sup>4</sup> L. c., p. xxiii.

them to purchase shares. We are now in a position to study the morality of stockwatering in particular cases.

English law permits the promoter of a company to fix the nominal capital at any figure he pleases. A fee which rises progressively with the amount of capital must indeed be paid on registration, but the smallness of this fee is but a slight obstacle in the way of an enterprising promoter who for one reason or another over-capitalizes his company. The same is practically true of many of the States of the Union. To quote again from Professor Ripley:

Among our American commonwealths the most flagrant examples of unlimited capitalization occur under the laws of West Virginia, Delaware, and New Jersey. In the first of these no limitation whatever is placed upon stock issues beyond payment of a small registration tax. The Delaware constitution follows the usual statutory enactment of other States, prohibiting all issues of stock except for money paid, labor done, or property actually received. The absence of all administrative control, and the apparent failure of the State courts to rule adversely, naturally renders this law of no effect. New Jersey has met the issue adroitly. Its Corporation Act, as revised in 1896, recites that "nothing but money shall be considered as payment of any part of the capital stock"; except that any corporation may purchase property by the issue of securities, in which case "the judgment of the directors as to the value of the property purchased shall be conclusive."<sup>5</sup>

We have seen what standard Massachusetts adopts for the legal capitalization of public-service corporations; for business corporations the Massachusetts Business Corporation Law, 1903, adopted the theory that "so long as incorporators are not acting fraudulently they may capitalize any property, tangible or intangible, at any amount they desire, provided that no stock may be issued at or after organization until a statement has been prepared and placed upon public record, showing the amount of stock which has been issued and the

<sup>5</sup> L. c., p. 122.

exact manner in which it is paid for." \* Similarly, the English Companies Act, 1900, relies on publicity as a safeguard against over-capitalization. By that Act the prospectus of any company, which offers shares to the public for subscription, must among other things contain "the names and addresses of all vendors of property purchased by that company, together with the amount payable in cash or shares to the vendor, and where there have been a succession of vendors, then the amount paid to each; the amount payable for goodwill (a frequent excuse for concealed fraud) is to be set out particularly: the sum paid as commission for procuring subscriptions, for preliminary expenses, and generally anything paid to the promoter must also be clearly specified, and, finally, the dates and parties to every material contract entered into during the previous three years, not being a contract made in the ordinary course of business, must be set out, together with the place where such contracts may be inspected." † These provisions are hardly adequate to protect investors against the evil of stockwatering. A common practice of company promoters is thus described by Mr. Montague Barlow in the volume from which we have already quoted:

In the normal course a promoter finds a flourishing industrial concern worth, say, £10,000, and decides to float it as a company for as much more as he can get; he obtains from the proprietors a contract to sell for £10,000; he then forms a small syndicate which is registered as a company; and purports to sell to it the contract or option at an enhanced price, say, £50,000; the syndicate next sells to the person who is to appear before the public as the vendor of the business, again, of course, with an advance; probably by this time we have got to £100,000; and lastly, the nominal vendor purports to make what is called a provisional contract with another dummy called the trustee for the company, subject to adoption by the company; by this time we are in the region of high finance, and the price may be anything up to seven figures. The promoters thus keep piling up

\* W. Z. Ripley, l. c., p. 389.

† M. Barlow ap. Ripley, l. c., p. 423.

profits on each transaction, and the so-called contract with the syndicate, with the nominal vendor, and the provisional contract with the trustee for the company are obviously not real contracts, all these persons being the nominees of the promoters.<sup>8</sup>

The English legal attitude towards transactions of this nature is thus described in the Report of Lord Davey's Committee on the Companies Acts which was issued in 1895:

If all this were done openly and the persons who are asked to subscribe were made acquainted with the real situation, and were told that the so-called vendor is a man of straw, and that the so-called contracts are only machinery for securing payments out of the company's money to the promoters and underwriters and their friends, there could be no legal objection. If people with knowledge of the facts like to embark on an undertaking for which they are paying, say, twice as much as the real and present owners of it are willing to sell it for, they may be wise or unwise, the speculation may turn out well or ill, but it is their own affair.<sup>9</sup>

Whatever be the legal attitude towards such transactions, the moralist must condemn unreservedly the selling of property to the public at a price several times above its value, and he cannot accept the plea that subscribers knew or might have known what they were doing. As a matter of fact the large majority of subscribers are incapable of forming a judgment on the merits of the case even if they had the documents before their eyes; and on account of distance, or for other reasons, they cannot take the trouble even to look at them. They rely on the good faith of the promoter and of the directors, and these take the opportunity to rob them. Even a sound concern which would pay a good dividend on a fair capitalization can only hold out a promise of loss and ruin to those who have subscribed to a capital many times the value of the property.

The normal method of watering the stock of a new company which was described above may vary almost indefinitely

<sup>8</sup> L. c., p. 417.

<sup>9</sup> P. xi.

in its details, but the malice of the operation remains the same; the operators obtain possession of other people's money without having any just title thereto; they are guilty of injustice and must make restitution of their ill-gotten wealth. The same must be said of the crude device of issuing additional stock and then only applying part of the proceeds, or perhaps none at all, to the purposes of the company, but dividing them among the operators. Little better from the moral point of view is all stockwatering which lowers the value of the stock of the present holders without their consent or compensating advantage or necessity.

If the principles of moral theology require us to be uncompromising in these and similar cases, they allow perhaps of greater indulgence in certain other cases where individual rights are not infringed, though the law of the country may be violated. In some States, as in Massachusetts, there are anti-stockwatering laws which bind at least public-service corporations, and there is a legal limit to the amount payable in dividends, usually 8 per cent. We will select from Professor Ripley's book a few examples of the devices adopted to evade such laws as these.

Probably, the commonest of these is by the payment to shareholders of so-called stock dividends. These consist either of an outright bonus of new shares of stock or bonds, or in a mitigated form as stock sold below par or at less than market quotations. Such "melon-cutting," in the parlance of Wall street, may range as high as 100 per cent, as in the Adams Express Company dividend of 1898. The notable Boston and Albany distribution of State stock in 1882 is a familiar example. This crudest form of inflation of capital, whether up to or beyond the increasing value of the plant, is the easiest to control directly. . . . Another somewhat more subtle mode of accommodation of capitalization to enhanced revenue potential, since it may not really augment the volume of securities outstanding, is to substitute stock issues for funded debt. The tendency in this direction seems to be very marked at the present time among the strongest of the American railroads, such as the New York Central, the Pennsylvania, the Central of New Jersey, New York, New Haven

and Hartford, and others. In some of these, outside of Massachusetts, the primary motive would seem to be to take advantage of rights to issue securities at par, where market value is high. But in addition there would seem to be the advantage of great elasticity in future dividend possibilities, within the same limits of total capitalization. Thus a substitution of possibly 8 per cent stock for present 4 per cent bonds clearly permits of the absorption of greater earnings to be derived in future. The advantages of stock issues over bonds in the way of elasticity downward is of course always to be added; as they permit of a cessation of dividend burdens during periods of depression. Probably for this reason the tendency of most reorganization schemes seems to have been in the direction of retirement of bonds in favor of stocks. . . . The gradual accumulation of a surplus, either by good management or by exceptional opportunities followed by a petition for its capitalization into stocks or bonds, constitutes one of the most troublesome problems in any attempt at strict regulation. For, as will readily be observed, in so far as such a surplus—either in the form of cash, of securities of other companies, or of additions to the original plant—represents augmented investment, it would seem to offer a proper basis for addition to capitalization. It cannot be denied that in this case the property has enhanced in value. Unfortunately for the company, however, a surplus stands too often in the public eye as witness to abnormal and undeserved earnings in the past. In those commonwealths which once provided in their early railroad charters for escheat to the State of all earnings in excess of a certain amount, usually 10 per cent; or those like Massachusetts which under the recent law of 1898 provide for a special tax upon dividends of street railways in excess of 8 per cent, such a surplus may denote an actual evasion of legal liabilities.<sup>10</sup>

Expedients of this sort will be of practical importance only where the law of the country restricts capitalization or the amount payable in dividends on investments. We assume of course that such laws are just, and good citizens will endeavor to conform their conduct to the laws of their country. It may be that a larger percentage than is allowed by law to be paid

<sup>10</sup> L. c., p. 139 ff.



in dividends would be the fruit of extortion and unjust dealing on the part of the corporation, and if this be so the shareholders will have no right to the excess which is the fruit of injustice. Such excess is due to those who were wronged and from whom it was extorted, and it must be restored to them. Moreover, if the limit in the amount of the dividends allowed by law was accepted by the corporation and formed part of the conditions of incorporation it must of course be adhered to like all other contracts lawfully entered into. If however the above expedients are not productive of injustice or hardship to the public or to individuals, whether belonging to the corporation or not, but are merely illegal, the question for the moralist will be—What is the obligatory force of the laws which prohibit them? This will chiefly depend upon the intention of the legislator, and as modern civil legislators as a rule have no intention of making their laws rules for the individual conscience we shall be safe in saying that they do not bind under pain of sin. In so far then as the expedients described above and others similar to them are merely against positive law they will be illegal, but not necessarily and always sinful.

The same decision will be given with respect to another operation described by Professor Ripley :

Next in importance to the conversion of a surplus into stock as a means of increasing capitalization is the expedient of funding contingent liabilities or a floating debt. . . . The creation of such a floating debt may sometimes serve as a means to the enlargement of capitalization. This would seem to have been the case of late with public service corporations in Massachusetts, particularly the electric light and power companies. Denied the expedient of surplus conversion into stock, both by the public policy already discussed and by the great depreciation in the cost of equipment, recourse has most naturally been made to the opposite expedient. Almost ten years ago the Gas commissioners called attention to the desire on the part of companies managed by men of a speculative turn of mind to cover all expenditure for construction by issues of interest-bearing scrip.<sup>11</sup>

<sup>11</sup> P. 144.

Of course if contracts are broken or the rights of shareholders or others violated by such a transaction it will be sinful, but in itself it would appear not to be so necessarily, however much it may be against the law. Any operation which lowers the interest on any particular stock or which affects its value must have the consent of the stockholders, otherwise it will do them an injury and therefore be sinful. This remark applies to a couple of operations described by Professor Ripley. The first

consists in gerrymandering the constituent companies, so that those strong ones oppressed with surplus earnings may have aggregated about them the roads which are less favorably situated. The claim is openly made that the Massachusetts Electric Companies, composed of forty odd suburban traction lines, is having its membership so distributed in three main groups, each to be separately operated, as to effect this end. Thus the Lynn and Boston road earning perhaps twice its legally allowed dividend of 8 per cent, is made to average up its earnings with a number of small roads which are scarcely meeting operating expenses. The result is a 6 per cent dividend upon their united capital, with a net yield to shareholders far in excess of that contemplated under the law of 1898. The other stockwatering device attendant upon consolidation consists merely in the substitution of a high-grade for a low-grade security. For example, a weak company whose stock is quoted at 50, is merged in a second operating corporation, with stock, bid, we will say, at 200. This latter company issues new stock worth \$200, share for share, in exchange for the \$50 stock, which is thereupon cancelled.<sup>12</sup>

The same judgment applies to another operation also described by Prof. Ripley:

The final method of evasion of anti-stockwatering statutes is found in the creation of independent finance corporations to which the operating company may be leased, sold, or trusteeed. Thus in 1893 the Brooklyn City Railroad Company, operating with horse-power, was capitalized at \$6,000,000. At that time

<sup>12</sup> L. c., p. 145.

its power was transformed to electricity; and, as has been customary in such cases, the opportunity was seized for an increase of stock and bonds to \$18,000,000. Simultaneously, the road was leased to the Brooklyn Heights Railroad Company, a tiny corporation operating only a mile of track and capitalized at \$200,000. This company agreed to meet interest charges upon \$6,000,000 of bonds and to pay 10 per cent upon the \$12,000,000 of stocks of the leased company. Finally, in the same year, the Long Island Traction Company, incorporated under the laws of West Virginia with \$30,000,000 capital, purchased the stock of the intermediary,—the Brooklyn Heights Company,—in order to absorb such surplus revenue as might remain over and above its obligations to the primary and sole operating concern. Thus was a fivefold increase of capitalization up to the desired figure finally effected.<sup>18</sup>

From what has been said it is obvious that stockwatering is a term which is applied to many different operations of widely different moral quality. What has been said will perhaps make it easier for the student of moral theology to decide on the moral quality of any particular operation that he may meet with.

T. SLATER, S.J.

*St. Beuno's College, St. Asaph.*

---

#### JOHN XXI, PHILOSOPHER—PHYSICIAN—POPE.

PROBABLY nothing is more commonly accepted, even among the educated who are outside the Catholic Church, than the tradition that while the Church was the ruling force of the educational world of Europe she was if not directly opposed to natural science at least very jealous of its advance, and ecclesiastics were prone to the persuasion that devotion to natural science almost surely undermined faith. This is supposed to be especially true with regard to the experimental sciences during the centuries before Luther's revolt. We all know that philosophy and the deductive sciences were en-

<sup>18</sup> L. c., p. 146.

couraged. The inductive sciences, however, are often said to have been placed if not under the ban of ecclesiastical regulations at least under the discouragement of the Church, to such a degree that it is no wonder that progress in them was not made and that it was not until quite recent times that the physical sciences developed. According to commonly accepted ideas, only in proportion as the hold of the Church on education and on the minds of men generally became relaxed in the renaissance period did science begin to make serious progress, while it is only since the use of the spirit of free thought that science has taken her supreme place as the mistress of intellect.

Doubtless there are many people who consider that this is the proper way to sum up the history of science until our own times. Such a view, however, contains more misstatements, more perversions of thought, more ignorance of the real state of the history of science during the Middle Ages, than could possibly be condensed into any equally brief space. It supposes that there was no study of the physical sciences to speak of during the Middle Ages, which is absolutely untrue. I need say no more than that there were some twenty medical schools founded in Europe before the Fall of Constantinople in 1453, which is usually considered the end of the Middle Ages, to show that the medical sciences were cultivated very assiduously. These had large numbers of students in attendance and some of them were larger than most of our medical schools of the present day. Three years of preparatory study in logic and philosophy were required for these schools, and then three and sometimes four years in the study of medicine, to which an additional year had to be added if the student intended to practise surgery before license to practise would be given. Every single one of the modern sciences developed during the thirteenth century. Noteworthy contributions were made to physics, chemistry, physical geography, botany, meteorology, astronomy and, above all, to the subject of geography during that great century of educational activity when the universities were cast into their modern form.

The ecclesiastical authorities absolutely ruled in these uni-

versities. The chancellor of the university was usually the Archdeacon of the Cathedral of the town in which the university was located. Most of the professors were clerics. Most of the students in those days were protected from various military impositions and political claims that might be put upon them by the civil authorities by belonging to the clerical order. It was churchmen then who developed the sciences and laid the foundations of what we now call the physical sciences. Still more wonderful than this, however, is the fact that the most distinguished contributors to the physical sciences were as a rule members of the religious orders, many of whom reached high dignities in the Church and some of the most distinguished of them were canonized after death. In other words the ordinary impression with regard to the attitude of the Church in the Middle Ages towards science is founded on a misconception of the history of science and education. There is no excuse at all for its existence except that Protestant tradition which, beginning at the time of the so-called Reformation, blackened all the preceding centuries so as to justify the apostasy from the Church, by making it very clear that for centuries the Church had been keeping people in ignorance and that this was the only way that their allegiance could be secured. In English-speaking countries this method succeeded so well that, until comparatively recent times, it was practically impossible to convince people that anything good could come out of the Nazareth of the time before the Reformation, though it is in these centuries that were laid the foundations of all that is most interesting and important in our modern life.

As a matter of fact success in scientific investigations during the Middle Ages often constituted at least one of the reasons why men received ecclesiastical preferment. Few men have ever done more for science in the strictest sense of that term than Albertus Magnus, who has altogether more than fifteen treatises on subjects connected with the physical sciences. After having been the Provincial of his order, the Dominican, however, he was selected as Bishop of Ratisbon,

and was one of the most honored and respected ecclesiastics of his time. Thomas Aquinas, who has come to be the most honored scholar in the last thousand years of the Church's history, is another example. Not a little of his work was concerned with the physical sciences—as might be expected, for he was a favorite pupil of Albertus Magnus. Far from this hurting his career in any way it served only to add to the estimation in which he was held as the greatest all-round scholar and most conservative thinker of his time. He was chosen to be the Archbishop of Naples and the Bulls for his appointment were actually issued when he was saved from the dignity which would have been so serious a hindrance to his work as an investigator in philosophy and in science by his own protest and those of his friends that he should be permitted to devote himself to the writing of the greatest *Summa* of human knowledge that was ever planned.

What was true in the thirteenth remained true in the fourteenth and fifteenth centuries. The Father of Modern Surgery, of whom it has been said that he was one of the greatest contributors to medicine of all time, was Guy De Chauliac, who was a cleric, the chamberlain of three popes and the physician-in-ordinary to them. There surely could have been no opposition to science while Chauliac was the confidential adviser for some thirty years of the popes of the fourteenth century. The same thing was true in the next century. The founder of modern astronomy is Regiomontanus, who first established an astronomical observatory in the modern time and published tables of astronomical observations. He was called down to Rome by the pope in order to correct the calendar, unfortunately dying before he had completed his work, but not before the pope, as a reward for his success in science as well as his faithfulness to his ecclesiastical duties, had made him the Bishop of Ratisbon. Cardinal Nicholas of Cusa is another man of the fifteenth century who had won distinction by his originality in science and especially in astronomical thought before he was made Cardinal and sent up to Germany to help in the reform of abuses in that country.

With distinguished scientists as papal chamberlains, bishops, archbishops and cardinals when one reads history aright, it is not near so surprising as it might otherwise seem that there should have been a distinguished scientist who became pope. This was the famous Peter of Spain who had been a physician and a professor in several universities before he was made bishop and eventually chosen as pope. It is rather curiously interesting to note that in the picture of Paradise where Dante<sup>1</sup> has enumerated some of the distinguished scholars who have a place in heaven, Bonaventure, Augustine, Chrysostom, Anselm, and Abbot Joachim, with Hugh of St. Victor, he also notes the presence of him

. . . of Spain,  
Who through twelve volumes full of light descants.

The reference is to Peter of Spain, and Plumptre notes that this is the only pope whom Dante speaks of as in Paradise though he has mentioned a number of occupants of the papacy as dwelling in other portions of the after-world.

This was Pope John XXI as he is usually denominated in history, though owing to the difficulty of deciding with regard to certain dubious Popes in time of schism, he has also been called Pope John XIX and Pope John XX. There has even been some confusion between him and one of his successors, the Avignon Pope John XXII, and certain cyclopedias have attributed works that were surely written by Pope John XXI to this French Pope of the next century. In *Janus*, which is the International Archives for the History of Medicine and for Medical Geography, some ten years ago,<sup>2</sup> Dr. J. B. Petella reviewed all that is to be found in literature with regard to Pope John XXI, and makes it very clear that he was a physician before he became Pope, that he wrote a little book on the affections of the eyes which is not only a medical but also a

<sup>1</sup> *Paradiso*, Canto XII, 135.

<sup>2</sup> *Janus*, Archives Internationales pour l'histoire de la médecine et pour la Géographie Médicale. Deuxième Année. Amsterdam, 1897-1898.

literary classic, because it is one of the earliest Italian writings that we possess, and has been used for dictionary purposes by the Academia Della Crusca. Moreover this Pope during his occupation of the Holy See probably directed the writing of a little book called the *Treasure of the Poor* for the popularization of medicine for those who could not afford a physician's services.

John XXI was not however the first Pope in history noted for attainments in science. At least two Popes in centuries not long before his reached distinction in the scientific circles of their time. The first of these was Gerbert, who, under the name of Pope Silvester II, is looked upon as one of the great original thinkers of the Middle Ages. Gerbert had lectured for many years in the schools of France and attracted the attention of many of his contemporaries, finally becoming Archbishop of Rheims and then of Ravenna and eventually Pope. There is no doubt at all that he was the most distinguished scholar of his age and his writings show a range of interest and knowledge quite unparalleled in that generation. He lectured on astronomy at Rheims and in order to make his lectures clearer he constructed elaborate globes of the terrestrial and celestial spheres on which the courses of the planets were marked. Demonstration was his forte in teaching, and those who affect to condemn the *quadrivium* as an incomplete course of study founded only on book learning, should learn something of the methods employed in teaching it by Gerbert at the beginning of the last quarter of the tenth century. Besides the apparatus for demonstrations in astronomy he constructed an abacus for demonstrations in arithmetic and geometrical processes. This apparatus is said to have had twenty-seven divisions and a thousand counters of horn.

Every form of physical science interested him. His studies in astronomy led to some speculations with regard to light, but it was in sound that some of his best work was accomplished. He had an extraordinary knowledge of music for his time, and his letters contain many references to organs which



he constructed. William of Malmesbury has incorporated into his chronicle a description of a magnificent musical instrument which was still to be seen in his day at Rheims and which was attributed to Gerbert's inventive and mechanical ability. The description of this organ seems to show that it was worked by steam. It is from a contemporary of Gerbert's that we learn that he made a clock or sundial at Magdeburg which measured the hours very exactly and which was soon imitated in many parts of Europe. If we add to this account of his knowledge of science the fact that with Gerbert love for literature was a passion and that probably his greatest claim to remembrance by posterity is the amount of labor and expense he devoted to gathering manuscripts of the classical authors, then some idea of the breadth of his intellectual sympathies will be realized.

Pope Silvester died in 1003. Before the end of that century another Pope who had gained some distinction if not in science itself at least by his connexion with the greatest medical school of the time as a teacher and by his intimate friendship with the great physicians that gave Salerno its world-wide reputation, was to ascend the papal throne. This was Victor III, who had been for some time the abbot of Monte Cassino and who was suggested by the famous Pope Gregory VII as one of the men most worthy to succeed him. Desiderius as a younger man had taught at Salerno though it is not sure that he actually taught medicine. At this time Salerno had only a medical school and some courses in philosophy in preparation to medicine. While here Desiderius became the great personal friend of Constantine Africanus, the greatest of the Salernitan writers on medicine, and it was he who persuaded Constantine to give up his teaching and devote himself in the Abbey at Monte Cassino to writing out the account of all that he had learned in medicine during his travels in the East. Constantine spent the last thirty years of his life in Monte Cassino doing this writing, which has preserved the medicine of the preceding five hundred years for modern generations. Another particular friend of Desiderius was

Alphanus, who taught medicine at Salerno for many years and later became the Archbishop of Salerno. Alphanus had been a monk at Monte Cassino and had assisted Abbot Desiderius in the foundation of the famous library there. We have two books on medicine that are attributed to him, *De Quattuor Elementis Corporis Humani*, and *De Unione Corporis et Animae*, as well as some smaller monographs. With Constantine and Alphanus as his very dear friends, it would seem that the tradition that Desiderius before becoming the Abbot of Monte Cassino had taught medicine should be accepted, and therefore we have another scientist to set among the Popes. If not a scientist himself there is no doubt at all about his beneficent patronage of medicine.

These distinguished predecessors in the Chair of Peter in the immediately preceding centuries would make it still easier to understand the elevation of Peter of Spain to the papacy in spite of the fact that it seems incongruous to modern ideas that a physician should become Pope. The opposition between science and Faith which is so often suggested does not exist for the leaders of science in any period, not even our own, and the deeper a man's knowledge is the more profound is likely to be his persuasion, not only of the need of faith to balance human life but likewise of the evidence for beliefs that accumulates in the course of a career devoted to science.

It must not be thought that we have been left to obtain information with regard to this physician who became Pope from writers long after his time, who took the scattered traditions that might have been exaggerated by time and by the unusualness of the conjunction of a knowledge of medicine with an election to the papacy and pieced them together as a marvel for posterity. We have a number of mentions of this Pope and his connexion with medicine made by contemporary writers. Martin of Oppavia mentions the facts. Ptolemy of Lucca, who had been a confessor of Thomas Aquinas and afterwards became Bishop of Toncelli, also calls attention to them. Jacob da Voragine, Archbishop of Genoa, the author of the *Legenda Aurea*, known also as the *Speculum Sanctorum*,

from which our American poet Longfellow borrowed the title and some of the incidents for his "Golden Legend," also tells the story of the physician Pope. There was a Dominican chronicler, Francisco Pippino, of Bologna, best known perhaps for having translated the original French version of Marco Polo into Latin, who tells us with regard to Pope John XXI that "he was more devoted to scientific questions than to the details of his duties as a Pope, and though he was a great philosopher he found time for investigation and research in the natural sciences."

It is easy to understand that many of these men would be unsympathetic toward this interest in the sciences. Especially was this true because the Pope refused to give up his favorite studies even after his elevation to the Pontificate. There is another side to this, however, which is very interesting. When John became Pope there had been in recent years a great advance in scientific knowledge and, as always happens when there are new developments in natural science, many discoveries seemed to contradict truths that had been previously accepted on the authority of revelation. Pope John realized this and yet appreciated very well from his own knowledge of science that, while a little science might lead away from faith, deeper knowledge of it presented no dangers. He took advantage of his own scientific training, then, to point out that certain heresies which had arisen apparently on the basis of new discoveries in science were worthy of condemnation because they perverted scientific truth in order to make it apparently contradict Christian doctrine.

Peter, who was afterwards to be known as Magister Petrus Hispanus and finally Pope John XXI, was born, according to the best attainable details, in the second decade of the thirteenth century. His father had been a physician and bore the name of Julius. Most of the writers who mention him declare that he came from an obscure family. He is one out of the many self-made men of the thirteenth century all of whom rose through intellectual advantages. He seems to have made his medical studies mainly at Paris, though writers

who are themselves interested in Montpellier claim that he was also there for a time, and it is not unlikely that the medical schools of both these universities, which were so celebrated at the time, attracted Peter who had the renaissance spirit already awakened in him of trying to exhaust all knowledge. While he was Pope he wrote a letter to the Bishop of Paris in which he congratulated himself on having been for many years—"per plurimos annos"—in the University of Paris. In this letter he asks particularly for certain doctrines that were being taught at Paris and were suspect of heresy, in order that he might be sure that nothing should injure the good name and the Catholic influence of his Alma Mater.

In this letter he confesses that he retains a special affection for Paris because "within its dwellings he had been brought up from early years and had applied himself to various sciences, finding the opportunities provided for education most savory. After the deep draughts of knowledge there obtained, as far as the God of majesty, the giver of true wisdom permitted him to take its opportunities, he does not think that he will ever be able to forget how much he owes to this mother of study." Sometime during the sixth decade of the thirteenth century, when he was probably about thirty-five years of age, Peter received an invitation to the chair of Physic, as medicine was then called, at the University of Siena in Italy. His salary was to be forty lire a year which seems very small but it is impossible to say what the value of money was at that time.

Just what sort of teaching in medicine Peter did in Siena we are not quite sure, though doubtless his little volume on eye diseases should be taken as an index of the practical nature of his instruction. It serves to show that clinical observation held a large place in his method. One other thing seems sure. During his time as professor of medicine at Siena this Italian town passed the first law that we know of for the regulation of public health. That this was due to Peter's influence we gather from the fact that later on when he was recalled to Rome he was made not only the physician

to the Pope but moreover the Physician to the Papal City under the title of Archiater, an office that would about correspond to that of chief of the department of health in our time. This of course would stamp him as a great benefactor of mankind in another way, since after all it is the development of sanitary science by means of public health regulations that has done so much to make the health of communities better and lower the death rates of our cities. It may seem surprising to find the beginning of this in the thirteenth century, but it will not be so to those who know how thoroughly the men of that time entered into every phase of human thought and how much they accomplished for the benefit of humanity that has proved enduring.

While at Siena Peter did not confine himself to medicine however, as indeed the great physicians of most progressive periods have not, but devoted himself to philosophy as well as to medicine. He wrote a little volume on logic known by the name of the *Summulae Logicales* or Logic Compendia which became the text-book in this subject at most of the Italian universities during the next two centuries. This authorship has been disputed mainly on the ground that it is too much to expect that a pioneer in medicine shall also be a leader in logic, but the investigation of the subject by Dr. Petella in his article in *Janus*, which we have already quoted, seems to leave no doubt that it was the same individual who wrote the little book on eye diseases and who taught Physic at Siena, yet also was the author of this book on logic. It was the book on logic which indeed attracted Dante's attention to him more than anything else, since in his time it had come to be in the hands of most Italian students.

After this experience at Siena Peter seems to have returned to his native country, Portugal, and became the administrative head of the Schools which existed there under the Archbishop of Lisbon. His success as an administrator in his position as well as the popularity acquired as a teacher led to his appointment as Archdeacon of the Church of Braga. Subsequently he became Archbishop of Lisbon. A physician

archbishop was not an anomaly, for many ecclesiastics of this time practised both medicine and surgery and became distinguished physicians. During this same thirteenth century we have the names and the works of many priests and monks who were also physicians. Among them is Gilles de Corbeil, a Benedictine who afterwards became a Canon in Paris and who made his contributions to medicine in verse. We have the record of what are called poems by him on the pulse, on the urine, and on drugs. Then there was John of St. Amand, a Canon of Tournai who was famous for his medical care of the poor. In England there was Richard of Wendover, a Canon of St. Paul's, London. Some of these clergymen-physicians rose to distinguished ecclesiastical positions. Simon of Genoa became the Chaplain of Pope Nicholas IV. John of St. Giles, another Englishman, became the theologian as well as the physician to the French King Philip Augustus. Odo, an Abbot of St. Genevieve of Paris, was given the title of physician as an honor.

Far from his ecclesiastical position then proving a detriment to his advancement, or his medical knowledge interfering with his ecclesiastical preferment, the combination seems to have proved, as Dr. Petella has pointed out, especially favorable to Peter of Spain. The reputation which he had left behind him at Siena endured, and after he had been made an Archbishop in Portugal he was summoned again to Italy and became what we would now call consulting physician to the Papal Court. One of the things that had especially rendered his memory enduring at Siena was his attention to public health. The title that was given him at Rome was that of *Archiater*—Chief Physician—a title that might well be taken to imply something of that regulating relation which a chief health officer holds in our time. This title we know was confined to those who held positions at Royal Courts relating to public health and who sometimes had the duty of training those who had charge of public sanitation.

Our main evidences for Peter's knowledge of medicine are contained in his little book which bears various titles in the

half-dozen manuscript copies that exist, though these do not differ much among themselves in the text. Its initial sentence according to the custom of the times is the invocation which we still use only in such formal documents as wills: *In nomine Dei, Amen*. The text opens very logically with an account of the anatomy of the eye, describing seven tunics or coats and three humors. Peter begins with the retina, probably because of its importance and apparently he had often dissected eyes for he distinguished the various coats very clearly. The aqueous humor he calls the albugineus. The two other humors bore even then the names we have for them now, the crystalline and vitreous. After speaking of the eyeball itself he describes the muscles of the eye. For him there are eight external ocular muscles, as he includes among them the elevator of the upper-eyelid and the orbicular muscle by which we shut the eye. The external anatomy of the eye was quite complete at this time.

With regard to the pathology of the eye the little book is much less satisfactory and yet it is very suggestive. The introduction of spectacles in the thirteenth century—they are first formally prescribed in one of the medical books of Bernard Gordon, a Scotchman, who taught at Montpellier at the end of the thirteenth and the beginning of the fourteenth century—had simplified eye diseases to a noteworthy degree. Before that, failure of sight, due to such changes as require correction by spectacles for advancing years, had either been looked upon as a disease that might be cured by treatment or had been accepted as an inevitable misfortune. With these refractive problems out of the way much more attention could be given to the passing pathological conditions. The external diseases of the eye John diagnosed with more assurance than we might be apt to think possible. He has a good description for instance of lachrymal fistula, though he confessed his inability to do much for it. He describes trichiasis, that curious and very annoying condition in which the cilia are entirely or in part directed against the globe of the eye causing photophobia and lachrymation. He describes the method of

treatment which he himself had invented for it. He seems to have removed the hairs and then lightly cauterized the hair follicles with a hot needle of gold or silver.

He also recognized various forms of blepharitis and, curiously enough, he insists very emphatically on the fact that this affection is quite as often due to the general condition of the patient as to any local affection. He forbids those who are suffering from this eye affection to fast and says that they should rather endeavor to gain in weight. Ordinarily it is presumed that our knowledge of cancer is comparatively recent. Pope John recognized however that certain ulcers of the eyelid were of a malignant type that spread in spite of treatment and that were likely to prove fatal. He makes many suggestions for it but the very number of them would seem to indicate that he had tried or seen most of them tried unsuccessfully.

Of internal disorders of the eye Peter also knows much more than we might expect possible some centuries ago. Cataract, for instance, he describes under the name of "water that descends into the eye" and he makes the distinction between spontaneous cataract developing without any recognizable local reason and that which occurs as a consequence of some injury. Pterygium, familiarly known as "bird-wing," one of his contemporaries had treated by excision in quite the modern way, but Peter can suggest nothing better than the blood of the eel or the juice of the lily-root.

A curious disease that has attracted much attention in modern times had not escaped Peter's observation. This is what we know as night-blindness, an affection which prevents people from seeing once night begins to fall. In strong light the sufferers from it see very well but in twilight their vision fails almost completely. Occasionally this sort of blindness occurs as a consequence of eye strain from looking at snow for long periods, or on bright light reflected from water, as in the tropics. Sometimes the exactly opposite effect is produced and while vision is good in the darkness it is almost nil in the light. Peter discusses the curious conditions of nyctalopia



and suggests fumigations with burnt livers of fishes, in this very nearly approaching the remedy prescribed for the same affection in certain European navies during the nineteenth century. Another set of nervous affections which occur in the eye, the various muscular paralyses, had attracted Peter's attention and he considered them due to brain troubles. Even cross-eyedness was for him a mark of some trouble in the brain rather than a local condition in the eye. As is well known for a certain number of these cases this is quite true. In modern times we have come to recognize that cross-eyedness is distinctly hereditary and is probably due to some defect in the nervous mechanism of the eye in many instances.

Peter has not many remedies that we would care to use at the present moment, and yet some of those that he mentions are suggestively interesting as showing how much observation might help in establishing certain principles of treatment at a time when the pathology and especially the etiology of eye diseases had been scarcely studied seriously, much less established. This thirteenth-century oculist was quite sure that eye diseases depended to a considerable extent on the general condition of the patient. Hence the regulation of the diet with insistence on abundance of food was one of his favorite modes of treatment. He seems to have realized that many eye manifestations were really not eye diseases but only symptoms of general diseases which would disappear when the patient was brought into better condition. This is just what many specialists in eye-diseases are emphasizing more and more at the present time. The livers of fishes used internally and externally was a favorite prescription with Peter. This seems one of these curious medieval medical superstitions, but it must not be forgotten that at the present time cod-liver-oil is also a favorite prescription of the eye specialist, and in the days when they had not the means of expressing the oil the use of the whole liver was an excellent substitute for it. The use of the livers externally has not been without imitation even in recent years, as is pointed out by Dr. Petella, and in certain chronic eye diseases biliary principles seem to be of

special service. Petella himself, who is a member of the Italian Marine Service, quotes Fonssagrives, the eminent hygienist, who was an enthusiastic advocate of this method of treatment and caused a number of collyria (eyesalves) to be prepared, the active constituent of which was bile. We have come back then to the use of the livers of certain animals as they were employed entirely empirically in the Middle Ages, and, curiously enough, the livers that are especially recommended are those of animals that live by rapine. Peter discussed the question as to whether the liver of the chicken would do under these circumstances and decided against it.

In conclusion then we may quote Dr. Petella's résumé of the life and influence of this philosopher-physician who became Pope. "There is no doubt at all that he was the same one who was immortalized by Dante in his *Paradiso*, and that he occupied the Papal Throne under the name of John XXI. He was one of the most distinguished personages of Europe during the thirteenth century, from the point of view of the triple development of his extraordinary intellect, in its devotion to the physical sciences, to the metaphysical sciences, and to the needs of the religious world of his time. In him was incarnate the savant of his time, the encyclopedic summing up of the knowledge of the Middle Ages in their first renaissance. He may not have practised general medicine, though there can be no doubt of his knowledge of public hygiene or of his thorough familiarity with the ophthalmological knowledge of his time. The *Treasure of the Poor*, sometimes attributed to him, may not be entirely from his hand, but it was probably made under his direction for the assistance of the poor, and the chapter on eye diseases which it contains is taken from his work. It was probably made by the Archiater of the Vatican during his reign as Pontiff."

His life stands as a contradiction of much that is said about the Middle Ages and, above all, it shows that during the thirteenth century education was the most important reason for advancement in the hierarchy, and that the form of knowledge possessed by a man whether scientific or metaphysical

apparently made very little difference in his ecclesiastical preferment, provided he did not let his scientific speculations run away with his reasoning with regard to other matters, and if he retained that balance of mind which indicates at once the conservative spirit and the man whose judgment is valuable for purposes of administration. In a word they judged of a man in the thirteenth century very much as we do now, and with no more marked prejudices than are to be found in other ages even our own. If this little sketch of the philosopher-physician who became Pope will help to bring out the truth that men have never been any different in their judgments of others than what we are now, it will have helped to make history more intelligible.

JAMES J. WALSH.

*New York City.*

# Analecta.

EX ACTIS SUMMI PONTIFICIS.



I.

Sanctissimi Domini Nostri

Pii

Divina Providentia

Papae X

In Quinquagesimo Natali Sacerdotii sui Exhortatio ad  
Clerum Catholicum.

PIUS PP. X

*Dilecti filii salutem et Apostolicam Benedictionem.*

Haerent animo penitus, suntque plena formidinis quae gentium Apostolus ad Hebraeos scribebat,<sup>1</sup> quum illos commonens de obedientiae officio praepositus debitae, gravissime affirmabat: *Ipsi enim pervigilant, quasi rationem pro animabus vestris reddituri.* Haec nimirum sententia si ad omnes pertinent, quotquot in Ecclesia praesunt, at maxime in Nos

<sup>1</sup> XIII, 17.

cadit, qui, licet impares, supremam in ea auctoritatem, Deo dante, obtinemus. Quare nocto atque interdium sollicitudine affecti, meditari atque eniti non intermittimus quaecumque ad incolumitatem faciant et incrementa dominici gregis. Inter haec unum praecipue Nos occupat: homines sacri ordinis eos omnino esse, qui pro muneris officio esse debent. Persuasum enim habemus, hac maxime via de religionis statu bene esse laetiusque sperandum. Idcirco, statim ut Pontificatum inivimus, quamquam, universitatem cleri contuentibus, multiplices eius laudes elucebant, tamen venerabiles fratres catholici orbis Episcopos impensissime hortandos censuimus, ut nihil constantius nihil efficacius agerent, quam ut Christum formarent in iis, qui formando in ceteris Christo rite destinantur. Sacrorum autem Antistitum quae fuerint in hac re voluntates probe novimus. Novimus qua providentia, qua navitate in excolendo ad virtutem clero assidue connituntur: de quo illis non tam laudem impertivisse, quam gratias palam habuisse libet.

At vero, quum ex huiusmodi Episcoporum curis iam plures e clero gratulamur caelestes concepisce ignes, unde gratiam Dei, ex impositione manuum presbyterii susceptam, vel resuscitarunt vel acuerunt; tum adhuc conquerendum superest, alios quosdam per diversas regiones non ita se probare, ut in ipso tamquam in speculum, prout dignum est, plebs christiana coniiciens oculos, sumere possit quod imitetur. Ad hos porro cor Nostrum per hasce litteras patere volumus; videlicet ut cor patris, quod in conspectu aegrotantis filii anxia palpitabat caritate. Hac igitur suadente, hortationibus Episcoporum hortationes addimus Nostras: quae, quamvis eo spectent potissimum ut devios torpentesve ad meliora revocent, tamen etiam ceteris admoveant velimus incitamenta. Commonstramus iter quo quisque studiosius in dies contendat ut vere sit, qualem Apostolus nitide expressit, *homo Dei*,<sup>2</sup> iustaeque expectationi Ecclesiae respondeat.—Nihil plane inauditum vobis aut cuiquam novum dicemus, sed quae certe commeminis

<sup>2</sup> I Tim. 6: 11.

omnes oportet: spem autem indit Deus, vocem Nostram fructum non exiguum esse hadituram. Id equidem flagitamus: *Renovamini. . spiritu mentis vestrae, et induite novum hominem, qui secundum Deum creatus est in iustitia, et sanctitate veritatis;*<sup>3</sup> eritque hoc a vobis in quinquagesimo sacerdoti Nostri natali pulcherrimum acceptissimumque munus. Quumque Nos, *in animo contrito et spiritu humilitatis,*<sup>4</sup> exactos in sacerdotio annos recogitabimus Deo; quidquid humani dolendum sit, videbimur quodammodo expiare, admonendo vos et cohortando *ut ambuletis digne Deo per omnia placentes.*<sup>5</sup>—Qua tamen in hortatione, non vestras tantum utilitates tuebimur, sed communes etiam catholicarum gentium; quum aliae ab aliis dissociari nequaquam possint. Etenim non eiusmodi est sacerdos, qui bonus malusve uni sibi esse queat; sed eius ratio et habitus vitae sane quantum habet consequentis effectus in populum. Sacerdos reapse bonus ubi est, quale ibi donum et quantum est!

Hinc porro, dilecti filii, hortationis Nostrae exordium capimus, ut vos nimirum ad eam vitae sanctimoniam, quam dignitatis gradus postulat, excitemus.—Quicumque enim sacerdotio potitur, eo non sibi tantum, sed aliis potitur: *Omnis namque Pontifex ex hominibus assumptus, pro hominibus constituitur in iis, quae sunt ad Deum.*<sup>6</sup> Idipsum et Christus indicavit, qui ad significandum quo demum actio sacerdotum spectet, eos cum sale itemque cum luce comparatos voluit. Lux ergo mundi, sal terrae sacerdos est. Neminem sane fugit id praecipue fieri christiana veritate tradenda: at vero quem pariter fugiat, institutionem eiusmodi pro nihilo fere esse, si quae sacerdos verbo tradat, exemplo suo non comprobet? Qui audiunt, contumeliose ii quidem, sed non immerito obiciunt: *Confitentur se nosse Deum, factis autem negant;*<sup>7</sup> doctrinamque respuent, nec sacerdotis fruuntur luce. Quam ob rem ipse Christus, factus sacerdotum forma, re primum, mox verbis docuit: *Coepit Iesus facere, et docere.*<sup>8</sup>—Item, sancti-

<sup>3</sup> Ephes. 4: 23, 24.<sup>4</sup> Dan. 3: 39.<sup>5</sup> Coloss. 1: 10.<sup>6</sup> Hebr. 5: 1.<sup>7</sup> Tit. 1: 16.<sup>8</sup> Act. 1: 1.

monia posthabita, nihil admodum sacerdos sal terrae esse poterit; corruptum enim et contaminatum integritati minime aptum est conferendae: unde autem sanctitas abest, ibi corruptionem inesse oportet. Quapropter Christus, eandem insistentem similitudinem, saceradotes tales sal infatuatum dicit, quod *ad nihilum valet ultra, nisi ut mittatur foras, atque adeo conculcetur ab hominibus.*<sup>9</sup>

Quae quidem eo apertius patent, quod sacerdotali munere haud nostro nos fugimur nomine, sed Christi Iesu. *Sic nos, inquit Apostolus, existimet homo ut ministros Christi, et dispensatores mysteriorum Dei.*<sup>10</sup> *pro Christo ergo legatione fungimur.*<sup>11</sup> Hac nempe de causa Christus ipse, non ad servorum, sed ad amicorum numerum nos adscriptis: *Iam non dicam vos servos. Vos autem dixi amicos: quia omnia quaecumque audiavi a Patre meo, nota feci vobis. Elegi vos, et posui vos ut eatis, et fructum afferatis.*<sup>12</sup>—Est igitur nobis persona Christi gerenda: legatio vero ab ipso data sic obeunda, ut quo ille intendit, eo nos pertingamus. Quoniam vero *idem velle idem nolle, ea demum firma amicitia est* tenemur, ut amici, hoc sentire in nobis, quod et in Christo Iesu, qui est *sanctus, innocens, impollutus.*<sup>13</sup> ut legati ad eo, debemus doctrinis eius ac legi conciliare fidem hominum, easdem nimirum nos ipsi primum servantes: ut postetatis eius participes ad animos vinculis culparum levandos, conari nos omni studio oportet ne illis implicemur. At maxime ut ministri eius in praecellentissimo sacrificio, quod perenni virtute pro mundi vita innovatur, debemus ea animi conformatione uti, qua ille ad aram crucis seipsum obtulit hostiam immaculatam Deo. Nam si olim, in specie solummodo ac figura, tanta a sacerdotibus postulabatur sanctitas; ecquid a nobis, quum victima est Christus? *Quo non oportet igitur esse puriorem tali fruente sacrificio? quo solari radio non splendidiorem manum carnem hanc dividentem? os quod igni spirituali repletur, linguam quae tremendo nimis sanguine rubescit?*<sup>14</sup> Perapte S. Carolus Bor-

<sup>9</sup> Matth. 5: 13.<sup>10</sup> I Cor. 4: 1.<sup>11</sup> II Cor. 5: 20.<sup>12</sup> Ioan. 15: 15, 16.<sup>13</sup> Hebr. 7: 26.<sup>14</sup> S. Io. Chrysost. hom. LXXXII in Matth., n. 5.

romaeus, in orationibus ad clerum, sic instabat: " Si meminissemus, dilectissimi fratres, puanta et quam digna in manibus nostris posuerit Dominus Deus, quantam istiusmodi consideratio vim haberet ad nos impellendum ut vitam ecclesiasticis hominibus dignam duceremus! Quid non posuit in manu mea Dominus, quando proprium Filium suum unigenitum, sibi coaeternum et coequalem, posuit? In manu mea posuit thesauros suos omnes, sacramenta et gratias; posuit animas, quibus illi nihil est carius, quas sibi ipsi praetulit in amore, quas sanguine suo redemit: in manu mea posuit caelum, quod et aperire et claudere ceteris possim. . Quomodo ergo adeo ingratus esse potero tantae dignationi et dilectioni, ut peccem contra ipsum? ut illius honorem offendam? ut hoc corpus, quod suum est, inquinem? ut hanc dignitatem, hanc vitam, eius obsequio consecratam, maculem?"

Ad hanc ipsam vitae sanctimoniam, de qua iuvat paulo fusius dicere, magnis Ecclesia spectat perpetuisque curis. Sacra idcirco Seminaria instituta: ubi, si litteris ac doctrinis imbuendi sunt qui in spem cleri adolescunt, at simul tamen praecipueque ad pietatem omnem a teneris annis sunt conformandi. Subinde vero, dum ipsa candidatos diuturnis intervallis gradatim promovet, nusquam, ut mater sedula, hortationibus de sanctitate assequenda parcit. Iucunda quidem ea sunt ad recolendum. Quum enim primo in sacrum militiam cooptavit, voluit nos ea rite profiteri: *Dominus pars haereditatis meae, et calicis mei: tu es, qui restitues haereditatem meam mihi.*<sup>15</sup> Quibus, inquit Hieronymus, monetur clericus ut *qui, vel ipse pars Domini est, vel Dominum partem habet, talem se exhibeat, ut et ipse possideat Dominum, et possideatur a Domino.*<sup>16</sup> Subdiaconis accensendos ipsa quam graviter est allocuta! *Iterum atque iterum considerare debetis attente quod onus hodie ultro appetitis; . . quod si hunc ordinem suscepistis, amplius non licebit a proposito resilire, sed Deo . . perpetuo famulari, et castitatem, illo adiuvante, servare oportebit.* Tum denique: *Si usque nunc fuistis tardi da ecclesiam,*

<sup>15</sup> Ps. 15: 5.<sup>16</sup> Eph. LII, ad Nepotianum, n. 5.



*amodo debetis esse assidui: si usque nunc somnolenti, amodo vigiles: . . si usque nunc inhonesti, amodo casti. . Videte cuius ministerium vobis traditur!*—Diaconatu porro augendis sic per Antistitem a Deo precata est: *Abundet in eis totius forma virtutis, auctoritas modesta, pudor constans, innocentiae, puritas et spiritualis observantia disciplinae. In moribus eorum praecepta tua fulgeant, ut suae castitatis exemplo imitationem sanctam plebs acquirat.*—Sed eo acrius movet communitio initiandis sacerdotio facta: *Cum magno timore ad tantum gradum ascendendum est, ac providendum ut caelestis sapientia, probi mores et diuturna iustitiae observatio ad id electos commendet. . Sit odor vitae vestrae delectamentum Ecclesiae Christi, ut praedicatione atque exemplo aedificetis domum, idest familiam Dei.* Maximeque omnium urget illud gravissime additum: *Imitamini quod tractatis: quod profecto cum Pauli praecepto congruit: ut exhibeamus omnem hominem perfectum in Christo Iesu.*<sup>17</sup>

Talis igitur quum sit mens Ecclesiae de sacerdotum vita, mirum nemini esse possit, quod sancti Patres ac Doctores omnes ita de ea re consentiant, ut illos fere nimios quis arbitretur: quos tamen si prudenter aestimemus, nihil eos nisi apprime verum rectumque docuisse iudicabimus. Eorum porro sententia haec summatim est. Tantum scilicet inter sacerdotem et quemlibet probum virum intercedere debet discriminis, quantum inter caelum et terram: ob eamque causam, virtuti sacerdotali cavendum non solum ne gravioribus criminibus sit affinis, sed ne minimis quidem. In quo virorum tam venerabilium iudicio Tridentina Synodus stetit, quum monuit clericos ut fugerent *levia etiam delicta, quae in ipsis maxima essent*:<sup>18</sup> maxima scilicet, non re ipsa, sed respectu peccantis, in quem, potiore iure quam in templorum aedificia, illud convenit: *Domum tuam decet sanctitudo.*<sup>19</sup>

Iam sanctitas eiusmodi, qua sacerdotem carere sit nefas, videndum est in quo sit ponenda: id enim si quis ignoret vel

<sup>17</sup> Coloss. 1: 28.

<sup>18</sup> Sess. XXII, *de reform.*, c. 1.

<sup>19</sup> Ps. 92: 5.

praepostere accipiat, magno certe in discrimine versatur. Equidem sunt qui putent, quin etiam profiteantur, sacerdotis laudem in eo collocandam omnino esse ut sese aliorum utilitatibus totum impendat: quamobrem, dimissa fere illarum cura virtutum, quibus homo perficitur ipse (eas ideo vocitant *passivas*), aiunt vim omnem atque studium esse conferenda ut *activis* virtutes quis excolat exerceatque. Haec sane doctrina mirum quantum fallaciae habet atque exitii. De ea Decessor noster fel. rec. sic pro sua sapientia edixit:<sup>20</sup> "Christianas. . virtutes, alias temporibus aliis accomodatas esse, is solum velit, qui Apostoli verba non meminerit: *Quos praescivit, et praedestinavit conformes fieri imaginis Filii sui.*"<sup>21</sup> Magister et exemplar sanctitatis omnis Christus est; ad cuius regulam aptari omnes necesse est, quotquot avent beatorum sedibus inseri. Iamvero haud mutatur Christus progredientibus saeculis, sed idem *heri et hodie: ipse et in saecula.*"<sup>22</sup> Ad omnium igitur aetatum homines pertinet illud: *Discite a me, quia mitis sum, et humilis corde;*"<sup>23</sup> nulloque non tempore Christus se nobis exhibet *factum obedientem usque ad mortem;*"<sup>24</sup> valetque quavis aetate Apostoli sententia: *Qui. . sunt Christi, carnem suam crucifixerunt cum vitiis et concupiscentiis.*"<sup>25</sup>—Quae documenta si quidem spectant unumquemque fidelium, proprius tamen ad sacerdotes attinent: ipsique prae ceteris dicta sibi habeant quae idem Decessor Noster apostolico ardore subiecit: "Quas utinam virtutes multo nunc plures sic colerent, ut homines sanctissimi praeteritorum temporum! qui demissione animi, obedientia, abstinence, *potentes fuerunt opere et sermone*, emolumento maximo, nedum religiosae rei, sed publicae ac civilis." Ubi animadvertere non abs re fuerit, Pontificem prudentissimum iure optimo singularem abstinentiae mentionem intulisse, quam evangelico verbo dicimus, abnegationem sui. Quippe hoc praesertim capite, dilecti filii, robur et virtus et fructus omnis sacerdotalis muneris conti-

<sup>20</sup> Ep. *Testem benevolentiae*, ad Archiep. Baltimor., 22 Ian. 1899.

<sup>21</sup> Rom. 8: 29.

<sup>22</sup> Hebr. 13: 8.

<sup>23</sup> Math. 11: 29.

<sup>24</sup> Philipp. n. 8.

<sup>25</sup> Gal. 5: 24.

netur: hoc neglecto, exoritur quidquid in moribus sacerdotis possit oculos animosque fidelium offendere. Nam si turpis lucri gratia quis agat, si negotiis saeculi se involvat, si primos appetat accubitus ceterosque despiciat, si carni et sanguini acquiescat, si quaerat hominibus placere, si fidat persuasibilibus humanae sapientiae verbis; haec omnia inde fluunt, quod Christi mandatum negligit conditionemque respuit ab ipso latam: *Si quis vult post me venire, abneget semetipsum.*<sup>26</sup>

Ista Nos quum adeo inculcamus, illud nihilo minus sacerdotem admonemus, non sibi demum soli vivendum sancte: ipse enimvero est operarius, quem Christus *exiit...conducere in vineam suam.*<sup>27</sup> Eius igitur est fallaces herbas evellere, serere utiles, irrigare, tueri ne inimicus homo superseminet zizania. Cavendum propterea sacerdoti ne, inconsulto quodam intimae perfectionis studio adductus, quidquam praetereat de muneris partibus quae in aliorum bonum conducant. Cuiusmodi sunt verbum Dei nuntiare, confessiones rite excipere, adesse infirmis praesertim morituris, ignaros fidei erudire, solari moerentes, reducere errantes, usquequaque imitari Christum: *Qui pertransiit benefaciendo et sanando omnes oppressos a diabolo.*<sup>28</sup> Inter haec vero insigne Pauli monitum sit menti defixum: *Neque qui plantat est aliquid, neque qui rigat: sed, qui incrementum dat, Deus.*<sup>29</sup> Liceat quidem euntes et flentes mittere semina: liceat ea labore multo fovere: sed ut germinent edantque optatos fructus, id nempe unius Dei est eiusque praepotentis auxilii. Hoc accedit magnopere considerandum, nihil praeterea esse homines nisi instrumenta, quibus ad animorum salutem utitur Deus; ea oportere idcirco ut apta sint quae a Deo tractentur. Qua sane ratione? Num ulla putamus vel insita vel parta studio praestantia moveri Deum ut opem adhibeat nostram ad suae gloriae amplitudinem? Nequaquam: scriptum est enim: *Quae stulta sunt mundi elegit Deus, ut confundat sapientes: et infirma mundi elegit Deus, ut confundat fortia: et ignobilia*

<sup>26</sup> Matth. 16: 24.

<sup>27</sup> Matth. 20: 1.

<sup>28</sup> Act. 10: 38.

<sup>29</sup> I Cor. 3: 7.

*mundi, et contemptibilia elegit Deus, et ea quae non sunt, ut ea quae sunt destrueret.*<sup>80</sup> Unum nimirum est quod hominem cum Deo coniungat, unum quod gratum efficiat, atque non indignum eius misericordiae administrum: vitae morumque sanctimonia. Haec, quae demum est supereminens Iesu Christi scientia, sacerdoti si desit, desunt ei omnia. Nam, ab ea disiunctae, ipsa exquisitae doctrinae copia (quam Nosmetipsi nitimur in clero provehere), ipsaque agendi dexteritas et sollertia, etiamsi emolumenti aliquid vel Ecclesiae vel singulis afferre possint, non raro tamen detrimenti iisdem sunt flebilis causa. Sanctimonia vero qui ornetur et affluat, is quam multa possit, vel infimus, mirifice salutaria in populo Dei aggredi et perficere, complura ex omni aetate testimonia loquuntur: praeclare, non remota memoria, Ioannes Bapt. Vianney, animarum in exemplum curator, cui honores Caelitum Baetorum Nosmet decrevisse laetamur.—Sanctitas una nos efficit, quales vocatio divina exposcit: homines videlicet mundo crucifixos, et quibus mundus ipse sit crucifixus; homines in novitate vitae ambulantes, qui, ut Paulus monet,<sup>81</sup> *in laboribus, in vigiliis, in ieiuniis, in castitate, in scientia, in longanimitate, in suavitate, in Spiritu Sancto, in charitate non ficta, in verbo veritatis* seipsos exhibeant ut ministros Dei; qui unice in caelestia tendant, et alios eodem adducere omni ope contendant.

Quoniam vero, ut nemo unus ignorat, vitae sanctitas eatenus fructus est voluntatis nostrae, quoad haec gratiae subsidio roboretur a Deo, abunde nobis Deus ipse providit, ne gratiae munere, si velimus, ullo tempore careamus; idque in primis assequimur studio precandi.—Sane precationem inter et sanctimoniam is necessario intercedit usus, ut altera esse sine altera nullo modo possit. Quocirca consentanea omnino veritati est ea sententia Chrysostomi: *Arbitror cunctis esse manifestum, quod simpliciter impossibile sit absque precationis praesidio cum virtute degere.*<sup>82</sup> acuteque Augustinus conclusit: *Vere novit recte vivere, qui recte novit orare.*<sup>83</sup> Quae nobis docu-

<sup>80</sup> I Cor. 1: 27, 28.

<sup>81</sup> II Cor. 6: 5 et seq.

<sup>82</sup> De precatione, orat. 1.

<sup>83</sup> Hom. IV ex 50.

menta Christus ipse et crebra hortatione et maxime exemplo suo firmiter persuasit. Nempe orandi causa vel in deserta secedebat, vel montes subibat solus: noctes solidas totus in eo exigebat; templum frequenter adibat; quin etiam, stipantibus turbis, ipse erectis in caelum oculis palam orabat; denique suffixus cruci, medios inter mortis dolores, cum clamore valido et lacrimis supplicavit Patri.—Hoc igitur certum ratumque habeamus, sacerdotem, ut gradum officiumque digne sustineat suum, precandi studio eximie deditum esse oportere. Saepius quidem dolendum quod ipse ex consuetudine potius id faciat quam ex animi ardore; qui statis horis oscitanter psallat vel pauculas interserat preces, nec deinde ullam de die partem memor tribuat alloquendo Deo, pie sursum adspirans. Sed enim sacerdos multo impensius ceteris paruisse debet Christi praecepto: *Oportet semper orare*;<sup>84</sup> cui inhaerens Paulus tantopere suadebat: *Oratione instate, vigilantes in ea in gratiarum actione*;<sup>85</sup> *Sine intermissione orate*.<sup>86</sup> Animo quippe sanctimoniae propriae aequae ac salutis alienae cupido quam multae per diem sese dant occasiones ut in Deum feratur! Angores intimi, tentationum vis ac pertinacia, virtutum inopia, remissio ac sterilitas operum, offensiones et negligentiae creberrimae, timor demum ad iudicia divina: haec omnia valde incitant ut ploremus coram Domino, ac, praeter impetratam opem, bonis ad ipsum meritis facile ditescamus. Neque nostra tantummodo ploremus causa oportet. In ea, quae latius ubique funditur, scelerum colluvione, nobis vel maxime imploranda exorandaque est divina clementia; nobis instandum apud Christum, sub mirabili Sacramento omnis gratiae benignissime prodigum: *Parce, Domine, parce populo tuo*.

Illud in hac parte caput est, ut aeternarum rerum meditationi certum aliquod spatium quotidie concedatur. Nemo est sacerdos qui possit hoc sine gravi incuriae nota et animae detrimento praetermittere. Ad Eugenium III, sibi quondam alumnum, tunc vero romanum Pontificem, Bernardus Abbas

<sup>84</sup> Luc. 18: 1.<sup>85</sup> Coloss. 4: 2.<sup>86</sup> I Thess. 5: 17.

sanctissimus scribens, eum libere obnixequē admonebat, ne unquam a quotidiana divinorum meditatione vacaret, nulla admissa excusatione curarum, quas multas et maximas supremus habet apostolatus. Id autem se iure exposcere contendebat, utilitates eiusdem exercitationis ita enumerans prudentissime: *Fontem suum, id est mentem de qua oritur, purificat consideratio. Deinde regit affectus, dirigit actus, corrigit excessus, componit mores, vitam honestat et ordinat; postremo divinarum pariter et humanarum rerum scientiam confert. Haec est quae confusa disternat, hiantia cogit, sparsa colligit, secreta rimatur, vera vestigat, verisimilia examinat, ficta et fucata explorat. Haec est quae agenda praeordinat, acta recogitat, ut nihil in mente resideat aut incorrectum aut correctione egens. Haec est quae in prosperis adversa praesentit, in adversis quasi non sentit; quorum alterum fortitudinis, alterum prudentiae est.*<sup>87</sup> Quae quidem magnarum utilitatum summa, quas meditatio parere est nata, nos item docet atque admonet, quam sit illa, non modo in omnem partem salutaris, sed admodum necessaria.

Quamvis enim varia sacerdotii munia augusta sint et plena venerationis, usu tamen frequentiore fit ut ipsa tractantes non ea plane qua par est religione perpendant. Hinc, sensim defervescente animo, facilis gressus ad socordiam, atque adeo ad fastidium rerum sacerrimarum. Accedit, quod sacerdotem quotidiana consuetudine versari necesse sit quasi *in medio nationis pravae*; ut saepe, in pastoralis ipsa charitatis perfuntione, sit sibi pertimescendum ne lateant inferni anguis insidiae. Quid, quod tam est proclive, de mundano pulvere etiam religiosa corda sordescere? Apparet igitur quae et quanta urgeat necessitas ad aeternorum contemplationem quotidie redeundi, ut adversus illecebras mens et voluntas, renovato subinde robore, obfirmentur. — Praeterea expedit sacerdoti quadam instrui facilitate assurgendi nitendique in caelestia; qui caelestia sapere, eloqui, suadere omnino debet; qui sic debet vitam suam omnem supra humana instituire,

<sup>87</sup> *De Consid. L. I, c. 7.*

ut, quidquid pro sacro munere agit, secundum Deum agat, instinctu ductuque fidei. Iamvero hunc animi habitum, hanc veluti nativam cum Deo coniunctionem efficit maxime ac tuetur quotidianae meditationis praesidium; id quod prudenti cuique tam perspicuum est, ut nihil opus sit longius persequi. —Quarum rerum confirmationem petere licet, sane tristem, ex eorum vita sacerdotum, qui divinorum meditationem vel parvi pendunt vel plane fastidiunt. Videas enim homines, in quibus *sensus Christi*, illud tam praestabile bonum, oblanguit; totos ad terrena conversos, vana consecretantes, leviora effutientes; sacrosancta obeuntes remisse, gelide, fortasse indigne. Iampridem ipsi, unctionis sacerdotalis recenti charismate perfusi, diligenter parabant ad psallendum animam, ne perinde essent ac qui tentant Deum; opportuna quaerebant tempora locaque a strepitu remotiora; divina scrutari sensa studebant; laudabant, gemebant, exsultabant, spiritum effundebant cum Psalte. Nunc vero, quantum mutati ab illis sunt! . . . —Itemque vix quidquam in ipsis residet de alacri ea pietate quam spirabant erga divina mysteria. Quam dilecta erant olim tabernacula illa! gestiebat animus adesse in circuitu mensae Domini, et alios ad eam atque alios advocare pios. Ante sacrum quae mundities, quae preces desiderantis animae! tum in ipso agendo quanta erat reverentia, augustis caeremoniis decore suo integris; quam effusae ex praecordiis gratiae: feliciterque manabat in populum bonus odor Christi! . . . — *Rememoramini*, obsecramus, dilecti filii *rememoramini* . . . *pristinos dies*:<sup>88</sup> tunc nempe calebat anima, sanctae meditationis studio enutrita.

In his autem ipsis, qui *recogitare corde*<sup>89</sup> gravantur vel negligunt, non desunt sane qui consequentem animi sui egestatem non dissimulent, excusentque, id causae obtendentes, se totos agitationi ministerii dedidisse, in multiplicem aliorum utilitatem. Verum falluntur misere. Nec enim assueti cum Deo colloqui, quum de eo ad homines dicunt vel consilia christianae vitae impertiunt, prorsus carent divino afflatu; ut

<sup>88</sup> Hebr. 10: 32.<sup>89</sup> Ierem. 12: 11.

evangelicum verbum videatur in ipsis fere intermortuum. Vox eorum, quantavis prudentiae vel facundiae laude clarescat, vocem minime reddit Pastoris boni, quam oves salutariter audiant: strepit enim diffluitque inanis, atque interdum damnosi fecunda exempli, non sine religionis dedecore et offensione bonorum. Nec dissimiliter fit in caeteris partibus actuosae vitae: quippe vel nullus inde solidae utilitatis proventus, vel brevis horae, consequitur, imbre deficiente caelesti, quem sane devocat uberrimum *oratio humiliantis se*.<sup>40</sup>—Quo loco facere quidem non possumus quin eos vehementer doleamus, qui pestiferis novitatibus abrepti, contra haec sentire non vereantur, impensamque meditando et precando operam quasi perditam arbitrentur. Proh funesta caecitas! Utinam, secum ipsi probe considerantes, aliquando cognoscerent quorsum evadat neglectus iste contemptusque orandi. Ex eo nimirum germinavit superbia et contumacia; unde nimis amari excrevere fructus, quos paternus animus et commemorare refugit et omnino resecare exoptat. Optatis annuat Deus; qui benigne devios respiciens, tanta in eos copia *spiritum gratiae et precum* effundat, ut errorem deflentes suum, male desertas vias communi cum gaudio volentes repetant, cautiores persequantur. Item ut olim Apostolo,<sup>41</sup> ipse Deus sit Nobis testis, quo modo eos omnes cupiamus in visceribus Iesu Christi!

Illis igitur vobisque omnibus, dilecti filii, alte insideat hortatio Nostra, quae Christi Domini est: *Videte, vigilate, et orate*.<sup>42</sup> Praecipue in pie meditandi studio uniuscuiusque elaboret industria: elaboret simul animi fiducia, identidem rogantis: *Domine, doce nos orare*.<sup>43</sup> Nec parvi quidem momenti esse nobis ad meditandum debet peculiaris quaedam causa; scilicet quam magna vis consilii virtutisque inde profluat, bene utilis ad rectam animarum curam, opus omnium perdifficile.—Cum re cohaeret, et est memoratu dignum, Sancti Caroli pastorale alloquium: “Intelligite, fratres, nil aequae ecclesiasticis omnibus viris esse necessarium ac est oratio men-

<sup>40</sup> Eccl. 35: 21.

<sup>41</sup> Philipp. 1: 8.

<sup>42</sup> Marc. 13: 33.

<sup>43</sup> Luc. 11: 1.



talibus, actiones nostras omnes praecedens, concomitans et subsequens: *Psallam, inquit propheta, et intelligam.*<sup>44</sup> Si Sacramenta ministras, o frater, meditare quid facis; si Missam celebras, meditare quid offers; si psallis, meditare cui et quid loqueris; si animas regis, meditare quonam sanguine sint lavatae.<sup>45</sup> Quapropter recte ac iure Ecclesia nos ea davidica sensa iterare frequentes iubet: *Beatus vir, qui in lege Domini meditatur; voluntas eius permanet die ac nocte; omnia quaecumque faciet semper prosperabuntur.*—Ad haec, unum denique instar omnium sit nobile incitamentum. Sacerdos enim, si *alter Christus* vocatur et est communicatione potestatis, nonne talis omnino et fieri et haberi debeat etiam imitatione factorum? . . . *Summum igitur studium nostrum sit in vita Iesu Christi meditari.*<sup>46</sup>

Cum divinarum rerum quotidiana consideratione magni refert ut sacerdos piorum librorum lectionem, eorum in primis qui divinitus inspirati sunt, coniungat assiduus. Sic Paulus mandabat Timotheo: *Attende lectioni.*<sup>47</sup> Sic Hieronymus, Nepotianum de vita sacerdotali instituens, id inculcabat: *Nunquam de manibus tuis sacra lectio deponatur:* cuius rei hanc subtexebat causam: *Disce quod doceas: obtine eum, qui secundum doctrinam est, fidelem sermonem, ut possis exhortari in doctrina sana, et contradicentes revincere.* Quantum enimvero proficiunt sacerdotes qui constanti hoc praestant assuetudine; ut sapide praedicant Christum utque mentes animosque audientium, potius quam emollian et mulceant, ad meliora impellunt, ad superna erigunt desideria!—Sed alia quoque de causa, atque ea in rem vestram, dilecti filii, frugifera, praeceptio valet eiusdem Hieronymi: *Semper in manu tua sacra sit lectio.*<sup>48</sup> Quis enim nesciat maximam esse in amici animum vim cuiuspiam amici qui candide moneat, consilio iuvet, carpat, excitet, ab errore avocet? *Beatus, qui invenit amicum verum*<sup>49</sup> . . . *qui autem invenit illum, invenit thesaurum.*<sup>50</sup>

<sup>44</sup> Ps. 100: 2.<sup>45</sup> Ex orationib. ad clerum.<sup>46</sup> De imit. Chr. 1: 1.<sup>47</sup> I Tim. 4: 13.<sup>48</sup> Ep. 58 ad Paulinum, n. 6.<sup>49</sup> Eccl. 25: 12.<sup>50</sup> *Ib.*, 6: 14.

Iamvero amicos vere fideles adscribere ipsis nobis pios libros debemus. De nostris quippe officiis ac de praescriptis legitimae disciplinae graviter commonefaciunt; repressas in animo caelestes voces suscitant; desidiam propositorum castigant; dolosam obturbant tranquillitatem; minus probabiles affectiones, dissimulatas, coarguunt; pericula detegunt, saepe numero incautis patentia. Haec autem omnia sic illi tacita cum benevolentia praestant, ut se nobis non modo amicos praebeant, sed amicorum perquam optimos praebeant. Siquidem habemus, quum libeat, quasi lateri adhaerentes, intimis necessitatibus nulla non hora promptos; quorum vox nunquam est acerba, consilium nunquam cupidum, sermo nunquam timidus aut mendax.—Librorum piorum saluberrimam efficacitatem multa quidem eaque insignia declarant exempla; at exemplum profecto eminet Augustini, cuius promerita in Ecclesiam amplissima inde auspiciū duxerunt: *Tolle, lege; tolle, lege. . . Arripui* (epistolas Pauli apostoli), *aperui et legi in silentio. . . Quasi luce securitatis infusa cordi meo, omnis dubitationis tenebrae diffugerunt.*<sup>51</sup> Sed contra heu! saepius accidit nostra aetate, ut homines e clero tenebris dubitationis sensim offundantur et saeculi obliqua sectentur, eo praesertim quod piis divinisque libris longe alios omne genus atque ephemeridum turbam praeoptent, ea quidem scitētia errore blando ac lue. Vobis, dilecti filii, cavete: adultae provectaeque aetati ne fidite, neve sinite spe fraudulenta illudi, ita vos posse aptius communi bono prospicere. Certi custodiantur fines, tum quos Ecclesiae leges praestituant, tum quos prudentia cernat et charitas sui: nam venena istaec semel quis animo imbiberit, concepti exitii perraro quidem effugiet damna.

Porro emolumenta, tum a sacra lectione, tum ex ipsa meditatione caelestium quaesita, futura certe sunt sacerdoti uberiora, si argumenti quidpiam accesserit, unde ipsemet dignoscat an lecta et meditata religiose studeat in usu vitae perficere. Est apposite ad rem egregium quoddam documentum Chrysostomi, sacerdoti praesertim exhibitum. Quotidie sub

<sup>51</sup> Conf. I. VIII, c. 12.

noctem, antequam somnus obrepat, *excita iudicium conscientiae tuae, ab ipsa rationem exige, et quae interdiu mala cepisti consilia . . . fodica et dilania, et de eis poenam sume.*<sup>53</sup> Quam rectum id sit ac fructuosum christianae virtuti, prudentiores pietatis magistri luculenter evincunt, optimis quidem monitis et hortamentis. Praeclarum illud referre placet e disciplina Sancti Bernardi: *Integritatis tuae curiosus explorator, vitam tuam in quotidiana discussione examina. Attende diligenter quantum proficias, vel quantum deficias . . . Stude cognoscere te . . . Pone omnes transgressiones tuas ante oculos tuos. Statue te ante te, tamquam ante alium; et sic te ipsum plange.*<sup>54</sup>

Etiam in hac parte probrosum vere sit, si Christi dictum eveniat: *Filii huius saeculi prudentiores filiis lucis!*<sup>54</sup> Videre licet quanta illi sedulitate sua negotia procurent: quam saepe data et accepta conferant; quam accurate restricteque rationes subducant; iacturas factas ut doleant, seque ipsi acrius excitent ad sarcindas. Nos vero, quibus fortasse ardet animus ad aucupandos honores, ad rem familiarem augendam, ad captandam praesidio scientiae praedicationem unice et gloriam; negotium maximum idemque perarduum, sanctimoniae videlicet adeptionem, languentes, fastidiosi tractamus. Nam vix interdum apud nos colligimus et exploramus animum; qui propterea paene silvescit, non secus ac vinea pigri, de qua scriptum: *Per agrum hominis pigri transivi, et per vineam viri stulti: et ecce totum repleverant urticae, et operuerunt superficiem eius spinae, et maceria lapidum destructa erat.*<sup>55</sup>—Ingravescit res, crebrescentibus circum exemplis pravis, sacerdotali ipsi virtuti haud minime infestis; ut opus sit vigilantius quotidie incedere ac vehementius obniti. Iam experiendo cognitum est, qui frequentem in se censuram et severam de cogitatis, de dictis, de factis peragat, eum plus valere animo: simul ad odium et fugam mali, simul ad studium et ardorem boni. Neque minus experiendo compertum, quae incommoda

<sup>53</sup> Exposit. in Ps. 4: n. 8.

<sup>54</sup> Meditationes piissimae, c. V., de quotid. sui ipsius exam.

<sup>55</sup> Luc. 16: 8.

<sup>56</sup> Prov. 24: 30, 31.

et damna fere accidunt declinanti tribunal illud, ubi sedeat iudicans iustitia, stet rea et ipsum accusans conscientia. In ipso frustra quidem desideres eam agendi circumspectionem, quae adeo in christiano homine probatur, de minoribus quoque noxis vitandis; eamque verecundiam animi, maxime sacerdotis propriam, ad omnem vel levissimam in Deum offensam expavescentis. Quin immo indiligentia atque neglectus sui nonnunquam eo deterius procedit, ut ipsum negligent poenitentiae sacramentum: quo nihil sane opportunius infirmitati humanae suppeditavit Christus insigni miseratione.—Diffidentum certe non est, acerbique est deplorandum, non ita raro contingere, ut qui alios a peccando fulminea sacri eloquii vi deterret, nihil tale metuat sibi culpisque obcalescat; qui alios hortatur et incitat ut labes animi ne morentur debita religione detergere, id ipse tam ignave faciat atque etiam diuturno mensium spatio cunctetur; qui aliorum vulneribus oleum et vinum salutare novit infundere, saucius ipse secus viam iaceat, nec medicam fratris manum, eamque fere proximam, providus sibi requirat. Heu quae passim consecuta sunt hodieque consequuntur, prorsus indigna coram Deo et Ecclesia, perniciose christianae multitudini, indecora sacerdotali ordini!

Haec Nos, dilecti filii, pro conscientiae officio quum reputamus, oppletur animus aegritudine, et vox cum gemitu erumpit; Vae sacerdoti, qui suum tenere locum nesciat, et nomen Dei sancti, cui esse sanctus debet, infideliter polluat! Optimorum corruptio, teterrimum: *Grandis dignitas sacerdotum, sed grandis ruina eorum, si peccant; laetemur ad ascensum, sed timeamus ad lapsum: non est tanti gaudii excelsa tenuisse, quanti moeroris de sublimioribus corruisse!*<sup>58</sup> Vae igitur sacerdoti, qui, immemor sui, precandi studium deserit; qui piarum lectionum pabulum respuit; qui ad se ipse nunquam regreditur ut accusantis conscientiae exaudiat voces! Neque crudescentia animi vulnera, neque Ecclesiae matris ploratus movebunt miserum, donec eae feriant terribiles minae: *Excaeca cor populi huius, et aures eius aggrava: et oculos eius*

<sup>58</sup> S. Hieron. in Ezech. I, 13: c. 44, v. 30.

*claudere: ne forte videat oculis suis, et auribus suis audiat, et corde suo intelligat, et convertatur, et sanem eum.*<sup>57</sup>—Triste omen ab unoquoque vestrum, dilecti filii, avertat dives in misericordia Deus; ipse qui Nostrum intuetur cor, nulla prorsus in quemquam amaritudine affectum, sed omni pastoris et patris charitate in omnes permotum: *Quae est enim nostra spes, aut gaudium, aut corona gloriae? nonne vos ante Dominum Nostrum Iesum Christum?*<sup>58</sup>

At videtis ipsi, quotquot ubique estis, quaenam in tempora, arcano Dei consilio, Ecclesia inciderit. Videte pariter et meditamini quam sanctum officium vos teneat, ut a qua tanto dignitatis honore donati estis, eidem contendatis adesse et succurrere laboranti. Itaque in clero, si unquam alias, nunc opus maxime est virtute non mediocri; in exemplum integra, experrecta, operosa, paratissima demum facere pro Christo et pati fortia. Neque aliud quidquam est quod cupidior Nos animo precemur et optemus vobis, singulis et universis.—In vobis igitur intemerato semper honore floreat castimonia, nostri ordinis lectissimum ornamentum; cuius nitore sacerdos, ut adsimilis efficitur angelis, sic in christiana plebe venerabilior praestat sanctisque fructibus fecundior. —Vigeat perpetuis auctibus reverentia et obedientia, iis sollemni ritu promissa, quos divinus Spiritus rectores constituit Ecclesiae: praecipue in obsequio huic Sedi Apostolicae iustissime debito mentes animique arctioribus quotidie fidelitatis nexibus devinciantur. —Excellatque in omnibus charitas, nullo modo quaerens quae sua sunt: ut, stimulis qui humanitus urgent invidiae contentionis cupidaeve ambitionis cohibitis, vestra omnium studia ad incrementa divinae gloriae fraterna aemulatione conspirent. Vestrae beneficia charitatis *multitudo magna languentium, caecorum, claudorum, aridorum*, quam miserrima, expectat; vel maxime expectant densi adolescentum greges, civitatis et religionis spes carissima, fallaciis undique cincti et corruptelis. Studete alacres, non modo sacra catechesi impertienda, quod rursus enixiusque commendamus, sed, omni quacumque liceat

<sup>57</sup> Is. 6: 10.<sup>58</sup> I Thess. 2: 19.

ope consilii et sollertiae, bene optimeque mereri de omnibus. Sublevando, tutando, medendo, pacificando, hoc demum velitis ac propemodum sitiatis, lucrari vel obstringere animas Christo. Ab inimicis eius heu quam impigre, quam laboriose, quam non trepide agitur, instatur, exitio animarum immenso!—Ob hanc potissime charitatis laudem Ecclesia catholica gaudet et gloriatur in clero suo, christianam pacem evangelizante, salutem atque humanitatem afferente, ad gentes usque barbaras: ubi ex magnis eius laboribus, profuso nonnunquam sanguine consecratis, Christi regnum latius in dies profertur, et fides sancta enitet novis palmis augustior.—Quod si, dilecti filii, effusae charitatis vestrae officiis simultas, convicium, calumnia, ut persaepe fit, responderit, nolite ideo tristitiae succumbere, *nolite deficere bene facientes.*<sup>60</sup> Ante oculos obversentur illorum agmina, numero meritisque insignia, qui per Apostolorum exempla, in contumeliis pro Christi nomine asperrimis, *ibant gaudentes, maledicti benedicebant.* Nempe filii sumus fratresque Sanctorum, quorum nomina splendent in libro vitae, quorum laudes nuntiat Ecclesia: *Non inferamus crimen gloriae nostrae!*<sup>60</sup>

Instaurato et aucto in ordinibus cleri spiritu gratiae sacerdotalis, multo quidem efficacius valebunt Nostra. Deo adspirante, proposita ad caetera, quaecumque late sunt, instauranda. — Quapropter ad ea quae supra exposuimus, certa quaedam adiicere visum est, tamquam subsidia eidem gratiae custodiendae et alendae opportuna. Est primum, quod nemini sane non cognitum et probatum, sed non item omnibus re ipsa exploratum est, pius animae recessus ad Exercitia, quae vocant, spiritualia; annuus, si fieri possit, vel apud se singulatim, vel potius una cum aliis, unde largior esse fructus consuevit; salvis Episcoporum praescriptis. Huius instituti utilitates iam Ipsi satis laudavimus, quum nonnulla in eodem genere ad cleri romani disciplinam pertinentia ediximus.<sup>61</sup>—Nec minus deinde proficiet animis, si consimilis recessus, ad

<sup>60</sup> II Thess. 3: 13.

<sup>60</sup> I Mach. 9: 10.

<sup>61</sup> Ep. *Experiendo* ad Card. in Urbe Vicarium, 27 Decembris, 1904.

paucas horas, menstruus, vel privatim vel communiter habeatur: quem morem libentes videmus pluribus iam locis inductum, ipsis Episcopis faventibus, atque interdum praesidentibus coetui.—Aliud praeterea cordi est commendare: adstrictiorem quamdam sacerdotum, ut fratres addecet, inter se coniunctionem, quam episcopalis auctoritas firmet ac moderetur. Id sane commendabile, quod in societatem coalescant ad mutuam opem in adversis parandam, ad nominis et munerum integritatem contra hostiles actus tuendam, ad alias istiusmodi causas. At pluris profecto interest, consociationem eos inire ad facultatem doctrinae sacrae excolendam, in primisque ad sanctum vocationis propositum impensiore cura retinendum, ad animarum provehendas rationes, consiliis viribusque colatis. Testantur Ecclesiae annales, quibus temporibus sacerdotes passim in communem quamdam vitam conveniebant, quam bonis fructibus id genus societas abundarit. Tale aliquid quidni in hanc ipsam aetatem, congruenter quidem locis et muniis, revocari queat? Pristini etiam fructus, in gaudium Ecclesiae, nonne sint recte sperandi?—Nec vero desunt instituti similis societates, sacrorum Antistitum comprobatione auctae; eo utiliores, quo quis maturius, sub ipsa sacerdotii initia, amplectatur. Nosmetipsi unam quamdam, bene aptam experti, fovimus in episcopali munere, eandem etiamnum aliasque singulari benevolentia prosequimur.—Ista sacerdotalis gratiae adiumenta, eaque item quae vigil Episcoporum prudentia pro rerum opportunitate suggerat, vos, dilecti filii, sic aestimate, sic adhibete, ut magis in dies magisque *digne ambuletis vocatione qua vocatis estis*,<sup>62</sup> ministerium vestrum honorificantes, et perficientes in vobis Dei voluntatem, quae nempe est *sanctificatio vestra*.

Huc enimvero feruntur praecipuae cogitationes curaeque Nostrae: propterea sublati in caelum oculis, supplices Christi Domini voces super universum clerum frequenter iteramus: *Pater sancte. . . sanctifica eos*.<sup>63</sup> In qua pietate laetamur permultos ex omni fidelium ordine Nobiscum comprecantes ha-

<sup>62</sup> Ephes. 4: 1.

<sup>63</sup> Ioan. 17: 11, 17.

bere, de communi vestro et Ecclesiae bono vehementer sollicitos: quin etiam iucundum accidit, haud paucas esse generosioris virtutis animas, non solum in sacratis septis, sed in media ipsa saeculi consuetudine, quae ob eandem causam sese victimas Deo votivas non intermissa contentione exhibeant. Puras eximiasque eorum preces in odorem suavitatis summus Deus accipiat, neque humillimas abnuat preces Nostras. Faveat, exoramus, clemens idem et providus: atque e sanctissimo dilecti Filii sui Corde divitias gratiae, caritatis, virtutis omnis universum in clerum largiatur.—Postremo, libet gratam ex animo vicem referre vobis, dilecti filii, de votis faustitatis quae, appetente sacerdotii Nostri natali quinquagesimo, multiplici pietate obtulistis: vota pro vobis Nostra, quo cumulatius eveniant, magnae Virgini Matri concredita volumus, Apostolorum Reginae. Haec etenim illas sacri ordinis felices primitias exemplo suo edocuit quemadmodum perseverarent unanimes in oratione, donec induerentur superna virtute: eandemque ipsis virtutem multo sane ampliorem sua deprecatione impetravit, consilio auxit et communivit, ad fertilitatem laborum laetissimam.—Optamus interea, dilecti filii, ut pax Christi exultet in cordibus vestris cum gaudio Spiritus Sancti; auspice Apostolica Benedictione, quam vobis omnibus peramanti voluntate impertimus.

Datum Romae, apud Sanctum Petrum, die 4 Augusti anno 1908, Pontificatus Nostri ineunte sexto.

PIUS PP. X.

## II.

PIUS X EPISCOPOS LOMBARDIAE LAUDAT CONCILIO PROVINCIALI ADUNATOS, QUIA STUDIOSE PRAEScriptIS A S. SEDE OBTEMPERAVERINT.

PIUS PP. X.

*Dilecte Fili Noster et Venerabiles Fratres, salutem et Apostolicam Benedictionem.*

Ex communibus litteris, quas anno peracto coetu misistis nuper, ut de rebus inter vos consultis faceretis Nos certiores, simulque Nobis hac celebritate sacerdotii Nostri gratulare-



mini, ea cognovimus quae nunquam nobis dubia fuerunt, vos et pastoralis officii diligentissimos esse, et Successori beati Petri in primis deditos. Sed tamen intelligitis, ea eis Nos litteris non mediocrem cepisse fructum gaudii; quum praesertim legeremus, quod ad rite ordinandam sacrae iuventutis disciplinam attinet, egregium virum, quem super hoc negotio ad vos legavimus, admodum se vobis probasse et quae attulit praescripta Nostra, studiose iis vos obtemperasse; quod autem ad integram conservandam fidem populi, vigilanter vos erroribus novis itinera intercipere. Nostris enim de hac utraque causa quantum laboremus. Ceterum, studii atque operare, quam vos in illud propositum sanctae rerum omnium instaurationis navatis Nobis, vel oblatum, quo Concilii vestri Provincialis acta continentur. Quare pergite, ut instituistis, nihil dubitantes de singulari in vos charitate benevolentiaque Nostra, confisi autem auxilio divinae gratiae, quam vobis uberrimam precamur; et cuius auspicem, vobis, dilecte Fili Noster et Venerabiles Fratres, et Clero populoque vestro Apostolicam Benedictionem peramanter impertimus.

Datum Romae apud S. Petrum die xx Iunii MCMVIII, Pontificatus Nostri anno quinto.

PIUS PP. X.

### III.

PIUS X INCONGRUUM DECLARAT USUM CORONAS IMPONERE IMAGINIBUS SS. CORDIS JESU, SED CORONA AD SIMULACRI PEDES DEPONI POTEST. INDULGENTIAE CONCEDUNTUR.

PIUS PP. X

*Venerabilis Frater,*

Me taedet preces tuas exaudire non posse eo quod S. Rituum Congregatione ultimus hisce diebus incongruum declaravit imaginibus divini Cordis Iesu coronas imponere, et tantum permisit, ut (si populorum pietas hoc devotionis tributum exhibere desideret) corona ad simulacri pedes deponatur: quod quidem et tu meo nomine facere poteris.

Ceterum de festis in reparationem indictis summo opere gaudeo, et dum quaeque salutaria a tua praedicatione a Dom-

ino adprecor tibi facultatem concedo impartendi Benedictionem Apostolicam cum indulgentia plenaria pro confessis et sacra communione refectis.

Fidelibus vero, qui devote triduanæ prædicationi inter-  
venerint, indulgentiam septem annorum et totidem quadra-  
genarum, et tercentorum dierum in Domino concedo quoties  
in contemplatione divini Simulacri hac invocationem:  
"*Cœur sacré de Jésus, ranimez la foi dans le Diocèse de  
Nevers,*" devote recitaverint.

Auspicem vero divinæ gratiæ et præcipuæ benevolentiae  
meæ testem, tibi, Ven. Frater, Apostolicam Benedictionem  
peramenter impertio.

Ex aedibus Vaticanis, die 9 Iulii 1908.

PIUS PP. X.

---

#### IV.

#### Constitutio Apostolica de Romana Curia.

### LEX PROPRIA SACRÆ ROMANÆ ROTÆ ET SIGNATURÆ APOSTOLICÆ

#### TITULUS I.

#### SACRA ROMANA ROTA.

#### CAP. I.—*De constitutione Sacræ Romanæ Rotæ.*

#### CAN. I.

§ 1. Sacra Romana Rota decem Praelatis constat a Romano Pontifice electis, qui Auditores vocantur.

§ 2. Hi sacerdotes esse debent, maturæ ætatis, laurea docto-  
rali saltem in theologia et iure canonico præditi, honestate  
vitæ, prudentia, et iuris peritia præclari.

§ 3. Cum ætatem septuaginta quinque annorum attigerint  
emeriti evadunt, et a munere iudicis cessant.

#### CAN. 2.

§ 1. Sacra Rota Collegium constituit, cui præsidet De-  
canus, qui primus est inter pares.

§ 2. Auditores post Decanum ordine sedent ratione anti-

quioris nominationis, et in pari nominatione ratione antiquioris ordinationis ad sacerdotium, et in pari nominatione et ordinatione presbyterali, ratione aetatis.

§ 3. Vacante decanatu, in officium decani ipso iure succedit qui primam sedem post decanum obtinet.

CAN. 3.

§ 1. Singuli Auditores, probante Rotali Collegio et accedente consensu Summi Pontificis, eligant sibi unum studii adiutorem, qui laurea doctorali iuris saltem canonici in publica universitate studiorum, vel facultate a Sancta Sede recognitis donatus sit, et religione vitaeque honestate praestet.

§ 2. Adiutor in suo munere explendo de mandato sui *Auditoris* agere debet, et manet in officio ad eiusdem nutum.

CAN. 4.

§ 1. Erunt insuper in Sacra Rota promotor iustitiae pro iuris et legis tutela, et defensor sacri vinculi matrimonii, professionis religiosae et sacrae ordinationis.

§ 2. Hi sacerdotes esse debent, laurea doctorali in theologia et in iure saltem canonico insigniti, maturae aetatis, et prudentia ac iuris peritia praestantes.

§ 3. Eligentur a Summo Pontifice, proponente rotali Auditorum Collegio.

CAN. 5.

§ 1. Constituentur etiam notarii, quot necessarii sunt pro actibus Sacrae Rotae rogandis, qui praeterea actuarii et cancellarii munere in sacro tribunali fungentur.

§ 2. Duo saltem ex his erunt sacerdotes: et in causis criminalibus clericorum vel religiosorum his dumtaxat reservatur notarii et actuarii munus.

§ 3. Omnes eligentur a Collegio Rotali ex concursu iuxta regulam pro ceteris Sanctae Sedis officiis datam: eorumque electio confirmanda erit a Summo Pontifice.

CAN. 6.

§ 1. Unus vel duo laici maturae aetatis et probatae vitae constituentur pro custodia sedis et aulae Sacrae Rotae, qui,

quoties necesse sit, cursorum et apparitorum officia prae-stabunt.

§ 2. Eligentur a Rotali Collegio cum suffragiorum numero absolute maiore.

CAN. 7.

§ 1. Singuli Sacrae Rotae Auditores, post nominationem, ante quam iudicis officium suscipiant, coram universo Collegio, adstante uno ex notariis sacri tribunalis, qui actum rogabit, iusiurandum dabunt de officio rite et fideliter implendo.

§ 2. Idem iusiurandum dabunt singuli adiutores Auditorum, et tribunalis administri coram Sacrae Rotae Decano, adstante pariter uno ex notariis.

CAN. 8.

In re criminali, in causis spiritualibus et in aliis, quando ex revelatione alicuius actus praeiudicium partibus obvenire potest, vel ab ipso tribunali secretum impositum fuit, Auditores, adiutores Auditorum et tribunalis administri tenentur ad secretum officii.

CAN. 9.

§ 1. Auditores qui secretum violaverint, aut ex culpabili negligentia vel dolo grave litigantibus detrimentum attulerint, tenentur de damnis: et ad instantiam partis laesae, vel etiam ex officio, Signaturae Apostolicae iudicio a SSmo confirmato, puniri possunt.

§ 2. Tribunalis administri et adiutores Auditorum, qui similia egerint, pariter tenentur de damnis; et ad instantiam partis laesae, aut etiam ex officio, Rotalis Collegii iudicio, pro modo damni et culpae puniri possunt.

CAN. 10.

§ 1. Declaratio fidelitatis exemplarium cum autographo a notariis fieri potest ad instantiam cuiuslibet petentis.

§ 2. Extrahere vero documenta ex archivio, illaque petentibus communicare, notarii non possunt nisi de mandato Praesidis turni, coram quo causa agitur, si ad effectum causae documentum postuletur: de mandato Decani, si aliquod documentum ob alium finem requiratur.

## CAN. II.

Sacra Rota, duabus formis ius dicit, aut per *turnos* trium Auditorum, aut videntibus omnibus, nisi aliter pro aliqua particulari causa Summus Pontifex statuerit sive ex se, sive ex consulto sacrae alicuius Congregationis.

## CAN. 12.

§ 1. Turni hoc ordine procedent. Primus turnus constituitur ex tribus ultimis Auditoribus; secundus et tertius ex sex praecedentibus; quartus ex decano et duobus ultimis Auditoribus, qui denuo in turni seriem redeunt; quintus et sextus turnus ex Auditoribus sex qui praecedunt; septimus ex subdecano et decano rotali una cum ultimo Auditore, qui rursus in seriem venit; denique octavus, nonus et decimus turnus ex novem reliquis Auditoribus: et sic deinceps, servata ea vice perpetuo.

§ 2. Turni in iudicando sibi invicem succedunt iuxta ordinem temporis, quo causae delatae sunt ad Sacrae Rotae tribunal.

§ 3. Si, iudicata iam ab uno turno aliqua causa, opus sit secunda sententia, causam videt turnus qui proxime subsequitur, etsi hic aliam causam iuxta superiorem paragraphum iudicandam assumpserit. Et si opus sit tertia sententia, eodem modo turnus, qui duos praecedentes proxime subsequitur, causam videndam suscipit.

§ 4. In unoquoque turno, seu Auditorum coetu, praeses est semper Auditor cui prior locus competit.

§ 5. Si quis infirmitate aut alia iusta causa impeditus partem in iudicando in suo turno habere non possit, praevio Decani decreto, eum supplet primus Auditor liber, non proximi quidem turni, sed alterius subsequentis.

Quod si opus sit tertia rotali sententia, impeditum Auditorem supplet decimus rotalis, vel alius qui partem in tribus turnis non habet.

§ 6. Auditor ob impedimentum alterius rotalis suffectus, etsi senior, praeses turni esse non potest, quoties causa iam coepta sit, et Praeses alius constitutus.

## CAN. 13.

Circa vacationes Rotale tribunal eiusque administri eadem utentur regula ac cetera Sanctae Sedis officia.

CAP. II.—*De competentia Sacrae Romanae Rotae.*

## CAN. 14.

§ 1. Sacra Rota iudicat in prima instantia causas, quas sive motu proprio, sive ad instantiam partium Romanus Pontifex ad suum tribunal avocaverit, et Sacrae Rotae commiserit; easque, si opus sit, ac nisi aliter cautum sit in commissionis rescripto, iudicat quoque in secunda et in tertia instantia, ope turnorum subsequentium iuxta praescripta *can. 12*.

§ 2. Iudicat in secunda instantia, causas quae a tribunali Emi Urbis Vicarii et ab aliis Ordinariorum tribunalibus in primo gradu diiudicatae fuerint, et ad Sanctam Sedem per appellationem legitimam deferuntur. Itemque eas iudicat, si opus sit, etiam in tertia iuxta modum in *can. 12* praescriptum.

§ 3. Iudicat denique in ultima instantia causas ab Ordinariis et ab aliis quibusvis tribunalibus in secundo vel ulteriori grado iam cognitae, quae in rem iudicatam non transierint, et per legitimam appellationem ad Sanctam Sedem deferuntur.

§ 4. Videt quoque de recursibus pro restitutione in integrum a sententiis quibusvis, quae transierint in rem iudicatam et remedium invenire non possunt apud iudicem secundae instantiae iuxta titulum *De rest. in integr.*; dummodo tamen non agatur de re iudicata ex sententia Sacrae Romanae Rotae; et in his iudicat tum de forma, tum de merito.

## CAN. 15.

Causae maiores, sive tales sint ratione obiecti, sive ratione personarum, excluduntur ab ambitu competentiae huius tribunalis.

## CAN. 16.

Contra dispositiones Ordinariorum, quae non sint sententiae forma iudiciali latae, non datur appellatio seu recursus ad Sacram Rotam; sed eorum cognitio Sacris Congregationibus reservatur.

## CAN. 17.

Defectus auctoritatis Sacrae Rotae in videndis causis, de quibus in duobus canonibus praecedentibus, est absolutus, ita ut ne obiter quidem de his cognoscere queat, et si tamen sententiam proferat, haec ipso iure sit nulla.

CAP. III.—*De modo iudicandi Sacrae Romanae Rotae.*

## CAN. 18.

§ 1. Partes se ipsae possunt se sistere et iura sua dicere coram Sacra Rota.

§ 2. Si quem tamen sibi assumant advocatum, hunc eligere debent inter approbatos iuxta tit. III huius legis.

§ 3. Advocatus, aut qua consultor et adsistens, aut qua patronus, cui causa defendenda ex integro commissa maneat, a parte eligi potest: in utroque casu tradi ei debet mandatum in scriptis, quod exhibendum est tribunali, et servandum in actis.

§ 4. Advocatus ad adsistendum assumptus tenetur clientem instruere, prout et quatenus opus sit, de regulis et usu sacri tribunalis, opportuna consilia de modo agendi eidem praebere, et defensionem ac responsionem cum eo subsignare.

§ 5. Si partes per se ipsae etiam cum adsistente avvocato ut in § 3, defensionem suam suscipiant, uti possunt in defensionis et responsionis scriptura vernacula lingua a sacro tribunali admissa.

§ 6. In quolibet tamen casu unica semper esse debet defensionis et responsionis scriptura, hoc est aut partis aut eius patroni: numquam vero duplex, id est utriusque.

## CAN. 19.

§ 1. Cum ad Sacrae Rotae protocollum pervenerit appellatio aliqua, aut commissio iudicandi aliquam causam in forma ordinaria, appellationis libellus aut litterae commissoriae ex Decani mandato transmittuntur Auditorum turno ad quem spectat iudicium in ordine et vice sua iuxta praecedentem canonem 12; turnus autem, assumpta causa, procedit ad eius examen iuxta ordinarias iuris normas.

§ 2. Quod si commissio iudicandi facta sit, non in forma

ordinaria, sed speciali, idest videntibus quinque, vel septem, vel omnibus Auditoribus, aut dumtaxat pro voto; Sacra Rota servare in primis debet commissionis formam iuxta tenorem rescripti, et in reliquis iuxta regulas iuris communis et sibi proprias procedere.

## CAN. 20.

Quoties quaestio in Sacra Rota fiat circa executionem provisoriam alicuius sententiae aut circa inhibitionem executionis, res inappellabili sententia a solo Praeside turni, ad quem iudicium causae in merito spectaret, est definienda.

## CAN. 21.

Praeses turni, seu Auditorium coetus, qui tribunal constituit, per se est etiam Ponens seu Relator causae. Quod si iustam habeat rationem declinandi hoc officium, auditis ceteris turni seu coetus Auditoribus, suo decreto statuet qui vice sua Ponentis munus suscipiat.

## CAN. 22.

§ 1. Si in aliqua causa opus sit instructione processus, instructio fiat iuxta receptas canonicas regulas.

§ 2. Ponens autem seu Relator non potest simul esse causae instructor, sed hoc officium a Decano debet demandari alicui Auditori alterius turni.

## CAN. 23.

§ 1. Causa coram Sacra Rota introducta et instructa, actor, vel etiam conventus, si ipsius intersit, Ponentem rogabit ut diem dicat alteri parti pro contestatione litis, seu concordatione dubiorum.

§ 2. Ponens, vel eius studii adiutor, in calce libelli diem constituet. Quod in exemplari authentico alteri parti communicari statim debet.

## CAN. 24.

§ 1. Si die assignata pro concordatione dubiorum pars in ius vocata non compareat, et legitimam excusationem absentiae dare negligat, contumax declarabitur, et dubiorum formula ac dies propositionis causae ad postulationem partis praesentis et



diligentis ex officio statuetur : idque statim ex officio notum fiet alteri parti, ut, si velit, excipere possit contra dubiorum formulam, et a contumacia se purgare, constituto ad hoc a Ponente vel eius studii Adiutore congruo temporis termino.

§ 2. Si partes praesentes sint, et conveniant in formula dubii atque in die propositionis causae, et Ponens vel eius Adiutor ex parte sua nil excipiendum habeant, dabitur opportunum decretum quo id constabiliatur.

§ 3. Si vero partes non conveniant in formula dubii, aut in die propositionis causae: itemque si Ponens vel eius Adiutor censeant acceptari non posse partium conclusiones, definitio controversiae reservatur iudicio totius turni; qui quaestione incidentaliter discussa decretum ad rem feret.

§ 4. Dubiorum formula utcumque statuta mutari non potest nisi ad instantiam alicuius partis, vel promotoris iustitiae, vel defensoris vinculi, audita altera parte, novo Ponentis vel turni decreto, prout fuerit vel a Ponente vel a turno statuta.

§ 5. Dies eodem modo mutari potest; sed haec mutatio fieri potest etiam ex officio, si Ponens vel turnus necessarium ducant.

#### CAN. 25.

§ 1. Sententiae, decreta et acta quaelibet contra quae ex postulatio facta sit, exhibenda sunt Sacrae Rotae saltem decem dies ante litis contestationem.

§ 2. Documenta quae partes in propriae thesisi suffragium producenda habent, triginta saltem dies ante causae discussionem deponenda sunt in protocollo Sacrae Rotae, ut a iudicibus et tribunalis administris atque ab altera parte examinari possint in ipso loco protocolli, unde ea asportari non licet.

§ 3. Debent autem esse legitima forma confecta, et exhibenda sunt in forma authentica, colligata in fasciculo, cum adiecto eorum indice, ne subtrahi aut deperdi possint.

#### CAN. 26.

§ 1. Defensio typis est imprimenda: et triginta dies ante causae discussionem (*eodem nempe tempore ac documenta de quibus in can. praec. deponenda sunt in protocollo rotali*) dis-

tribuenda est duplici exemplari singulis iudicibus, notariis protocolli et archivii, itemque promotori iustitiae et vinculi defensori, si iudicio intersint. Commutari praeterea debet cum altera parte, aut partibus, ut responsioni locus hinc inde fiat.

§ 2. Defensionis adiungendum est Summarium, typis pariter impressum, in quo documenta potiora contineantur.

#### CAN. 27.

§ 1. Responsiones decem dies ante causae discussionem, idest viginti dies post distributionem defensionis, exhibendae sunt una cum novis documentis, si quae adiungenda partes habeant, servatis etiam hoc in casu regulis can. 24 et can. 25.

§ 2. Quo facto conclusum in causa reputabitur: et partibus eorumque patronis seu procuratoribus iam non licebit quidpiam adiungere aut scribere.

§ 3. Si tamen agatur de repertis novis documentis, fas semper est ea producere. Sed in eo casu pars exhibens probare tenetur se ea documenta nonnisi ad ultimum reperisse. Admissis vero his novis documentis, Ponens debet congruum tempus alteri parti concedere ut super iisdem respondere possit. Aliter nullum erit iudicium.

§ 4. In potestate autem et officio Ponentis est documenta futilia ad moras nectendas exhibita respuere.

#### CAN. 28.

Spacia temporum superioribus canonibus constituta prorogari possunt a iudice ad instantiam unius partis, altera prius audita, vel etiam coarctari, si ipse iudex necessarium duxerit, consentientibus tamen partibus.

#### CAN. 29.

§ 1. Defensionis scriptura excedere non debet viginti paginas formae typographicae ordinariae folii romani. Responsiones decem paginas.

§ 2. Si ob gravitatem, difficultatem, aut grande volumen documentorum parti vel patrono necesse sit hos limites excedere, a Ponente supplici libello id ipsi impetrabunt. Ponens

autem decreto suo statuet numerum ulteriorem paginarum quem concedit, quemque praetergredi nefas est.

§ 3. Exemplar tum defensionis tum responsionis antequam edatur exhibendum est Ponenti vel eius studii adiutori, ut imprimendi atque evulgandi facultas impetretur.

§ 4. Nulla scriptura Sacrae Rotae destinata typis edi potest, nisi in typographia a Collegio Sacrae Rotae approbata.

#### CAN. 30.

Quae dicuntur *informationes orales ad iudicem*, in Sacra Rota prohibentur: admittitur tamen moderata disputatio ad elucidationem dubiorum coram turno pro tribunali sedente, si alterutra vel utraque pars eam postulet, aut tribunal statuatur ut eadem habeatur. In ea vero hae regulae servantur:

1°. Disputatio fiat die et hora a tribunali opportune assignanda tempore intermedio inter exhibitionem responsionis et assignatam iudicio diem.

2°. Partes regulariter non admittuntur ut per se ipsae causam suam dicant coram iudicibus; sed ad id deputare debent unum ex advocatis, quem sibi ad adsistendum, aut qua patronum vel procuratorem adsciverint. In potestate tamen tribunalis est eas rationabili de causa admittere, aut advocare et iubere ut intersint.

3°. Biduo ante disputationem partes exhibere debent Adiutori Ponentis quaestionis capita cum altera parte discutienda paucis verbis, una vel altera periodo, contenta. Eaque Adiutor partibus hinc inde communicabit, una simul cum quaesitis a turni Auditoribus praeparatis, si quae ipsi habeant, super quibus partes rogare velint.

4°. Disputatio non assumet oratorium formam; sed sub Ponentis ductu ac moderatione circumscripta erit limitibus illustrandorum dubiorum.

5°. Adsistet unus ex notariis tribunalis ad hoc ut, si aliqua pars postulet et tribunal consentiat, possit de disceptatis, confessis aut conclusis, adnotationem ad tramitem iuris ex continenti assumere.

6°. Qui in disputatione iniurias proferat, aut reverentiam

et obedientiam tribunali debitam non servet, ius ad ulterius loquendum amittit, et si agatur de procuratore vel advocata, puniri pro casus gravitate potest etiam suspensione aut privatione officii.

CAN. 31.

§ 1. Assignata iudicio die Auditores in consilium ad secretam causae discussionem convenire debent.

§ 2. Unusquisque scripto afferet conclusiones suas seu votum cum brevibus probationibus tam in facto quam in iure. Attamen in discussione fas semper est Auditoribus a conclusionibus suis recedere, si iustum et necessarium ducant. Conclusiones autem suas singuli Auditores in actis causae deponere tenentur ad rei memoriam: secretae tamen ibi servantur.

§ 3. Ea demum sit sententia in qua firmiter conveniant duo saltem ex Auditoribus, aut pars absolute maior praesentium, si tribunal plus quam tribus Auditoribus constituatur.

§ 4. Si ad sententiam in prima discussione devenire iudices nolint aut nequeant, differre poterunt iudicium ad primum proximum eiusdem turni conventum, quem protrahi non licet ultra ebdomadam, nisi forte vacationes tribunalis intercedant.

CAN. 32.

§ 1. Re conclusa in Auditorum consilio, Ponens super actorum fasciculo signabit partem dispositivam sententiae, idest responsiones ad dubia: quae a notario tribunalis partibus significari poterunt, nisi tribunal censuerit solutionem suam secreto servare usque ad formalis sententiae promulgationem.

§ 2. Haec intra decem dies, aut ad summum intra triginta in causis implicationibus est peragenda; exaranda vero vel a causae Ponente vel ab alio ex Auditoribus, cui hoc munus in secreta causae discussione commissum sit.

§ 3. Eadem lingua latina est conscribenda; et rationes tam in facto quam in iure sub poena nullitatis continere debet.

§ 4. Subsignabitur a Praeside turni et ab aliis Auditoribus una cum aliquo ex notariis Sacrae Rotae.

## CAN. 33.

§ 1. Si sententia rotalis confirmatoria sit alterius sententiae sive rotalis sive alius tribunalis, habetur res iudicata, contra quam nullum datur remedium nisi per querelam nullitatis, vel per petitionem restitutionis in integrum coram supremo Apostolicae Signaturae tribunali.

§ 2. Si duplex sententia conformis non habeatur, a sententia rotali ab uno turno lata datur appellatio ad turnum proxime sequentem iuxta canonem 12, intra tempus utile dierum decem ab intimatione sententiae, ad tramitem iuris communis.

## CAN. 34.

§ 1. Si, introducta causa, actor renunciare velit instantiae, aut liti, aut causae actibus, id ei semper licebit. Sed renunciatio debet esse absoluta nullique conditioni subiecta, subsignata cum loco et die a renunciante, vel ab eius procuratore speciali tamen mandato munito, ab altera parte acceptata aut saltem non oppugnata, et a iudice deinde admissa.

§ 2. Renuncians tamen tenetur hisce in casibus ad omnia consectoria, quae ex his renunciationibus profluunt ad tramitem iuris communis.

[Continuabitur.]

---

**E S. CONGREGATIONE RITUM.**

## I.

**FESTUM SEPTEM DOLORUM B. M. V., DOMINICAE III<sup>ae</sup> SEPTEMBRIS AFFIXUM, AD RITUM DUPLICEM SECUNDAE CLASSIS ELEVATUR.**

*Urbis et Orbis.*

Dolores Virginis Deiparae etsi duplici festo in universa Ecclesia per annum recolantur, videlicet Feria Sexta post Dominicam Passionis, ac Dominica tertia Septembris: utrumque tamen festum mobile Beatae Mariae Virginis utpote secundarium, sub ritu duplici tantummodo maiori celebratur. Quo vero eiusdem Virginis Perdolentis cultus augeatur, et Fidelium pietas gratique animi sensus magis magisque fo-

veantur erga misericordem humani generis Conredemptricem; R. mus Pater Prior Generalis Ordinis Servorum B. M. V. qui potissimum ipsam Matrem Dolorosam veluti suam Conditricem et praecipuam Patronam venerantur, occasionem nactus qua proxime adfuturo Septembri (mense Virginis Doloribus recolendis sacro) quinquagesimus annus ab inito Sacerdotio Sanctissimi Domini Nostri Pii Papae X feliciter completur, supplicibus votis totius Regularis Familiae Eundem Sanctissimum Dominum nostrum rogavit, ut etiam ad perennem rei memoriam, festum Septem Dolorum B. M. V., Dominicae tertiae Septembris affixum, ad ritum duplicem saltem secundae classis pro universa Ecclesia elevare dignaretur. Sanctitas porro Sua, referente infrascripto Cardinali Sacrorum Rituum Congregationi Praefecto, eiusmodi preces peramanter excipiens, Festum Septem Dolorum B. M. V. quod enuntiatae Dominicae adsignatum fuit, in posterum sub ritu duplici secundae classis ubique recolendum decrevit: servatis Rubricis. Contrariis non obstantibus quibuscumque.

Dei 13 Maii 1908.

S. Card. CRETONI, *Praef.*

L. \* S.

✠ D. PANICI, Archiep, Laodicen., *Secret.*

## II.

### ADDENDA ET VARIANDA IN MARTYROLOGIO ROMANO.

#### *Tertio Idus Februarii (11 Februarii).*

Lapurdi in Gallia, Apparitio Beatae Mariae Virginis Immaculatae.

#### *Pridie Idus Februarii (12 Februarii).*

In Etruria, apud montem Senarium, Sanctorum septem Fundatorum Ordinis Servorum Beatae Mariae Virginis, qui post asperrimum vitae genus, meritis et prodigiis clari, pretiosam in Domino mortem obierunt. Quos autem in vita unus verae fraternitatis spiritus sociavit et indivisa post obitum populi veneratio prosecuta est, Leo decimus tertius una pariter Sanctorum fastis accensuit.

*Urbis et Orbis.*

Suprascriptas variationes atque additiones Martyrologio Romano inserendas, Sanctissimus Dominus noster Pius Papa X, referente infrascripto Cardinali Sacrorum Rituum Congregationi Praefecto, benigne approbare dignatus est. Contrariis quibuscumque non obstantibus.

Die 11 Martii 1908.

S. Card. CRETONI, *Praef.*

L. \* S.

✠ D. PANICI, Archiep. Laodicen., *Secret.*

---

**E S. CONGREGATIONE DE PROPAGANDA FIDE.**

**INSTRUCTIO PRO NEGOTIIS RITUS ORIENTALIS**

Quum plures praelati enucleatas instructiones postulaverint circa modum quo transmitti possint Missae ad Ecclesias rituum orientalium, haec S. C., ad tramites recentiorum Decretorum, has distinctas normas proponit ab omnibus admissim servandas:

1°. Si qui velint Missas, quarum exuberet copia, ad Ecclesias rituum orientalium mittere, hoc praestare possunt non modo per hanc S. C. uti praecipitur in Decreto *Recenti* S. C. Concilii (die 22 Maii 1907) sed etiam per Rmos Delegatos Apostolicos in regionibus orientalibus constitutos. Quo in casu necesse est significare Delegatis Apostolicis quot Missae et quae stipendiorum summa tradi debeant praelatis orientalibus intra cuiusque Delegationis ambitum existentibus.

2°. Nullatenus licet eleemosynas mittere ad viros laicos qui postea eas distribuunt sacerdotibus Missas celebraturis.

3°. Neque licet celebrationem Missarum directe committere presbyteris orientalibus.

4°. Vetitum etiam est eleemosynas directe mittere ad Superiores Congregationum religiosarum orientalium.

5°. Imo neque licet Missas directe committere praelatis orientalibus qui vel sint Episcopi titulares vel simplices Vicarii Patriarchales.

6°. Si vero agatur de Antistitibus habentibus iurisdic-

tionem ordinariam episcopalem in Oriente, Missarum intentiones cum relativa eleemosyna ab episcopis et sacerdotibus ad ipsos Antistites directe mitti possunt pro necessitatibus sacerdotum dumtaxat eis subiectorum, uti declaravit S. C. Concilii die 18 Martii 1908. Ne autem, ex pluribus locis simul, multae eleemosynae confluant in unam et eandem dioecesim (quod nimiam dilationem in Missis celebrandis secumferret); ideo qui committit eleemosynas alicui Praelato orientali, certiore faciat de numero Missarum etiam Delegatum Apostolicum regionis <sup>1</sup> ad quem spectat vigilare ut Missae, ea qua par est sollicitudine, celebrentur.

Datum Romae ex aedibus S. C. de Propaganda Fide die 15<sup>a</sup> Iulii 1908.

FR. H. M. Card. GOTTI, *Praef.*  
ALOISIUS CHIESA, *Officialis.*

IN DELEGATIONE APOSTOLICA CONSTANTINOPOLITANA

*Ecclesiae ritus Armeni:*

Constantinopoli, Adana, Ancyra, Brussa, Cesarea, Erzerum, Sebaste et Tokat, Trebisonda.

*Ecclesiae ritus Bulgarici:*

Vicariatus Apostolicus Thraciae (Adrianopoli)—Vicariatus Apostolicus Macedoniae (Salonicco).

IN DELEGATIONE APOSTOLICA SYRIAE

*Ecclesiae Ritus Armeni:*

Aleppo, Marasc.

*Ecclesiae Ritus Graeco-Melchitae:*

Aleppo, Baalbek, Beyrouth, Bosra et Auran, Damasco, Homs et Hama, Paneas, Sidone, Tolemaide seu S. Giovanni d'Acridi, Tiro, Tripoli, Zahle.

*Ecclesiae Ritus Syriaci:*

Aleppo, Beyrouth, Damasco, Homs et Hama.

*Ecclesiae Ritus Syro-Maronitici:*

Aleppo, Baalbek, Beyrouth, Cipro, Damasco, Gebail et Batrum, Tiro, Tripoli, Sidone.

<sup>1</sup> Claritatis gratia recensentur in adnexo folio singulae Ecclesiae rituum orientalium intra cuiusque Delegationis ambitum existentes.



## IN DELEGATIONE APOSTOLICA MESOPOTAMIAE

*Ecclesiae Ritus Armeni:*

Diarbekir, Karput, Mardin, Malatia, Musc.

*Ecclesiae Ritus Syriaci:*

Bagdad, Diarbekir, Gezira, Mardin, Mossul.

*Ecclesiae Ritus-Caldaici:*

Bagdad, Diarbekir, Gezira, Mardin, Mossul, Zaku, Amadia,  
Akra, Kerkuk, Seerth, Salmas, Sena, Urmia.

## IN DELEGATIONE APOSTOLICA AEGYPTI

*Ecclesiae Ritus Armeni:*

Alessandria.

*Ecclesiae Ritus Cophti:*

Alessandria, Hermopoli, Thebe.

## IN DELEGATIONE APOSTOLICA INDIARUM

*Ecclesiae Ritus Syro-Malabarici:*

Vicariatus Apostolici : Ernaculam, Changanacherry, Trichur.

# Studies and Conferences.

---

## OUR ANALECTA.

The Roman documents for the month are:

**PONTIFICAL ACTS.** 1. Letter of exhortation to his Clergy from Pope Pius X, on the occasion of the fiftieth anniversary of his priesthood. (This Jubilee document is the subject of a special article in the present number, pp. 337-342.)

2. The Sovereign Pontiff sends a letter to the Bishops of Lombardy, assembled in Provincial Council, commending their loyalty in observing the ordinances of the Holy See.

3. The Holy Father declares that the practice of placing crowns on statues of the Sacred Heart is incongruous; it is permitted, however, to place crowns at the foot of the statue.

4. Apostolic Constitution on the Roman Curia, containing the first chapters of the laws which govern the working of the Roman Rota and the Apostolic Signatura.

**S. CONGREGATION OF RITES:** The Feast of the Seven Dolors B. V. M., on the third Sunday in September, is raised to a double of the second class.

2. Publishes some additions and variations of the Roman Martyrology for 11th and 12th of February.

**S. CONGREGATION OF THE PROPAGATION OF THE FAITH** issues a detailed instruction regarding the manner of sending Mass intentions to churches subject to Oriental Rites.

---

## THE PARISH RIGHTS OF NEW-BORN CHILDREN.

*Qu.* A good number of Catholics from nearby and distant parishes take up their residence in this locality during the summer months, that is to say, usually from the end of June to the first week in September. Children born during the stay of their parents are sometimes baptized in the local church, while others are taken to the parish from which their parents come and where they still have their ordinary residence.

Will you kindly state whether the local pastor has exclusive rights in these cases, or any rights at all.                      RUSTICUS.

*Resp.* So far as there are any rights in question touching Baptism, they are on the side of the child. It is to receive the Sacrament of regeneration as soon as it can be done. The duty of administering Baptism belongs ordinarily to the pastor of the locality in which the parents have their permanent residence. But if the child happens to be born outside the limits of this locality, and the regular parish church of the parents is not easily accessible, it becomes the duty of the priest of the parish in which the child was born or in which its parents happen to stay, to administer the Sacrament. This we should maintain under the general law, even if no presumption could be established in favor of a quasi-domicile for parents who spend their summer months in a definite place. According to the Second Plenary Council of Baltimore (Tit. V, n. 227) priests are indeed forbidden to administer Baptism to children brought from another parish or diocese; but the canon adds to this prohibition the very significant clause "*cum facile a proprio pastore baptizari potuissent.*" That is to say, the proper parish priest is the one who is to baptize; but if the parents cannot easily have the child brought to the parish church, they may and should have it baptized where they can. The question of the pastor's rights would probably turn upon the stipend paid on occasion of Baptism, since the *jura stolae* are supposed to furnish maintenance to the parish priest from the people living in his own district or parish.

Here the sense of equity would likewise indicate that the priest who administers the sacraments in summering places where people go for the space of two or three months, should be entitled to the stipend given on occasion of such administration. For he does not minister from any preference or predilection but from necessity. The parents who have taken up their summer residence in his parish could not, without much inconvenience, return to their homes, which are practically closed, even if the journey were but short. They

have actually a quasi-domicile in the summer resort where they stay, though the canonical definition of the term domicile acquired by a vacation term may be open to dispute on various grounds. It seems quite right that the priest should baptize the children brought to him, and keep the stipend offered him, instead of sending it to the pastor of the permanent residence.

---

**AN EXCELLENT RECOMMENDATION REGARDING THE NEW MARRIAGE LAWS.**

At a meeting of the Bishops of the Province of Milwaukee certain regulations and suggestions touching the new marriage laws were discussed, with the view of facilitating the observance and promulgation of the latter. The attention of the prelates was directed in an especial manner toward the possibility of lessening the growing evil of unchecked mixed marriages. The Bishops were inclined to refuse all dispensations *mixtae religionis* in future, as apparently the only method of lessening the tendency to contract such marriages, but finally agreed, before taking this extreme step, to suggest to their priests a course of action which, whilst rendering the obtaining of dispensations somewhat more difficult than heretofore, would operate beneficially in producing conversions. We publish the text of the *Instruction* which resulted from the meeting, as it has been issued by the Right Rev. Bishop Fox to the priests of the Diocese of Green Bay; but we call particular attention to paragraph 1, which we print in italics. We understand that the result has been most gratifying, and that in nine cases out of ten the non-Catholic party has embraced the Catholic faith.

*1. In future no dispensation for mixed marriages will be granted unless the non-Catholic party has taken instructions from the priest twice a week during six weeks on Catholic doctrine as well as on the sacrament of marriage in particular, and the duties connected with married life. Therefore application for a dispensation should be made only after the six weeks' instructions have been given. Casus absolutae necessitatis excipitur.*

2. According to the new law sponsalia or betrothals are to be encouraged, and these are to be in writing as expressly stated in the law. For this diocese these betrothals, if made at all, should be made at least four months before the time set for the marriage. You will find the formulas in the Commentary of which it would be well to have copies printed for future use.

3. All marriages between Catholics should be solemnized at the nuptial mass and pastors should insist on this.

4. No marriages of any kind are allowed to be performed in private houses. Mixed marriages must be performed in the pastoral residence, nor are these allowed after 6 o'clock p. m. No Catholics are allowed to act as witnesses, that is as bridesmaids or groomsmen at a marriage of any kind before a Protestant minister.

5. The banns or calls must be published on three Sundays or holidays when there is a *concursus populi*, and pastors should not be too easy in asking dispensations from them. They must be published not only in the church in which the ceremony is to be performed, but in the parish churches of both parties, in case they belong to different parishes. The priest who is to perform the ceremony is obliged to notify the pastor of the other party in due time. No fees must be asked for the publication of the banns by either priest.

For quick reference the following points, which I might designate as a kind of summary of the law, may be of some assistance to pastors.

#### A. ENGAGEMENTS.

No engagement shall be valid unless it be drawn up in writing and signed by the contracting parties and two witnesses; it is desired but not necessary, that it be signed also by the priest. If the contracting parties can not write, the fact must be noted and a third witness added. This does not mean that without such formal engagement a marriage will not be permissible, but that an engagement without these formalities will not produce the canonical effects, such as impediments and the right to legal action in the ecclesiastical courts.

#### B. MARRIAGE.

##### I. VALIDITY.

1. No marriage will be valid which is not contracted before a

pastor or a priest delegated by a pastor or ordinary, and two witnesses. The term pastor assumes different meanings according to locality. To avoid all doubt, it is hereby provided that all priests having the faculties of this diocese in the sense and for the purpose of this law, and for this purpose only, must be considered pastors, i. e. can *validly* assist at marriages.

2. If a priest cannot be called within a month, two witnesses without a priest will suffice for a valid marriage.

## II. LICITNESS.

1. The priest must ascertain that the parties are free.

2. The parties must have a domicile, i. e. must have lived at least one month, within the parish limits; otherwise permission must be obtained from their pastor.

3. "Vagi" can not be married without permission from the ordinary himself, unless there be a necessity of immediate marriage.

4. The pastor must be pastor of the bride; only a just cause excuses from this provision.

5. In case of dangerous illness, to legitimize an offspring, any priest may assist with two witnesses.

## III. RECORDS.

1. The names must be entered in the Marriage Record by the parish priest or acting parish priest, even if another priest have performed the ceremony. In this diocese it is hereby made unlawful to demand a fee for this entry as well as for the entry to be mentioned in the following number. In case of a marriage given under B. I. 2, or B. II. 5, it is incumbent on the priest or the witnesses to provide for immediate entry.

2. The names must also be entered in the Baptismal Record; for this it will suffice to make a note on the margin, indicating the fact of marriage and the page where the record can be found. In this diocese henceforth no marriage will be solemnized without a document setting forth the fact of the baptism and the liberty of contracting parties from the marriage tie.

## IV. FEES.

If any priest in violation of these laws has assisted at a marriage, he must remit the stole-fees to the pastor.

## V. APPLICATION.

These laws bind all Catholics, even apostates, whenever one of the parties is a Catholic or apostate; however, it does not apply to marriages between non-Catholics, i. e., both parties being non-Catholics.

Please keep all these documents where you can easily refer to them.

✠ JOSEPH J. FOX, *Bishop of Green Bay.*

It may be argued, perhaps, that the provision required in paragraph 1 is too rigorous and not likely to be accepted by the non-Catholic party. That will depend almost entirely upon the manner in which the priest proposes the subject to the non-Catholic. Every person who consents to be married by a Catholic priest is *a priori* open to the following convictions:

1. Whether or not the non-Catholic party intends ultimately to accept the Catholic faith as the only true religion, it is but just and prudent that he or she should be familiar with the teachings upon which the Catholic party not only stakes his or her eternal salvation, but which regulates the conscience of that party in the fulfilment of his or her domestic duties.

2. This knowledge of the Catholic doctrine is of still greater importance to the non-Catholic father or mother in the guidance of the children with whom God may bless the marriage in future; for only by this means can the non-Catholic parent retain the confidence of the children and preserve the priceless boon of domestic peace in the family.

3. The instructions proposed by the priest are not only intended to give the non-Catholic party a knowledge of the religion which the Catholic spouse and the children are to practise, but they also include very important directions on which the future happiness of the family depends, such as the mutual obligations of the spouses, the training of the children, the duties of health, social relation, etc.

There are several manuals which a priest will find helpful in giving the pertinent instructions. But if these books are to be really serviceable it is not sufficient to put them into the

hands of the parties who intend to be married, merely to read them. The priest must prepare himself and make the proper selections of lessons and illustrations to suit the individual temper, education, and prejudices of the persons with whom he deals. It is a difficult and yet a most important office, for the proper execution of which not every person is naturally qualified. Among the serviceable booklets in this line that may be mentioned are: *Instructio Sponsorum* (Herder), *Popular Instructions on Marriage* by Girardey (Benziger), *The Catholic Father* and *The Catholic Mother* by Egger (Benziger), *Little Book of Instruction for Christian Mothers* (Pustet), *The Christian Housewife* by Wetzel (Herder), the chapter on *Married Life* in Margaret Fletcher's little book *The School of the Heart* (Longmans). Most of the last mentioned booklets deal with the woman's duties and the education of the young child, but what they contain imparts a sense of dignity to married life and can easily be used in the instructions to young couples.

It is needless to add that with the woman lies mainly the influence that obtains the happiness of the marriage. Whether she be the Catholic or the non-Catholic the priest must appeal chiefly to her. Her consistent attitude before marriage usually determines for the man who wants her as a life-partner his estimate of the religion which contains all the elements that guarantee her own worth toward him. Make it plain to the man that the fidelity, purity, devotion to the home which the Catholic religion inculcates and maintains by its precepts and doctrine contain the promise of a happy domestic relation for him as well as for her, and you have opened the way to his convictions. He will accept your proposal that he study the Catholic religion with you, and if you fail to bring him into the fold before marriage you lay at least the foundation for toleration and subsequent conversion.



## BUYING THEIR ALTAR BREADS.

*Qu.* You would confer a favor upon a number of priests by answering the following question: Over one hundred priests of different states are buying their altar breads from an eastern religious community. This community sends the altar breads once a month, claiming the approval of their archbishop. The climate of my State—Kansas—is a dry one. May I use the above-mentioned altar breads for four weeks without changing?

*Resp.* Like all other facilities to further the authorized worship in our churches, that of purchasing the altar breads from those who make them in accordance with the liturgical prescriptions, is liable to unconscious misuse. The Roman Ritual (Tit. IV, c. 1, n. 7) lays down the rule that *particulæ consecrandæ sint recentes*. St. Charles Borromeo in the canons of the fourth Provincial Council of Milan ordains that the Sacred Species be renewed once each week, and that the new breads to be consecrated have been made within at most twenty days—"idque fiat ex hostiis non ante 20 dies ad summum confectis." P. Schober, commenting upon the opinion of St. Alphonsus (*Caerem. S. Alph.*, c. XI, n. 6 ad 10) expresses the opinion that the Hosts in the tabernacle must be consumed before they are a month old *from the time they were baked*. This is substantially the same as the prescription made by St. Charles, who allows twenty days, at the outside, for breads newly consecrated and retained in the tabernacle for eight days. Van der Stappen referring to the same subject (*De Administr. Sacram.*, q. 165) speaks of an ordinance, issued by the Cardinal Vicar of Rome, obliging those who are regularly engaged in the baking of altar breads, to take an oath before him pledging themselves never to sell altar breads which have not been baked within fifteen days of their sale.

It is obviously better to have the breads made under one's own eyes than to trust to distant vouchers. The baking is not more difficult than many other household duties.

**FULMINATIO DISPENSATIONIS IN MARRIAGE CASES.**

*Qu.* Recently I obtained from my archbishop faculties to dispense respectively from the second and third degrees of consanguinity in the case of a marriage. I informed the bridegroom that the dispensation had been obtained. On the day, however, on which the marriage was solemnized the thought that I should mention the dispensation in connexion with the nuptial rite completely escaped me. Was the fact that I had told the bridegroom about the faculties obtained sufficient *fulminatio* of the dispensation, or have I any obligation still in the matter?

*Resp.* The fact that the dispensation had been made a condition of the marriage contract before its performance, which was, of course, known to the parties concerned, and the further fact that the dispensation, after having been obtained, was made known to one of the parties, constitute sufficient *fulminatio*. “*Licet obtineri possit in sciis sponsis dispensatio, absque tamen eorum vel saltem alterutrius acceptatione non valet ejus executio; excipe rariores casus quosdam dispensationis ‘in radice.’*” (*Mem. Juris Can.* 1567.)

**FREEDOM FROM DEBT A CONDITION OF CONSECRATION OF A CHURCH.**

*Qu.* A priest in this diocese proposes to have his church consecrated. There is considerable debt upon the parish property, including schools, residence, etc., but the church edifice itself could be declared free of debt if all the liabilities of the parish are transferred to the other buildings. May this be done *bona fide*, and is it not also required that there should be a guarantee fund to secure the maintenance of the consecrated church?

*Resp.* The chief object of the legislation requiring that churches permanently consecrated to the divine service be free from debt or from liability to incur debt for their maintenance, is the desire of the Church to forestall the possibility of turning such edifices to profane uses by placing them at the disposition of secular creditors. Consequently any safe guarantee securing the church building proper

against such interference as would give a creditor the right to claim its sale or its use, would suffice for its licit consecration, without requiring that the schools or other parish buildings be likewise free from debt. As for the church's maintenance, the American system of individual contributions is ordinarily deemed a source of income which pastors may rely upon so long as proper service is given in the church. The schools and other institutions of the parish might suffer, but a church edifice with a clear title of episcopal ownership is not liable to alienation for profane or secular purposes. In each case it is, of course, the bishop of the diocese who consecrates, and who must know what risks he sanctions in nominally offering a church building to the exclusive and permanent service of God.

---

#### ANOINTING IN CASE OF APPARENT DEATH.

*Qu.* I am told that there has been issued recently a decree making it obligatory to anoint persons who have, according to all appearances, breathed their last some hours previous to the arrival of the priest, especially if they have not received any other sacraments shortly before death.

*Resp.* There is no such decree. The question whether life is always really extinct in a body that shows all the ordinary symptoms of death, has been discussed in these pages. The discussion led to the practical conclusion that it is advisable, where the priest can do so without causing misapprehension or scandal, to administer Extreme Unction when persons have died suddenly and without having received the sacraments for a considerable time. The same holds good even when the symptoms of death are pronounced, and for some hours after the apparent demise. The reasons in detail for this action may be seen in the above-mentioned articles (August, 1905 to January, 1906), which were subsequently published in book form under the title of *Death Real or Apparent*.<sup>1</sup>

<sup>1</sup> B. Herder, St. Louis, Mo.

### A SUGGESTION FOR THE CELEBRATION OF THANKSGIVING DAY.

A parish priest from Dakota writes to us as follows:

It has become the custom in many places to celebrate our national holidays with Solemn Mass, as we do on Sundays. This is as it should be, since it not only fosters just motives of patriotism but also affords opportunities to bring the people more frequently to the celebration of the Holy Mysteries. To the men especially it is an advantage to attend Mass on such days, and to hear a well-prepared discourse treating of the religious significance that underlies national celebrations. It may be asked what particular epistle and gospel, if any, would be appropriate reading for each of the different annual celebrations of national character. For Thanksgiving Day I usually read a gospel suggestive of gratitude which we owe to God; such as that of the ten lepers (Luke 17: 11-19). For the reading of the Epistle I take Deuteronomy, chapter 8, especially verses 7-20, which have always seemed to me singularly appropriate to the purpose. Probably other readers of the REVIEW could make similar suggestions.

---

### SECOND VESPERS OF A TITULAR OCTAVE.

*Qu.* If a *duplex* or *duplex majus* follows immediately upon the octave of a titular feast, will the ordo read *II Vesp. de Tit. commemoratio de sequenti* or a *cap. de sequenti, commemoratio de praecedente*?

*Resp.* If a *duplex* follows the octave day of a titular feast, the Vespers are a *cap. de sequenti, commem. praecedentis*. If a *duplex majus* follows the octave of the titular feast, the Vespers are of the *duplex majus* with a commemoration of the octave day.

# Ecclesiastical Library Table.

---

## RECENT BIBLE STUDY.

**The Census of Cyrenus, Luke 2: 1-5.** A correspondent writes under date of 27 August, 1908: "Professor Haupt, of Johns Hopkins University, Baltimore, delivered an address before the International Historical Congress held this month in Berlin, Germany. The German historians there present took exception to many things advanced by Professor Haupt, but no one contested the following statement which causes me trouble and for which I ask information at your hands. Prof. Haupt made the statement that the assessment or enrolling which, according to the evangelist St. Luke (2: 1-5), took place in compliance with a decree of Cæsar Augustus and was executed by Cyrenus, the Governor of Syria, did not as a matter of historical fact take place, as reported by the evangelist, before the birth of Christ, but eleven years after His birth. Inasmuch as St. Luke assigns the enrolment as the chief reason for Joseph's journey to Bethlehem with Mary, the conclusion seems justified that they did not go to Bethlehem, and therefore our Lord was not born in that place, but in Nazareth."

Mr. Plummer informs us that the statement of the evangelist St. Luke as to how the birth of Christ came to take place at Bethlehem rather than at Nazareth, has produced an amount of discussion of which the world is rather weary;<sup>1</sup> we shall in the present paper endeavor to give our correspondent a brief synopsis of the various theories advanced in connexion with this subject.

1. It has been suggested that the evangelist in 2: 2 simply copies his source, so that the passage is merely an implied citation which bases its claim to be heard not on inspiration,

<sup>1</sup> *Dictionary of the Bible*, IV. 183, N. Y. 1902.

but on the veracity of its source.<sup>2</sup> This solution does not eliminate the enrolment, but it eliminates its connexion with Cyrinus. Though even such a writer as H. Marucchi has incorporated this view in his article on Cyrinus in the *Dictionnaire de la Bible* (II. 1190, Paris 1899), we hesitate to follow it on account of the pronouncement of the Biblical Commission concerning the admissibility of implied quotations.

2. B. Weiss knows of commentators who have doubted the genuineness of Luke 2: 2, or who change its reading *Κυρηνίου* into *Κυβερναίου* or *Κρονίου*, so that in either case Cyrinus is no longer represented as directing the census in question. But few scholars are prepared to adhere to this solution.

3. The reader may be interested in some general considerations which Canon Farrar<sup>3</sup> addresses to those who doubt the historical accuracy of the evangelist's report concerning the Roman Census: "We may say, (1) that St. Luke, a writer of proved carefulness and accuracy, writing for Gentiles who could at once have detected and exposed an error of this kind, is very unlikely (to take the lowest grounds) to have been guilty of such carelessness. (2) That Justin Martyr, a native of Palestine, writing in the middle of the second century, three times appeals to the census-lists made by Quirinus when he was first Procurator, bidding the Romans search their own archives as to the fact,<sup>4</sup> as also does Tertullian.<sup>5</sup> (3) If St. Luke had made a mistake, it would certainly have been challenged by such able critics as Celsus and Porphyry; but they never impugn this his statement."

4. We shall find more satisfactory solutions of the difficulty by first briefly stating the historical data, whether certain or probable, concerning both the enrolment and Cyrinus. This study will suggest several probable explanations of the Biblical difficulty. We may not, at present, be able to point out the

<sup>2</sup> Cf. I: 1-4.

<sup>3</sup> *The Cambridge Bible for Schools and Colleges*. The Gospel according to St. Luke, London, 1888.

<sup>4</sup> Apol. I. 34; I. 36; Dial c. Tryph. 78.

<sup>5</sup> Adv. Marc. IV. 7, 19.

true solution with certainty; but the Christian apologist can leave the settlement of this point to the progress of history, provided he knows that the data of the third gospel do not involve any historical impossibility.

*a. The Enrolment.* (1) The *inscription of Ancyra*, a document containing the testament of Augustus, mentions three enrolments of the Roman citizens, which took place in the time of Augustus, in the years 726, 746, and 767 respectively. But these are directly concerned only with Roman citizens. (2) Josephus<sup>6</sup> knows of another enrolment which took place in Judea; it was a partial one and happened after the deposition of Archelaus when Judea was united with the Province of Syria, in 759. (3) Moreover, the Papyri show that a census was held every fourteen years in Egypt under the Roman rule.<sup>7</sup> Though it is not probable from extant indications that this system of enrolling existed under the Ptolemies, it dates back in Egypt at least to A. D. 20. Professor Ramsay<sup>8</sup> has worked out the problem in detail so as to make the preceding facts bear on the statement in the third gospel. Keeping in mind that the Egyptian year begins on 29 August, A. D. 5-6 is one of the census-years, and Cyrenus was certainly Governor at that date. 10-9 B. C. would be the natural date for the immediately preceding census. Although this date would be too early for the Nativity of our Lord, Ramsay argues that the special circumstances of Judea under Herod's rule would account for the delay of a few years in the holding of the census, so as to advance it probably to B. C. 6. (4) Again, there are several data which lead us to suppose that Augustus ordered enrolments to be made in the whole Roman Empire. With his own hand he drew up a *Rationarium* of the Empire (a sort of Roman Doomsday Book) which was afterwards epitomized into a *Breviarium*, and which included

<sup>6</sup> Ant. Jud. XVII, 13, 15.

<sup>7</sup> Cf. Kenyon, in *Dictionary of the Bible*, Extra Volume, p. 356; New York 1904.

<sup>8</sup> *Was Christ Born at Bethlehem?* 1898, p. 131 ff.

the allied kingdoms.<sup>9</sup> We are told that this document contained information concerning various details which could not have been obtained without a census. (5) As far as Palestine is concerned, Josephus (XVII. 11, 4) alludes to an enrolment made under Herod. (6) Finally, the researches of J. B. de Rossi have established the fact that Augustus had made topographical maps and charts of the whole Roman world; the measurements preparatory for this work were finished toward the year 747, and they served for the celebrated *Orbis pictus* placed under the porticos of Polla in the field of Mars. This fact renders it probable that the enrolment accompanying these measurements was finished about the same time in the capital, and somewhat later in the provinces. It must be remembered here that the second enrolment of the Roman citizens which took place during the reign of Augustus, occurred about the same time.

Nor can it be said that Herod, being a *rex socius*, would have been exempt from such registration. For, on the one hand, the Clitæ were obliged to furnish such a census, though they lived under an independent prince, Archelaus;<sup>10</sup> on the other, Herod was no longer a *rex socius* at this time, since he had favored Anthony until his defeat in the battle of Actium.<sup>11</sup> After this time, Herod held his crown from Augustus as his friend, not as his equal.<sup>12</sup> The subordinate position of Herod is inferred by Fr. Knabenbauer<sup>13</sup> from several independent data: the special oath of fidelity imposed on the Jews, the restriction of the right to coin money, the daily sacrifice offered for the emperor in the temple at Jerusalem, etc. (pp. 108 ff.). The same writer (p. 113) touches upon the reasons why the enrolment in Judea had to be made according to the Jewish customs rather than the Roman,<sup>14</sup> and upon the ob-

<sup>9</sup> Tacitus, Ann. I. II; Sueton., Aug. 28, 101; Dion Cassius, LXVI. 33.

<sup>10</sup> Tac. Ann. VI. 41.

<sup>11</sup> Suet. Octav. 48.

<sup>12</sup> Joseph. Antiqu. XV. 6, 6-7.

<sup>13</sup> *Cursus Sacræ Scripturæ*. Comment. in Ev. sec. Lucam, Parisiis 1896.

<sup>14</sup> Cf. Tac. Ann. VI. 41; Joseph. Ant. XVIII. 1, 1.



jection based on the fact that the enrolment is not expressly mentioned by any profane writer. This last objection is considered by Canon Farrar too (l. c. p. 62): "The *argumentum e silentio* is here specially invalid, because there happens to be a singular deficiency of minute records respecting this epoch in the profane historians. The history of Nicolaus of Damascus, the flatterer of Herod, is not extant. Tacitus barely touches on this period.<sup>15</sup> There is a hiatus in Dion Cassius from A. U. C. 748-752. Josephus does not enter upon the history of these years."

*b. Cyrinus.* Tacitus<sup>16</sup> shows that the true Latin name of Cyrinus was Quirinius. It is believed by some writers that his success as a military commander in the war against the Homonades, in Cilicia, caused him to be chosen Consul together with M. Valerius Messala in the year 742.<sup>17</sup> Josephus<sup>18</sup> tells us that he was imperial legate in the consular Province of Syria, and that in 759, thirty-seven years after the battle of Actium, he directed an enrolment in Judea. According to Tacitus<sup>19</sup> he married Emilia Lepida between the years 755 and 757, lived in Rome in 769, and died in 774 without leaving any offspring. Besides, there are two inscriptions which contain certain data concerning Cyrinus. The first is by the hand of Q Æmilius Secundus who served under Cyrinus in Syria;<sup>20</sup> this only confirms the information contained in the profane authors concerning the person and life of Cyrinus. The second inscription belongs to Cyrinus himself; it was found in 1764, in the neighborhood of Tivoli, but in a mutilated condition.<sup>21</sup> The last line of this inscription is the most

<sup>15</sup> Ann. I, 1: *pauca de Augusto*.

<sup>16</sup> Ann. III. 48.

<sup>17</sup> Corp. inscript. lat., 2 ed., t. I. p. 162.

<sup>18</sup> Ant. XVII. 13, 5; XVIII. I, 1; Bell. Jud., II. 8, 1.

<sup>19</sup> Ann. III. 22, 23, 48; II. 30; cf. Suet. Tiber. 49.

<sup>20</sup> Cf. *Ephemeris epigraphica*, t. IV., 1880, pp. 337 ff.

<sup>21</sup> Cf. Mommsen, *De inscriptione latina ad P. Sulpicium Quirinium referenda*, Berlin 1851; *Res gestæ divit Augusti*, 2 ed. Berlin, 1883, pp. 161 ff.

important for the present question, for it states that Cyrinus was twice (*iterum*) legate in Syria. It is agreed on all sides that Cyrinus was commanding in the Province of Syria in 759; it is also agreed that he was known in those regions long before this office-term, seeing that he had been Consul B. C. 12, that he had conquered the Homonades in Cilicia, and had been assistant of Gaius Cæsar in Armenia A. D. 3.

With these data before us, we may inquire into the time of Cyrinus's first term of office in Syria: (1) Some writers believe that he was ruler of Syria during the time of the war against the Homonades, for it was usually the Governor of the Province who was commander of the troops in time of war.<sup>22</sup> (2) Others place the first governorship of Cyrinus between 750 or 751 and 753; for no governor is known from profane sources to have held office between the end of the term of Quintilius Varus and 753.<sup>23</sup> It must be kept in mind, however, that, according to both Josephus<sup>24</sup> and Tacitus,<sup>25</sup> Quintilius Varus was Governor of Syria till after the death of Herod, so that our Lord was born during his term of office. (3) Others again deny that Cyrinus was twice actual Governor of Syria. They grant that he held this office in 759, but they maintain that his first office was that of a director of the census in the Province of Syria, for which he was eminently qualified on account of his knowledge of the country.<sup>26</sup> The text of the evangelist does not necessarily imply the governorship of Cyrinus, since the original Greek term may denote any office of authority; the Roman customs do not ren-

<sup>22</sup> Cf. Zumpt, *Comment. epigr.* II. 90-98; *Das Geburtsjahr Christi*, pp. 43-62; *Revue des quest. hist.*, II. 22; Schürer, *Geschichte d. jüd. Volkes im Zeitalter Jesu Christi*, ed. 3, I. pp. 322 f.; Vigouroux, *Le N. T. et les découvertes archéologiques*, ed. 2, p. 125; Friedlieb, *Leben Jesu*. p. 292; Hagen, *Lexicon Biblicum*, I. 1034 ff., Parisiis, 1905; etc.

<sup>23</sup> Cf. Knabenbauer, I. c.; Hagen, I. c.

<sup>24</sup> Ant. XVII. 9, 3; 10, 1; 10, 9-10; 11, 1; Bell. 11. 3, 1 f.; 11. 5, 1 ff.

<sup>25</sup> Hist. V. 9.

<sup>26</sup> Kellner, *Zeitschrift f. kathol. Theologie*, Innsbruck 1888, p. 477; cf. Vigouroux, I. c. p. 113; etc.

der this opinion improbable, since it was not unusual to dispatch special officers to direct the work of the census.

c. *The Text of St. Luke.* In order to harmonize the various data concerning the Roman Census in the times of Augustus and the life of Cyrinus, with the text of the evangelist, various systems have been suggested: (1) It has been urged that the Greek word *πρῶτος* has sometimes the meaning of *πρότερος*; hence we may translate: "this enrolling was made before Cyrinus was governor of Syria."<sup>27</sup> This explanation harmonizes perfectly with all the certain and probable data of history, but it suggests the question, why the evangelist should have mentioned Cyrinus rather than the actual governor of Syria. It may be answered that he inserted the name of Cyrinus on account of his celebrity in the regions of that Province. (2) Other writers maintain that the work of the census in the Province of Syria must have lasted several years. It may have begun during the office-term of Quintilius Varus, during which our Lord was born, and continued into the office-term of his successor Cyrinus. The original text of St. Luke does not say that "this enrolling was first made by Cyrinus, the governor of Syria," but "*under* Cyrinus, the governor of Syria." But why should the evangelist mention the governor under whom the census was ended rather than him under whom it was begun? The text itself answers this question; the evangelist had in mind the second census made under Cyrinus in 759, of which he speaks in Acts 5: 37;<sup>28</sup> in order to draw the reader's attention to the distinction between the two census, he describes that which happened about the time of the birth of our Lord by the phrase, this was the first enrolling under the governorship of Cyrinus. (3) Those who prefer to translate the Greek term by "census director" rather than "governor," may assume that Cyrinus had been appointed as supervisor of the Roman census which must have taken place during the years following 746, so as to

<sup>27</sup> Cf. *Civiltà cattolica*, XI. 5. p. 716, 223, 726; etc.

<sup>28</sup> Cf. Joseph. Ant. XVIII. 1, 1.

cover the actual time of our Lords nativity. It is quite clear that the text of the evangelist in this explanation too harmonizes admirably with the data of history.

The foregoing explanations give only the main outlines of the various systems by means of which the Christian apologist may defend the veracity of the third gospel. Each reader may add or subtract those slight modifications which either agree or disagree with his own peculiar way of viewing the question. The literature of the subject is almost endless; the works quoted during the course of this paper give more or less complete lists of the more prominent works which deal with the census of Cyrenus.

## Criticisms and Notes.

---

**THE CHARACTERISTICS AND THE RELIGION OF SOCIALISM.**

By the Rev. John J. Ming, S.J. New York, Cincinnati, Chicago: Benziger Bros. 1908. Pp. 387.

**PROBLEMS AND PERILS OF SOCIALISM.** Letters to a Working Man. By J. St. Loe Strachey. New York, London, Bombay: The Macmillan Co. 1908. Pp. 126.

**THE CASE AGAINST SOCIALISM.** Issued by the London Municipal Council. New York, London, Bombay: The Macmillan Co. 1908. Pp. 543.

**SOCIALISTS AT WORK.** By Robert Hunter. New York, London, Bombay: The Macmillan Co. 1908. Pp. 387.

**NEW WORLDS FOR OLD.** By H. G. Wells. New York, London, Bombay: The Macmillan Co. 1908. Pp. 340.

Some general notice of these books on Socialism was given in the July REVIEW. They are important enough, however, to deserve a more special consideration. The author of *The Religion of Modern Socialism* is well known to students of philosophy through his *Data of Modern Ethics Examined*, and those to whom that critique of the evolutionary morality is familiar will not be disappointed in looking to the present work for an equally thorough and impartial treatment of Socialism. As the title indicates, the religious aspect of the system is professedly dealt with, but as that aspect itself takes in the roots and essence of the thing the work might not inaptly be entitled *A Philosophy of Socialism*. Some writers identify Socialism with Collectivism viewed as a merely economic scheme, and grow indignant when any one tells them that no Christian, much more no Catholic, can consistently be a Socialist. If the two terms, Socialism and Economic Collectivism, were perfectly coëxtensive, the question would still be urgent: Upon what principles is Collectivism advocated and by what method is it to be introduced? If those principles are monistic and materialistic, and the method of introduction is revolutionary and unjust, obviously the scheme is anti-Christian. Now it is precisely on such principles and methods that Collectivism is proposed and propagated by the authoritative leaders of the

movement, and it is to these authorities—to their consensus—not to this or that scheme or movement of benevolent fraternalism proposed by this or that individual philanthropist, that Father Ming goes for his definition of Socialism. This, of course, presupposes that Socialism possesses a determinable unity. That it does so is insisted upon by its recognized leaders. Thus, Mr. Hillquit, the author of the well-known *History of Socialism in the United States*, says in *The Worker* (23 March, 1907): "Altogether, it is high time that the American public abandon the myth of the 'diverse meanings of Socialism' and the 'diverse kinds of Socialism.' There is not and probably never was a theory and movement of more striking uniformity than the theory and movement of Socialism. The International Socialist Movement, with its thirty million adherents at a conservative estimate, and its organized parties in about twenty-five civilized countries in both hemispheres, is all based on the same Marxian program and follows substantially the same methods of propaganda and action. The 'diverse Socialisms' outside of the organized movement are represented by small groups of social and political dilettantes toying with problems of the universe and exercising no influence whatever on the course of the International Socialist Movement." Now, from the fact that it is "these small groups" that are "toying with problems of the universe," it must not be inferred that the main body—that which another writer in *The Worker* (28 April, 1906) characterizes as "scientific", "proletarian", "revolutionary", as well as "international"—has been doing no "toying" with such problems. Based as it is chiefly on the Marxian philosophy—which is essentially monistic materialism—modern Socialism as a unitary theory underlying a revolutionary movement has done its own considerable "toying with problems of the universe."

It is the solution of those problems proposed by Marx and his adherents, as well as by other non-Marxian theorists, that Father Ming has undertaken to examine. Having described with some detail the characteristics of modern Socialism as it is advocated by its defenders, namely its revolutionary, political, international, and scientific attributes, he exposes the Marxian philosophy—a blending of Hegel's idealistic monism, Feuerbach's materialism and materialistic evolutionism—both as it came from its author and as it has been somewhat modified by subsequent theorists.

Half of the volume is devoted to this fundamental analysis. The second half is given to unfolding the theses which are at once the logical conclusions from the principles exposed and are the explicit teachings of the socialistic authorities, namely that (1) Socialism is professedly hostile to religion, (2) notably also to Christianity, (3) and most especially to the Catholic Church, (4) that the religion of Socialism is the Worship of Humanity. It will be neither possible nor necessary to follow the development of these theses here. Suffice it to say that the author indulges in no random statements. He bases his charges and arguments on the readily accessible works of the recognized leaders of Socialism. The criticism is objective, the exposition clear and easily followed. An estimable feature of the work is its bibliographical references. This should make the book especially valuable to the clergy who have to warn their flock against the dangers of Socialism, enabling them as it does to quote the explicit anti-religious assertions of the accepted leaders.

*Letters to a Working Man* originally appeared in the London *Spectator*, of which Mr. Strachey is editor. They have the ease of style and practical sound sense that should mark such a correspondence. The author argues that "the chief peril of Socialism is waste—waste both in the moral and in the economic sense. Socialism would not only deteriorate character but it would lessen product." Though fully admitting the many great evils of the present economic system of production and distribution, he concludes that "the system does contrive to provide shelter, clothing, and food, for the mass of the people," while Socialism would do nothing of the kind, "because the mainspring would have been taken out of the clockwork." The present system provides an incentive to work which Socialism would withdraw or would substitute the less potent stimulus, coercion. "Till it can be shown that slave labor is as profitable in the economic sense as free labor, and that the order of an official or of a committee can compel men to as great activity as that which is shown under our present system," Mr. Strachey maintains that "free exchange holds the field and will always beat compulsion in the matter of production," and will consequently "do most to diminish the evils of poverty;" since, as he further contends, "the ultimate cause of poverty is scarcity, and the only way to combat scarcity

is by increased production." The author has not essayed a philosophy of Socialism, nor does he touch upon the religious or anti-religious aspects of the movement, but his book is full of sane practical wisdom, cleverly expressed in a way that must make an impression for good on the mind of an intelligent workingman, and should convince him that his true interest lies not in the direction of Socialism.

The *Case against Socialism* is issued by the London Municipal Society as a "handbook for speakers and candidates." It is prefaced by a short—and by the way very conservative—letter from Mr. Balfour. The work covers a broad field, viewing as it does Socialism, not only in its constitution, but also in its manifold relations to government, the family, religion, land, agriculture, railways, and mines, etc. It follows pretty much the same lines and methods as Goldstein's well-known book, drawing as does that author its statements from the most representative literature of Socialism. It is a perfect arsenal of available and seemingly forceful ammunition.

The three foregoing books are professedly and strongly anti-Socialistic. The reader who has familiarized himself with their stock of arguments will be safely equipped to follow the canon of justice *audi alteram partem*, and betake himself to the next two volumes on the above list—Mr. Hunter's *Socialists at Work*, and Mr. Wells's *New Worlds for Old*. If the reader knew nothing of Socialism save what he learned from these two sources, the chances are that he would be won over—at least theoretically and in sympathy if not in practice—to the Socialist ranks; for both authors write with very persuasive eloquence. The daily press recently heralded the fact that a quondam teacher in one of the leading conservative universities in the United States has returned after a three years' study in Germany and France a fervent apostle of Socialism; and he prophesies that "unless some international complication distracts attention from Socialism, France will soon make the experiment of a coöperative commonwealth on a national scale." The prophecy, of course, may or may not be fulfilled, but one who follows Mr. Hunter's narrative of the Socialistic movement—its history, organization, methods of propaganda—will not be surprised at its realization, first, probably in



France,—though the improbability is not far remote, if not of a similar fulfilment, of at least profound political and social changes in other countries wherein the Socialistic movement is followed by the author—Germany, Italy, England, Belgium.

Mr. Hunter disclaims dealing with fundamental principles. He contents himself with an outline of the program of Socialism—based mainly on the *Erfurt Social Democratic Program* of October, 1891—a somewhat remote document, it would seem—and the *Political Program of the Belgian Labor Party* (no date given). For the rest, the book may be classed as a history of contemporary Socialism in the making. Together with an account of the movement in the countries just mentioned, there is a sketch of its growth in other parts of the world by Mr. Charles Lapworth—Russia, Austria-Hungary, Finland, Norway, Denmark, Holland, Switzerland, Spain, Bulgaria, Servia, Poland, Japan, Chili, Australasia, Canada, and the United States. The work is not simply a narrative of the movement in these countries; it follows also—though from a purely *historical* point of view—some of the relations of Socialism to social reform, parliaments, art, and literature. The emphasis here laid on the term historical is meant simply to imply that the author's purpose is to record rather than to argue. The record, however, is from beginning to end strongly colored by an emotional idealism that sees very vividly the existing economic evils and the remedial promises of Socialism, but does not see, or at least ignores, the fact that the remedy itself contains certain elements which, being opposed to the natural in-born rights of the individual, must, even if other ingredients be palliative, in the long run prove destructive to the whole civil body. It is probably this subjective predisposition to find in Socialism a racial panacea that causes the author to compare the modern International with the early spread of Christianity—what he calls "the old International." The comparison is extremely far-fetched, not to say absurd; but when it appeals to the following remark as corroborative, it becomes something worse: "One other thing there is in common between the old International and that of to-day: Wherever the early Christians formed a section of their movement they raised, so Osborne Ward says in *The Ancient Lowly*, the same red flag which has passed from revolutionist to revolutionist through all periods of history down to the workingmen of our own time" (p. 295). However, the author's

socialistic sympathies being so strongly and continuously manifested, the reader will know how to make allowance for the coloring which, if somewhat excessive, does not destroy the value of what is otherwise an instructive and suggestive picture of the subject.

We might apply the latter remark to the last book on our list—*New Worlds for Old*. Nothing that Mr. Wells gives to the public but is brilliantly colored, interesting—in some sense, of course, instructive—and always suggestive. Mr. Wells is, before all else, a visualist—not to say a visionary. He *sees* things—many things that *are*, more things that are *not*. His visual imagination is simply marvelous. But in considering his latest work it may be as well to regard him rather as an ingeniously inventive mechanician than as a painter. He takes apart for you the machinery of the “Old World”—social and economic—shows you how ill-adjusted are its parts, how they jangle and jar, above all how imminently dangerous is the whole thing. And for all this he draws upon not his creative nor productive, but simply upon his representative imagination. You know from your own experience that most of what he says about the evils that now oppress the body social is but too real—though you may trace the origin of the evils to other causes than the present social economic system. When, however, he turns to put together the “New World,” which he offers in substitution for the old, you realize at once how most of the new mechanism is but the airy fabric of a dream, not represented, of course, but produced, almost created, out of the author’s powerful, subtle, and graceful phantasy. It might be interesting to sketch here some sections of the machinery, just to show how ingeniously they are constructed, how smoothly the most intricately complex parts interglide, how simple the whole looks when they are all put together, how beautiful, and, at the same time, solid the promised product—individual and social felicity. We must be content, however, with transcribing just a short page which may serve both to show one aspect of the author’s mind toward what most interests the present reader, and also to illustrate the author’s cheerful optimism and, though faintly, his style.

It seems most convenient in a Socialist state to leave religious worship

entirely to the care of private people; to let them subscribe among themselves, subject, of course, to a reasonable statute Mortmain, to lease land and build and endow and maintain churches and chapels, altars and holy places and meeting-houses, priests and devout ceremonies. This will be the more easily done since the heavy social burthens that oppress religious bodies at the present time will be altogether lifted from them; they will have no poor to support, no schools, no hospitals, no nursing sisters, the advance of civilization will have taken over these duties of education and humanity that Christianity first taught us to realize. So, too, there seems no objection and no obstacle in Socialism to religious houses, to nunneries, monasteries, and the like, so far as these institutions are compatible with personal freedom and the public health, but of course factory laws and building laws and limitations of contract override their vows, if their devotees repent. So that you see Socialism will touch nothing living in religion, and if you are a religious minister, you will be very much as you are at the present time, but with lightened parochial duties. If you are an earnest woman and want to nurse the sick and comfort the afflicted, you will need only in addition to your religious profession to qualify as a nurse or medical practitioner. There will still be ample need of you. Socialism will not make an end of human trouble, either of the body or of the soul, albeit it will put these things into such comfort and safety as it may.

The latter sentence will warn the reader that here the author is no Utopian. Mr. Wells wrote *Modern Utopia*, but that is another work. In the present book one is again and again reminded that "in the New World" human beings will not be substantially altered—they will still be more or less selfish, egoistic—but the new system will shape and adjust them into smoother interrelations and more comfortable coöperation. Of course it is precisely the reluctance of human nature to be thus shaped and adjusted that constitutes one of the main objections against a socialistic regime. But this objection has no weight with the powerful phantasy that has constructed "the New World." Besides, Mr. Well's strong point is not logic. Rather we should say this is his weak point, at least so one might infer from his singular confusion of *contraries* with *contradictories* and his misapprehension of the meaning and application of the principle of contradiction (at page 178). No, his strong point is imaginative description—a quality that makes the present book as entertaining as a good romance—not excepting even Bellamy's *Looking Backward*. No student of Socialism should leave the book unread, as it presents a view of the ideals and prospective program of the

system, taken by one of its most earnest and gifted advocates and presented so pleasingly and plausibly that it can hardly fail to exert some notable influence.

**MORE.** *A Study of Financial Conditions now Prevalent.* By George Otis Draper. Boston: Little, Brown and Co. 1908. Pp. vii.—246.

There should be no question that "it is time that some one practical man should print his conclusions as an illustration of the business view of business conditions" (p. vi)—supposing, of course, that no "one practical man" has already done this civil duty to his unpractical neighbor. Whether or not the obligation has been properly performed one may well hesitate to decide, especially in face of the immense mass of conclusions on business conditions already printed, and the corresponding difficulty of determining which of them have emanated from men who may justly be called practical. Be this as it may, there is no longer room for doubt that the practical man has now absolved himself of his obligation. Mr. Draper is unmistakably a practical man and in the present book he has summed up his conclusions resulting from "twenty years of industrial activity in connexion with an equal number of productive organizations operating at various points between Eastern Canada and California," and including a great variety of manufactures and industries. Within the compass of a modest volume he has condensed a goodly amount of sound practical reflections and judicious suggestions concerning Socialism, Unionism, Trusts, Tariff, industrial processes and methods, and kindred politico-economical topics. He anticipates disagreement of course with some of his conclusions—notably with those on monopolies—but he claims to write in "the interest of progress, growth, development"—hence the title of the book, *More*—and appositely points to "the folly of hampering activity because its methods are faulty. We must not shut down our industries because they fill the air with cinders. Keep them going while we find a way to prevent cinders."

Although the author's opinions are for the most part sane and timely, here and there one meets with a statement that is exaggerated or antiquated. For instance this: "Uncommon wealth often destroys the weak and enervates the strong; its evils, however, are evils of use, easily eradicated by educated intellect" (p. 2). Whoever found "educated intellect" eradicating at all,

not to say "easily," the abuse of wealth? Elsewhere we find "the end justifies the means" characterized as "the old Jesuitical maxim." The antiquated, thousand-times-refuted calumny still darkening the mind of an up-to-date economist! Surely a survival of the unfit—an unerased speck on an otherwise attractive page.

---

## Literary Chat.

---

L. Schwann (Düsseldorf, Germany) has issued two stately editions of the new Roman Graduale. The one, in two volumes, contains separately the *Proprium de Tempore* and the *Proprium Sanctorum*. The other, on somewhat lighter paper, comprises the entire Vatican edition of Proper and Votive Masses, the *Ordinarium Missae*, *Missa et Absolutio pro Defunctis*, Hymns, Antiphons, and Responses in Gregorian notation. The type and illustrations are superb. We are also in receipt of the Vatican edition published last year (Gregorian and modern notation) of the *Kyriale*. Musical scholars may take just pride in possessing this handsome print.

---

The same firm sends us the *partitur* of a Mass in honor of St. Elizabeth for two voices, mixed choir, by August Wiltberger, a *Missa (decima)* for four voices by Joseph Niederhammer, a *Te Deum*, for two female voices, with organ accompaniment (Wiltberger), and an *Ave Maria* for soprano, alto, baritone, and basso, with organ, by J. Verheyen.

---

The Pustet edition of the new Vatican *Graduale* also makes a handsome volume, in the style of the *Kyriale* published by the same firm last year. Since all the editions conform, as required, to the typical Roman exemplar, the difference between the various editions printed by firms of national reputation lies chiefly in the style of typography and format to suit the habit or convenience of the chanters.

---

The Cistercian Father D. A. Donovan some years ago translated Morrozo's *Treatise on the Spiritual Life*. The book has gone into a second edition, revised by the translator.

---

In view of the fact that modern historical criticism tends toward the elimination of faith in the institution of the Blessed Eucharist as interpreted by the New Testament, it is of special value in apologetics to have the arguments of the tradition set forth in the teaching of the early Christian Fathers on this subject. In this sense the republication in pamphlet form of Father Fourrat's article from the *New York Review* is timely (The Cathedral Library Association, New York).

Professor Pennacchi leaves nothing unsaid in behalf of the lovers of moral progress and social prosperity on the burning question of Divorce. His recent exhaustive treatise, *La Legge sul Divorzio in Italia* (pp. 400), explains, it is true, in the first instance the attitude of modern legislation in Italy toward the marriage contract. But the fact that the author enters into all the religious, ethical, judicial, historical, physiological, and social phases of his subject, permits us to recognize a practical application of the principles involved to our own conditions as well as to those of every other civilized country. The volume is an important contribution to the literature of the social question (Bretschneider, Rome).

---

In connexion with the list of books on Socialism reviewed in the present number we would recommend a little pamphlet published by the Catholic Truth Society (London), under the title of *Socialism and Religion*, by the Rev. John Ashton, S. J. There is a great deal of useful information and sane suggestion packed within its score-and-a-half pages, and the brochure will be found just the thing to put into the hands of those who are trying to persuade themselves of the compatibility of Socialism with Christianity. The author writes with an eye on conditions in England; yet his answer to the question, May a Catholic affiliate himself with any Socialistic body? is pertinent no less to our country. Certainly by such affiliation one does not become a heretic, which means that one still continues to remain in communion with the other Catholics throughout the world. Also, the author adds: "I am free to admit that there have been good Catholics who have called themselves Socialists," although the number is not so great as is sometimes alleged. Instances are the Count de Mun, Mgr. Ketteler, and Cardinal Capacelatro, Archbishop of Capua, who speaks of Cardinal Manning as "a most efficacious Socialist." Obviously, however, the term is used here in the sense of "social reformer." The aspirations and the attitude of a social reformer are correct enough, but only harm can come from the adoption of the name "Socialist." Moreover, the author pertinently asks: "Should we in associating with those who profess open hostility to the Church thereby display our loyalty to her? It is scarcely characteristic of a loyal Catholic when a Pope issues an instruction on Socialism to contend that it is not a dogmatic utterance and therefore not infallible." The declarations of Leo XIII and Pius X on Socialism should have a sufficient deterrent influence "with the loyal Catholic—with one that is not satisfied with keeping barely within the limits of orthodoxy and with repudiating only that which has been formally condemned by the authoritative voice of the Church" (p. 29). The attempt to conjoin Christianity with Socialism the author shows to be both dangerous and futile: "Dangerous because it is playing into the hands of the acknowledged enemies of religion: even by adopting the name of Socialist you are abetting the Socialism of the leaders such as Shaw, Hyndman, Quelch, Karl Pearson, Belfort Bax, Blatchford, etc. It is futile because if ever Socialism wins the day it will be the Socialism

of such men as these, and not Catholic Socialism that will be in the ascendant. You are altogether too weak and there are those forces at work which must ever keep you a comparatively insignificant body; and remember it is not the tail that wags the dog, but *vice versa*. These men will be grateful to you for your Socialism, but put them into power and they will cast your Catholicism to the winds" (p. 30).

The occasion of the golden jubilee celebration of St. Mary's Church, Grand Rapids (Michigan), last year, gave occasion to Mgr. Joseph Schrembs, V. G., the pastor, to publish a history of the parish in both English and German. A feature of the volume is the illustrated section, which represents some handsome vestments now in the possession of the congregation.

*A Textual Concordance of the Holy Scriptures*, just published by the Benzigers, and arranged by Father Thomas David Williams, of Washington, will be a welcome addition to many clerical libraries. The volume (848 pages) differs from Father Vaughan's *Divine Armory* as also from the *Thesaurus Biblicus* by Merz-Lambert, in being chiefly adapted to serve preachers. The citations as well as the arrangement answer this purpose in a special manner.

## Books Received.

### BIBLICAL.

THE TRADITION OF SCRIPTURE. Its Origin, Authority, and Interpretation. By the Very Rev. William Barry, D. D. The Westminster Library. Second edition, revised. New York, London, Bombay: Longmans, Green & Co. 1908. Pp. 278. Price, \$1.20 *net*.

HISTOIRE DES LIVRES DU NOUVEAU TESTAMENT. Par E. Jacquier. Tome troisième: Les actes des Apôtres, les épîtres catholiques. Paris: J. Gabalda & Cie. 1908. Pp. 346. Prix, 3 fr. 50.

### THEOLOGICAL AND DEVOTIONAL.

A TREATISE OF SPIRITUAL LIFE. Translated from the Latin of Mgr. Charles Joseph Morozzo, Cistercian Abbot and Bishop of Bobbio. By the Rev. D. A. Donovan, O. Cist. Second Revised Edition. New York, Cincinnati: Fr. Pustet & Co. Pp. 513. Price, \$1.00 *net*.

THE TEACHING OF THE FATHERS ON THE REAL PRESENCE OF CHRIST IN THE HOLY EUCHARIST. By Rev. P. Pourrat. Reprinted from the *New York Review*. New York: Cathedral Library Association. 1908. Pp. 48. Price \$0.15.

LA LEGGE SUL DIVORZIO IN ITALIA. Profilo generale di studio nelle sue molteplici quistioni religiose, etiche, giuridiche, storiche, fisiologiche, sociali. In XX disegni di discussioni co-ordinate e progressive. A Prof.

Dott. Pasquale Pennacchi. Roma; M. Bretschneider. 1908. Pp. 400. Prezzo, 6 L.

TRACTATUS DE MATRIMONIO. Auctore F. P. Van de Burgt, Pii PP. IX Praelato Domestico, Can. Theol. Cap. Metrop. Ultraiectensis, Rectore Seminarii Archiepiscopalis Rysenburgensis in Driebergen, quem novissimis S. Sedis legibus et decisionibus, praesertim decreto S. C. C. *Ne temere* adaptavit et tertio edidit A. C. M. Schaeplan, Pii PP. X a Cubiculo Intimo S. N., Can. Cap. Metrop. Ultraiectensis, Sac. Can. Doctore Lyceo Pontificii Seminarii Romani, Rector Seminarii Archidioecessani Praefati. Tom. I: Pars I. De matrimonio eiusque proprietatibus; de sacramenti materia, forma, ministro, deque inseparabili nexu contractum inter et sacramentum; de subiecto matrimonii. Pars II. De impedimentis matrimonii. Ultraiecti (Hollandiae): Apud Viduam J. R. Van Rossum. 1908. Pp. 358. Price, \$1.60 *postpaid*; \$1.90 *bound*.

#### PHILOSOPHICAL.

QUESTIONS OF SOCIALISTS AND THEIR ANSWERS. By William Stephens Kress, Priest of the Ohio Apostolate. Second Edition, Revised and Enlarged. Cleveland, Ohio: The Ohio Apostolate, 6914 Woodland Ave., S. E. 1908. Pp. 216. Price, \$0.25.

THE LODGE VERSUS THE CHURCH. By the Rev. Edgar F. Blanchard. Nashua, New Hampshire: Golden Rule Publishing Co. 1908. Pp. 16. Price \$0.10.

#### HISTORICAL.

LITTLE MANUAL OF ST. JOHN BERCHMAN'S ALTAR-BOYS' SOCIETY. Containing a Short Sketch of the Life of the Saint; Object, Rule and Spiritual Advantages of the Society; Mass Prayers, Vespers, and Hymns at Benediction. New York: J. Schaefer. Pp. 48. Price, \$0.10 *postpaid*; per dozen. \$0.50; per hundred, \$3.00, carriage extra.

EDUCATIONAL LEGISLATION. By the Rev. James P. Fagan, S.J. Vol. IV, No. 4 of the *Catholic Educational Association Bulletin*, Columbus, Ohio. August, 1908. Pp. 40.

THE ROMAN INDEX AND ITS LATEST HISTORIAN. A Critical Review of *The Censorship of the Church of Rome*. By Joseph Hilgers, S. J. Reprinted from *The Catholic Fortnightly Review*, with an Introductory Note by Arthur Preuss. Techny, Illinois: Society of the Divine Word. 1908. Pp. 48.

GESCHICHTE DER ST. MARIEN-GEMEINDE IN GRAND RAPIDS, MICHIGAN. Herausgegeben bei Gelegenheit des goldenen Jubiläums, 1907. Gedenkblätter zum goldenen Jubiläum der St. Marien-Gemeinde. (Golden Jubilee Memories of St. Mary's Church.) Grand Rapids, Michigan: V. Rev. Joseph Schrembs, V. G. 1908. Pp. 174. Price, \$1.00.

#### MISCELLANEOUS.

THE MAN'S HANDS, AND OTHER STORIES. By R. P. Garrold, S.J. (The St. Nicholas Series. Edited by the Rev. Dom. Bede Camm, O.S.B.) New York, Cincinnati, Chicago: Benziger Brothers. 1908. Pp. 197.

DER FAMILIENFREUND. Katholischer Wegweiser für das Jahr 1909. Mit zahlreichen Illustrationen. St. Louis, Mo.: Herold des Glaubens; B. Herder. Pp. 112. Price, \$0.25.

REGENSBURGER MARIEN-KALENDER FÜR DAS JAHR 1909. New York, Cincinnati, Chicago: Fr. Pustet. Pp. 215.



# Firms Having Episcopal Authorization

TO HANDLE

## THE SACRED VESSELS FOR REPAIRING

NEW YORK:	<b>MESSRS. FR. PUSTET &amp; CO.</b> , 52 Barclay Street, New York City. <b>BENZIGER BROS.</b> , 36 Barclay Street, New York City; Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y. <b>CHRISTIAN PRESS ASSN. PUB. CO.</b> , 26 Barclay Street. <b>THE M. H. WILTZIUS CO.</b> , 7 Barclay St., New York, N. Y.
CHICAGO:	<b>THE W. J. FEELEY COMPANY</b> , 6 Monroe St., Chicago, Ill. <b>BENZIGER BROS.</b> , 211-213 Madison Street, Chicago, Ill.; Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.
PHILADELPHIA:	<b>Z. J. PÉQUIGNOT</b> , 1331 Walnut Street. <b>H. G. OESTERLE &amp; CO.</b> , 125 South Eleventh Street. <b>H. L. KILNER &amp; CO.</b> , 824 Arch Street. <b>WRIGHT MANUFACTURING CO.</b> , 133 Master Street.
BOSTON:	<b>VINCENT LAFORME &amp; CO.</b> , 3 Franklin Street, Boston, Mass. <b>THOS. J. FLYNN &amp; CO.</b> , 62-64 Essex Street, Boston, Mass.
ST. LOUIS:	<b>B. HERDER</b> , 17 South Broadway, St. Louis, Mo.
CINCINNATI:	<b>BENZIGER BROS.</b> , 343 Main Street, Cincinnati, O.; Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y. <b>MESSRS. FR. PUSTET &amp; CO.</b> , 436 Main Street, Cincinnati, Ohio.
CLEVELAND:	<b>NORTHERN OHIO PLATING WORKS</b> , 49 Wood Street, Cleveland, Ohio. <b>R. A. KOCH &amp; CO.</b> , 1139 Superior Ave., Cleveland, O.
MILWAUKEE:	<b>THE M. H. WILTZIUS CO.</b> , 413-417 Broadway, Milwaukee, Wis.
NEW ORLEANS:	<b>F. A. BRUNET</b> , 313 Royal Street, New Orleans, La.
PROVIDENCE:	<b>THE W. J. FEELEY CO.</b> , 203 Eddy Street, Providence, R. I.
OMAHA:	<b>JOHN BAUMER</b> , 146th and Farnane Streets, Omaha, Neb.

# **The Catholic University of America**

**WASHINGTON, D. C.**

***Rt. Rev. Monsignor D. J. O'CONNELL, Rector***

In addition to the courses of study leading to advanced degrees hitherto offered, the University now provides:

In the **SCHOOLS OF PHILOSOPHY, LETTERS AND SCIENCE**, a series of undergraduate courses leading to the degree—**BACHELOR OF ARTS**.

In the **SCHOOL OF LAW**, courses leading to the degree—**BACHELOR OF LAWS**.

In the **SCHOOL OF TECHNOLOGY** a series of undergraduate courses leading to the degree—**BACHELOR OF SCIENCE**:

In *Civil Engineering*,

In *Mechanical Engineering* and

In *Electrical Engineering*,

In *Chemical Engineering*.

For announcements and detailed information concerning courses:

In the Faculty of Philosophy, address **Very Rev. Prof. J. J. GRIFFIN, Dean**

In the Faculty of Law, address **Prof. W. C. ROBINSON, Dean**

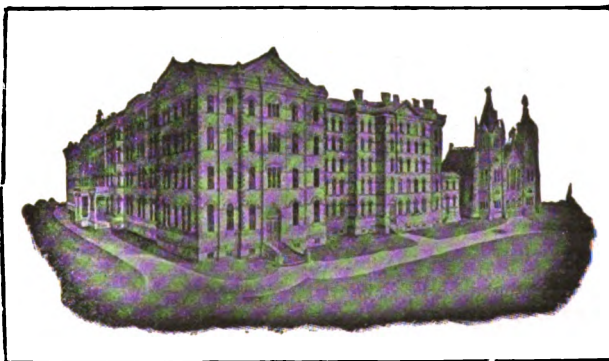
In the School of Technology, address **Prof. D. W. SHEA, Director**

These courses are open to graduates of High Schools, Academies and others of like scholastic attainments.

## **TRINITY COLLEGE,**

***Washington,  
—D. C.—***

**A Catholic Institution for the Higher Education of Women**

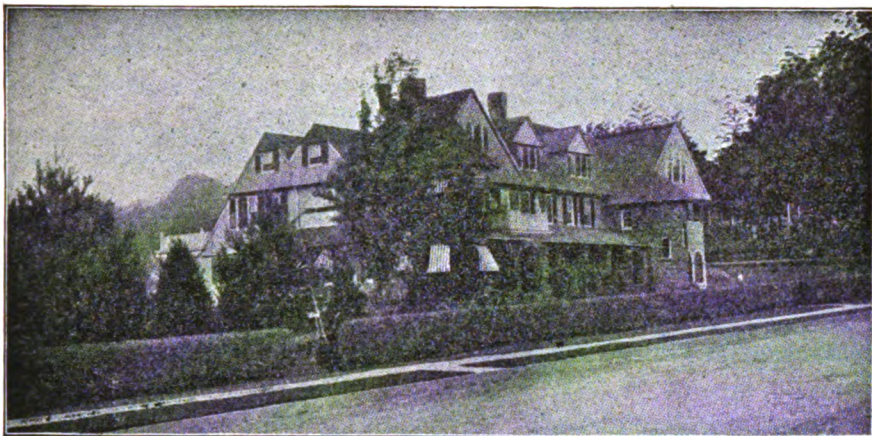


**BEAUTIFULLY LOCATED  
IN THE IMMEDIATE  
VICINITY OF THE  
CATHOLIC UNIVERSITY**

**INCORPORATED UNDER  
THE LAWS OF THE DIS-  
TRICT OF COLUMBIA,  
WITH FULL POWERS TO  
CONFER COLLEGIATE  
DEGREES, AND REGIS-  
TERED BY THE UNIVER-  
SITY OF THE STATE OF  
NEW YORK.**

***Conducted by the Sisters of Notre Dame of Namur***

**FOR PARTICULARS ADDRESS THE SECRETARY OF THE COLLEGE**



## NEWMAN SCHOOL HACKENSACK NEW JERSEY

A school for gentlemen's sons. Preparation for any college or university. Gymnasium and swimming pool. Number limited and references required. Resident Chaplain. Prospectus sent on application.

**JESSE ALBERT LOCKE, A.M., LL.D., Headmaster**

**Carved**

**Ecclesiastical Furniture**

DESIGNED CORRECTLY  
FINELY EXECUTED

¶ Competent judges of ecclesiastical design, those who have made a study of the different periods of Gothic and other styles of religious architecture, consider the furniture and carvings designed by us and executed in our shops, to be the finest examples of this work in America.

¶ We are specialists in all the styles of religious architecture. Our department of Ecclesiastical Design will submit sketches of whatever you require without charge.

¶ Estimates furnished on

Pews	Clergy Stalls	Rood Screens
Choir Stalls	Credence Shelves	Altar Rails
Altars	Religious Statuary	Pulpits
Prie Dieux	Rood Beams	Fonts, etc.

**American Seating Company**

Designers and Builders of  
Church Furniture

CHICAGO	NEW YORK
90 Wabash Ave.	19 W. Eighteenth St.
BOSTON	PHILADELPHIA
70 Franklin St.	1235 Arch St.

Shops: Manitowoc, Wis.



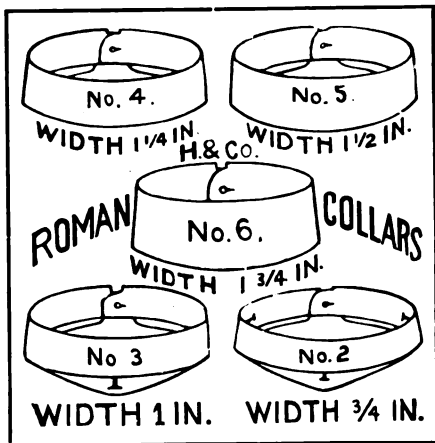
**High Altar, St. Peter's Church, Reading, Pa.**

Designs submitted on approval for everything connected with the Church, whether in Marble, Stone, Wood, or Metal.

**HENRY H. LAW, Architect**  
Studio: Mt. Vernon, N.Y.

Tel. 1297 W.

# PROCRASTINATION IS THE THIEF OF TIME !



Don't wait, but order a dozen of H. & Co all Linen Collars at once.

**ALL LINEN IS COOL! WHY PAY JUST AS MUCH FOR ONLY PART LINEN?**

When the H. & Co., Linen Roman cannot be found at the leading church-goods house near you, send to us direct. Price \$2.00 the dozen—12 cents postage and may be returned if not satisfactory.

The Roman Collars are 4-ply Linen, fine and well made.

No. 2— $\frac{3}{4}$  inch deep. No. 3—1 inch deep. No. 4— $1\frac{1}{8}$  inch deep. No. 5— $1\frac{1}{2}$  inch deep. No. 6— $1\frac{3}{4}$  inch deep.

In ordering, specify sizes and number of depth wanted from above table.

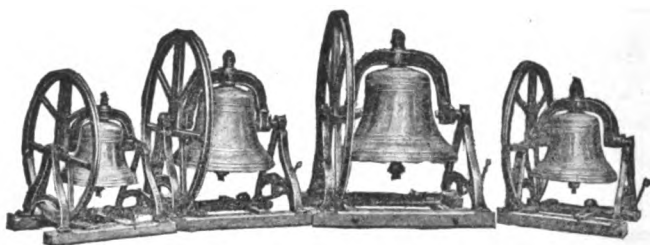
## R. B. HALSEY & CO.

202 Cannon Street

Established 1859

BRIDGEPORT CONN.

The following houses carry the H. & Co. Collars. M. H. Wiltz Co., Milwaukee, Wis. Thos. J. Flynn & Co., Boston, Mass. B. Herder, St. Louis, Mo. W. A. Fuchs & Co., Detroit, Mich. J. A. Jacques, Worcester, Mass. Reese & Boehm, Baltimore, Md. W. J. Feeley Co., Chicago, Ill. F. M. Kirner, Pittsburgh, Pa. J. A. Lennon, San Francisco, Cal. J. P. Daleiden & Co., Chicago, Ill.



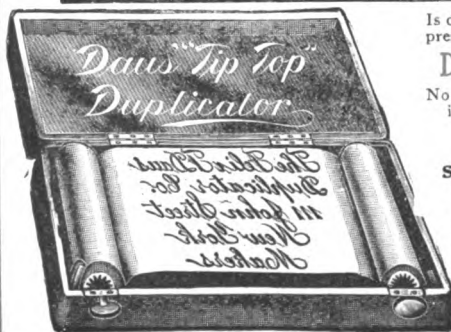
**FOUNDERS OF  
HIGHEST GRADE  
PUREST TONED  
CHURCH  
BELLS  
CHIMES  
PEALS**

## McShane Bell Foundry Co.

Established 1856

Baltimore, Md.

## CLEANLINESS OF OPERATION



Is one of the strong features that has helped to earn the present world-wide reputation and endorsement of the

### Daus Improved Tip Top Duplicator

No printer's ink used, thus avoiding soiled hands and clothing. No expensive supplies. Always ready for use.

100 Copies from Pen-written and  
50 Copies from Typewritten Original.

**SENT ON TEN DAYS' TRIAL without deposit**

Complete Duplicator, cap size (prints  $8\frac{3}{4}$  x 13 inches), contains 16 feet of rolled printing surface (which can be used over and over again), 2 bottles of Ink, Rubber and Powder Price, \$7.50.

Circular of larger sizes on request.  
Take advantage of our Trial Offer.

**FELIX S. DAUS DUPLICATOR CO.,**  
Daus Bldg., 113 John St., New York



## NOVELTIES IN CHURCH PRINTING

The largest and best line of Collection Envelopes and Collection Schemes for Building Associations and Church Debt Societies. The best line of Collection Baskets, lined and unlined, with or without handles. Sunday School Class-Books.

## FAIR AND BAZAAR SPECIALTIES

The largest line of Church Registers, including Murphy's Straight Heading New Marriage and Baptism Registers, with the New Marriage Baptism Index for Recording Notifications of Marriages and being made part of the old Baptism Records.

COME IN AND SEE US

**D. P. MURPHY, JR.** 12 West Broadway. Cor. Barclay St.  
NEW YORK.  
MEMORIAL CARDS FOR THE DEAD



## Wilson's Rolling Partitions

A marvellous convenience and the most effective method for dividing large rooms in Churches and School Buildings into small rooms, and vice versa; made from various kinds of wood; sound-proof and air-tight; easily operated and lasting. Made also with Blackboard surface. Fitted to new and old buildings. Used in over 5,000 Churches and Public Buildings. Mention THE ECCLESIASTICAL REVIEW for free pamphlet.

Also Venetian Blinds, Wood Block Floors and Rolling Steel Shutters

**JAS. G. WILSON MFG. CO.**  
3 & 5 West 29th St. New York.



## American Marble Company

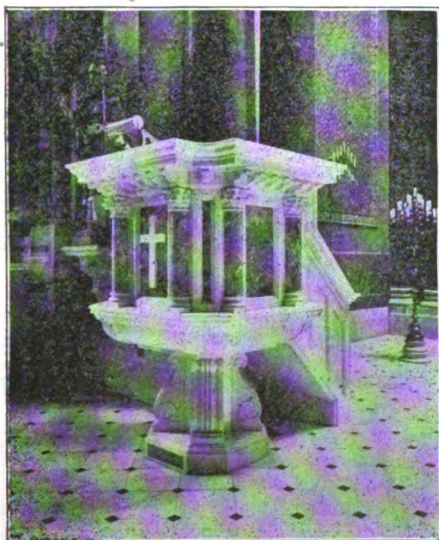
BOSTON, 101 TREMONT ST.  
CHICAGO, 339 WALNUT ST.

PHILADELPHIA, 908 ARCH ST.



WORKS

Mass., Italy  
New York, N. Y.  
Fair Haven, Vt.



Marble Pulpit, St. Augustine's Church, Philadelphia, Pa.  
Wm. P. Regan, Lawrence, Mass., Architect.  
American Marble Co., Builders.

Altars  
Statuary  
Sanctuary Railings  
Baptisteries  
Venetian Mosaics  
and Bronzes

LET US BUILD  
YOUR WORK

### RECENT INSTALLATIONS

St. Paul's Cathedral, Pittsburg, Pa.  
St. Augustine's, Philadelphia, Pa.  
St. Thomas the Apostle, New York, N. Y.  
St. Vincent de Paul, Albany, N. Y.



The leading **CHURCH TOWERS**  
everywhere are being supplied  
with **BELLS** from the . . . .

**MENEELY BELL CO.**

**TROY, N. Y., and**

**177 Broadway, New York City**

## Do You Smoke?

A most liberal cigar offer is contained in the advertisement of a New York cigar firm on page 12 of this issue. Read it and learn how you can save money by buying your cigars direct from the factory at wholesale prices. To introduce a new cigar they offer **FREE** for this month a box of "Old Fashioned Havana Smokers," a patented cigar-cutter and a box of a new kind of Smoking Tobacco.



## Do You Shave Yourself?

If so, don't fail to send for our catalogue of shaving comforts and booklet on how to hone, strop and keep a razor in perfect shaving order.

**IT'S FREE**

Write for it today.

**Brandt Cutlery Company**

**117 Chambers St., N. Y.**

**FRENCH  
GERMAN  
SPANISH  
ITALIAN  
OR OTHER  
LANGUAGES**



**BY THE  
CORTINA METHOD**  
Giving a thorough mastery of  
a language in the  
shortest time.

**The Original  
Phonographic  
System**

**LANGUAGE CORTINAPHONE OUTFIT**

**FREE TRIAL** Really free, the complete outfit placed in your home. Express Prepaid. Send for particulars. Write today. *Special record made to order in any language. We also give instruction privately or in class at our New York Schools. Awarded Medals, Chicago, 1893, Buffalo 1901.*

**CORTINA ACADEMY OF LANGUAGES**

**44 West 34th St., Dept. S, New York.**

" Fischer's Edition "

# CATHOLIC CHURCH HYMNAL

For Sanctuary, Choir and Congregational Use  
For Unison or Mixed Voices

Edited by A. EDMONDS TOZER

Knight of the Pontifical Order of St. Sylvester, Doctor in Music of the Universities of Oxford and Durham, Fellow of the Royal College of Organists, etc.

Edition with Music, \$1.00.

Edition, words only, paper, .20

Edition, words only, cloth, .35

From R. R. Terry's " CATHOLIC CHURCH MUSIC."

" It is safe to say that until the publication of Dr. A. Edmonds Tozer's " Catholic Hymns " in 1892 there was not a Catholic Hymn Book existing in England which a musician could take seriously."

Tozer's " CATHOLIC CHURCH HYMNAL," published in 1905 in " Fischer's Edition," is a revised and enlarged edition of the above-mentioned book.

## THE PROPER OF THE MASS

For Sundays and Holidays. Set to Simple Music, for Mixed Voices by  
A. EDMONDS TOZER

Volume I. Proprium de Tempore

Volume II. Commune Sanctorum. Missae Votivae. Proprium Sanctorum.

Bound in cloth, per volume, \$1.00

Complete catalogues of " Fischer's Edition " of Church music will be sent free upon request. Address

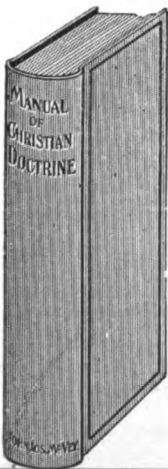
J. FISCHER & BRO., 7 & 11 Bible House, New York, U. S. A.

Appointed Publishers of the Vatican Edition of Chant Books. The Largest Supply  
House of Catholic Church Music

Orders for above-mentioned volumes can be placed with Messrs. R. & T. Washbourne, 1, 2 and 4 Paternoster Row, London, England.

## COURSE OF RELIGIOUS INSTRUCTIONS

INSTITUTE OF THE BROTHERS OF THE CHRISTIAN SCHOOLS



PURCHASE THE BEST

## MANUAL OF CHRISTIAN DOCTRINE

COMPRISING

DOGMA, MORAL and WORSHIP

BY A SEMINARY PROFESSOR

Authorized English Version. Eighth Edition. 12mo. Cloth.  
587 Pages

\$1.00, Net

Prepared especially for Classes in High Schools, Academies and Colleges. Send for prospectus, or sample copy will be sent for examination

John Joseph McVey, Publisher, Phila., Pa.

## The Erkins Studios

**A**NNOUNCE  
that they have  
opened a depart-  
ment of

### Ecclesiastical Statuary

A branch studio  
has been establish-  
ed at Carrara, Italy,  
thereby assuring  
the highest degree  
of material and  
workmanship,  
while direct impor-  
tation means better  
values at a less ex-  
penditure. Illus-  
trations furnished  
upon request.



**THE ERKINS STUDIOS**

15 East Fifteenth Street, New York



## Kanner's AUTOMATIC STROPPER

### Makes Every Man an Expert

It's so easy—and you'll never need a hone—with **KANNER'S AUTOMATIC STROPPER**—that little device which stropps every razor made and stropps it rightly.

Just think—no matter what razor you use—old style or safety, Gillette, Everready, Star, Curley or Gem—**KANNER'S AUTOMATIC STROPPER** puts a perfect edge on the blade of every one.

The **KANNER STROPPER** is simple, strong, cannot get out of order, and is operated with perfect ease. With this machine there is no guess work—the result is always the same—a perfect edge. Guaranteed never to cut the strop.

Every man who shaves himself should own one. Send for this boon to shavers today.

**OUR OFFER**—We will send to any address one **KANNER'S AUTOMATIC STROPPER**, holder for safety blades, etc., packed complete, on receipt of purchase **PRICE \$2 00**. If after 10 days' trial you do not find it satisfactory, we will gladly refund your money. Send your order now.

**THE SAMUEL KANNER CO.**

476 Broadway, New York City



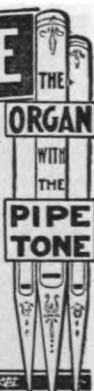
## THE ORGAN QUESTION EASY TO SETTLE

What a rich volume of grand harmony pours forth from the sweet-toned Seybold Reed-Pipe Organ. Whether soft or loud, whether for solo accompaniment or for leading a congregation in "Coronation" the Seybold organ meets every expectation. It is not a pipe organ. But the tones produced by our patent 4-chambered box approach it so nearly that it serves every purpose for congregations which cannot afford a costly instrument. It is made in Chapel and Two-Manual and Pedal-Bass Grand Cathedral styles for church and chapel use. We make smaller organs for the home, although all these styles are suitable for that purpose. Don't think that the Seybold sounds like a common reed organ—far from it. Write and tell us your plans. Ask about our free trial offer. Handsome catalog free.

### SEYBOLD REED-PIPE ORGAN

Write for it. Please state whether you wish organ for Church, Chapel or Home use.

**SEYBOLD REED-PIPE ORGAN CO.,** 89 River Street, Elgin, Illinois



**IT IS WELL** TO HAVE TIME, AND NOT TO WAIT UNTIL THE  
VERY LAST MOMENT

### Manual of Forty Hours' Adoration

Contains Music for TE DEUM, and TANTUM ERGO

ALSO

### Manual of Episcopal Visitation and Ceremony of Confirmation

25 cents a copy; \$1.00 for five copies

1305 Arch St.

THE DOLPHIN PRESS

Philadelphia



# Christmas Cribs

Artistically Sculptured  
Beautifully Decorated

Each figure a separate Statue and  
can be posed to suit space or light



CRIB SET No. 392

This beautiful set is the most complete and the finest sculptured set on the market. Special attention is given to facial expression and correct traditional colors on all figures.

Containing 24 pieces: Bl. Virgin, St. Joseph, Infant Jesus, 3 Kings, 3 Shepherds, Gloria Angel, 2 Adoring Angels, Ox, Ass, Camel and Servant, and 8 Lambs. Proportion of figures, 4 ft.; beautifully decorated.

PRICE, \$200.00 TO \$250.00

Stables in all sizes, write for estimates and photographs

Smaller Crib Sets from \$10.00 up

Send for our illustrated catalogue No. 10

---

---

Bernardini Statuary Co.

3 and 5 BARCLAY STREET

NEW YORK

# SPECIAL TO CLERGYMEN!

## HOW TO GET FREE These 3 Articles



### I Want Your First Order

Once I demonstrate to you that I save you at least 50% of your cigar money, because I make every cigar I sell and sell them direct to the Smoker, cutting out every in-between profit, I am sure you will buy your cigars from me regularly. For that reason I am satisfied to give you more than my profit on your first order and send you FREE a box of Old Fashioned Havana Smokers, a box of a new kind of Smoking tobacco, and a patented cigar cutter.

If you'd rather smoke quality than looks, if you don't buy a cigar for what it seems but for what it contains, let me send you 100 of my

### KEY WEST Havana Seconds

They are by no means handsome cigars. I haven't pasted pretty pictures on the box, nor have I placed bands around each cigar. I don't believe in scenery. THEY LOOK ROUGH BUT TASTE SMOOTH and in taste are the equal of any 3 for a quarter cigar. They are irregular but none shorter than  $4\frac{1}{2}$  inches, some even longer. I call them seconds because they are made from the shorter pieces of tobacco which are used in my finest brands. I am really selling you two dollars' worth of Havana Tobacco with nothing added for rolling it into cigars.

The above offer holds good up to and including October 31st, and, of course, applies only to your first order

I can produce only a limited number of these Seconds and therefore will not sell more than 100 to any one new customer, as I want to interest as many new Smokers as possible by this Special October 31st offer.

**Pay Cash** for your cigars. Buying them on credit means that you have to pay for the cigars "the other fellow" bought and did not pay for.

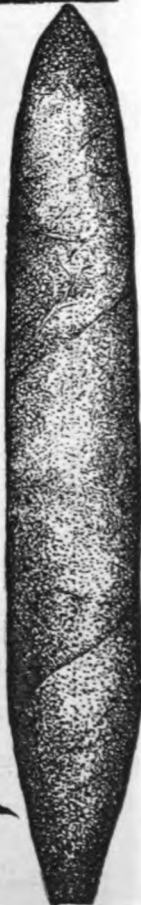
Send me \$2.—(check, money-order, draft or bills) for 100 Genuine Key West Havana Seconds and the three free articles. You needn't hesitate, if, after trying them, you like your money better than the cigars—it's yours. You can't go wrong.

*Morton A. Edwin*

Dept. E. R. 64-66 and 67-69 West 125th Street, New York

Make remittance payable to Edwin Cigar Co.

References: The State Bank of New York, Dun and Bradstreets.



# P. J. KENEDY & SONS

PUBLISHERS TO THE HOLY APOSTOLIC SEE

## A NEW SODALITY MANUAL

### THE BOOK OF THE CHILDREN OF MARY

Compiled and Arranged by  
**FATHER ELDER MULLAN, S.J.**  
Professor of Dogmatic Theology, Woodstock College, Md.

Cloth binding, leather grain, round corners, red edges, 740 pages, 24mo 75 cents.

Flexible leather binding, round corners, gilt edges. \$1.25.

Discount allowed to the Clergy, the Religious and Sodality.

Letters of approval have been received from His Excellency Most Reverend Diomedo Falconio, His Eminence Cardinal Gibbons, His Grace Archbishop Farley, and many other Archbishops and Bishops throughout the United States.

## SODALITY OF OUR LADY

Hints and Helps for those in Charge

By **REV. ELDER MULLAN, S.J.**

Author and Compiler of "The Book of the Children of Mary."

Leatherette binding, flexible, 240 pages, net \$1.00 (postpaid, \$1.10).

This book will be a big help for Sodality Directors and all who are interested in Sodality work. It contains much valuable information and many practical suggestions.

## HOME FOR GOOD

A BOOK FOR YOUNG LADIES,  
BY **MOTHER LOYOLA**

Introduction by **Father Thurston, S.J.**

Cloth binding, 12mo., about 340 pages, net \$1.25 (postpaid, \$1.38).

*Published August 15th*

## A CATHOLIC HISTORY OF ALABAMA AND THE FLORIDAS

BY A MEMBER OF THE ORDER OF MERCY

Author of "Life of Catharine McAuley,"  
"In Many Lands."

Cloth binding, gilt top, 12mo., 348 pages. Net \$1.50 (postpaid, \$1.60).

Published under the direction of His Grace the Bishop of Mobile.

## ANNOUNCEMENT

The following books are in course of manufacture and will be ready shortly.

Advance orders will be filled on day of publication.

## FREQUENT COMMUNION

FREQUENT AND DAILY  
COMMUNION

Ready September

CHILDREN OF MARY AND FREQUENT COMMUNION

Ready October

SODALISTS OF OUR LADY AND FREQUENT COMMUNION

Ready October

JUNIOR SODALISTS OF OUR LADY AND FREQUENT COMMUNION

Ready November

These booklets are by

**FATHER JULIUS LINTELO, S.J.**

Translated from the French by A. O'B.

Edited by **Father Elder Mullan, S.J.**

Paper binding. Price, 5 cents.

60 cents per dozen. \$1.00 per hundred.

## SODALITY OF OUR LADY UNDER THE BANNER OF MARY

By **FATHER HENRY OPITZ, S.J.**

Translated by a Sodalist of Our Lady and Edited by **Father Elder Mullan, S.J.**

## THE SODALIST'S IMITATION OF CHRIST

By **THOMAS À KEMPIS**

An English Translation reproducing the Rhythm of the Original

Revised, Corrected, and Edited by **Father Elder Mullan, S.J.**

Cloth, 75 cents. Leather, \$1.25.

**JESUS ALL GOOD**

By **FATHER GALLERANI, S.J.**

Translated by **F. Loughnan**

## A MANUAL FOR THE USE OF THE JUNIOR SODALITY OF OUR LADY

Compiled and Arranged by

**FATHER ELDER MULLAN, S.J.**

5 BARCLAY STREET . . . NEW YORK

*"Take Time by the Forelock"*

It's a little early to think of Christmas, but those of our Patrons who will need a Christmas Crib for Christmas 1908 probably know this now.

By placing your order early you can buy our famous artistic cribs at a

## Discount of 10 to 15%

from prices that prevail during November and December. When others advertise their Cribs "as good as imported," they admit that the latter are good. We have **THE BEST** of the imported, and bring over annually a quantity of this very beautiful set of Figures, for which we are the American distributors. Beyond a doubt, the prettiest, handsomest, and most artistic Crib-set in this wide world. It is made in eight sizes, and the price is not at all what you would expect for imported goods, but, on the contrary, is very modest.

If interested, kindly write us and we will send photos and prices, nothing more.

---

---

### **FR. PUSTET & CO.**

New York  
52 Barclay Street

Cincinnati  
436 Main Street

**Mayer & Co.** of Munich, London  
and New York  
Stained Glass Windows, Statues, Stations  
of the Cross, Calvary Groups



DESIGNS AND ESTIMATES SUBMITTED

New York Store: 47 Barclay Street

THE PRIEST'S DAILY COMPANION  
A MEDITATION BOOK, DIARY AND NOTE-BOOK IN ONE

Benziger Brothers' Ecclesiastical  
**Diary and Note-Book**  
FOR 1909

**Designed for the Special Use of the Reverend Clergy**

The idea upon which this book is modeled is one which will appeal to the Reverend clergy. It is a diary with each day of the year marked off, with space for notes. And for each day is given a subject for meditation; so the priest has a pocket meditation book and a diary, which every busy priest needs.

The Diary and Note-Book contains:

**Record of Intentions for Mass—Record of Sick Calls—The Diary, with Points of Meditation and Calendar of Indulgences and space each day for Memoranda—Important Roman Documents, and other ecclesiastical information—Useful information of a general nature—Ruled pages for addresses, notes, cash accounts, etc.**

Made in small pocket size, printed on very thin but opaque paper. An expensive bond paper, specially made for writing on in ink, is used.

**16mo, Cloth, net, \$0.75**

---

Second Volume of Moral Theology in English Now Ready

**A Manual of Moral Theology**  
For English-Speaking Countries

By **REV. THOMAS SLATER, S.J.**  
St. Beuno's College, St. Asaph

With Notes in the Text on American Legislation by **Rev. MICHAEL MARTIN, S.J.**,  
Professor of Moral Theology, St. Louis University

**Complete in Two Large Handsome Volumes. Each Volume with Complete Alphabetical Index**

**VOLUME II, 8vo, CLOTH, NET, . . . \$2.75**  
**TWO VOLUMES, NET . . . 5.50**

"The author and American annotator should be congratulated on the generally excellent work they have accomplished. The book will prove to be a solid, practical and an opportune instrument both for the student's training and for the priest's continuous efficiency."—*Ecclesiastical Review*.

"No English-speaking priest can wisely neglect to secure this book."—*Catholic World*.

---

**BENZIGER BROTHERS**

**NEW YORK**

**CINCINNATI**

**CHICAGO**



# Latin Books at Bargain Prices

## Special Clearance List for October

In order to make room for our Fall importations we offer the following books at the special prices given below.

To bring these books up-to-date, all new Offices proclaimed since their publication, have been inserted in the back of each book.

### MISSALS

- No. 1. Bound in black morocco, size  $15\frac{3}{4} \times 11$ , large clear type. A fine copy. Regular price \$12.00, special . . . . . \$8 50
- No. 2. Bound in black morocco, size  $14\frac{1}{2} \times 10\frac{1}{2}$ , printed in red and black. Large clear type. Slightly shelfworn. Regular \$12.00, special . . . . . 8 50
- No. 2 bis. Bound in black morocco, size  $13\frac{3}{4} \times 9\frac{3}{4}$ , large clear type. Shelfworn slightly. Regular price \$10.50, special . . . . . 7 50
- No. 20. Bound in black sheepskin, size  $13\frac{3}{4} \times 9\frac{3}{4}$ , printed in red and black, with large clear type, slightly shelfworn. Regular price \$9.80, special . . . . . 6 75

### MISSALE ROMANUM

- 8vo,  $9\frac{3}{4} \times 6$ . Especially suited for Missionaries, Seminarians, small Altars and Chapels. Printed in red and black from large clear type.
- Bound in black morocco, \$6.00, special . . . . . 4 25
- Bound in red morocco, regular \$5.90, special . . . . . 4 25
- Bound in black sheepskin, regular \$4.20, special . . . . . 3 25
- Bound in red sheepskin, regular \$4.20, special . . . . . 3 25

### BREVIARIES

- No. 26-1813. Four vols.,  $6\frac{1}{2} \times 4\frac{1}{4}$ , bound in black turkey morocco, flex. Large type, clear and legible to weak or tired eyes, regular \$9.60, special . . . . . \$6 25
- No. 35. Four vols., size  $6\frac{1}{4} \times 3\frac{3}{4}$ , bound in Russia padded, printed on India paper. Few references. Regular \$11.00, special . . . . . 8.00
- No. 35-1813. Four vols.,  $5\frac{1}{4} \times 3\frac{3}{4}$ , bound in black morocco, flex. Very bold type. Few references. Regular \$8.50, special . . . . . 6 00

### HORAE DIURNAE

- Printed on India paper in red and black. Few references. Size  $4\frac{1}{2} \times 2\frac{1}{2}$ .
- No. 21-7 bis. Bound in black sheepskin, flexible, gilt edges, special . . . . . 1 15
- No. 39. Size  $5 \times 3$ , bound in black morocco, flexible, gilt edges, special . . . . . 1 25
- No. 36. Size  $5 \times 3$ , bound in black morocco, flexible, gilt edges, special . . . . . 1 25

Address Dept. P, and in ordering kindly give number of the book and style of binding.

**CHRISTIAN PRESS ASSOCIATION PUB. CO.**

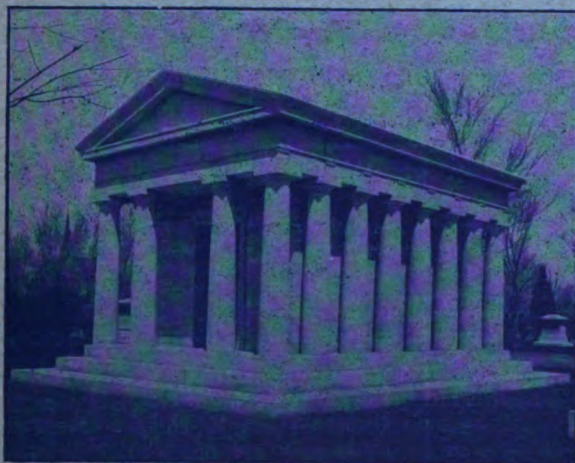
26 BARCLAY STREET, NEW YORK

REV. JAS. L. MEAGHER, D.D., President.

VERY REV. E. J. DONNELLY, V.F., Secretary.

# ART MEMORIALS

IN MARBLE, STONE, AND GRANITE



MONUMENTS  
MAUSOLEUMS  
CROSSES, ALTARS, FONTS, &c.

IN the execution of memorial work the trustworthiness of the concern with whom you deal should be a great factor. ¶ The satisfaction of our numerous customers, both as to our work and the manner in which we handle it, should especially appeal to you; to say nothing of the exclusive designs our art department can suggest.

SEND FOR BOOKLET

**THE LELAND COMPANY**

Formerly LELAND & HALL COMPANY

557 FIFTH AVENUE, NEW YORK



Magnificent Chalice sent as a gift to the Pope.

inches and a diameter of four inches. It sets into a petal-like receptacle, whose base is six and one-quarter inches in diameter."

From "The Jewelers' Circular."

Gift of the Association of Perpetual Adoration and Work for Poor Churches, Convent of Notre Dame, Philadelphia, Pa.

"What is particularly noteworthy about the Chalice from the point of view of the jeweler is the admirable manner in which it has been contrived out of a miscellaneous assortment of gold and jewels generously contributed for the purpose by the Catholics of Philadelphia. In the contributions were many heirlooms of great intrinsic value and rich in sentiment to their possessors, but they with other jewelry and pieces were surrendered with enthusiasm, since it is known that eventually the Chalice will find a place on the altar of a chapel the Pope shall name. This has been the manner in which many magnificent ostensoria and other altar ornaments have been obtained. The Chalice just fashioned for the Pope is regarded as the handsomest as well as the most costly of all. The piece was designed and made by The William J. Feeley Company, Providence, R. I.

"The Providence Jewelers had a great mass of gold, silver, diamonds, garnets, amethysts, rubies, opals, turquoises, and other gems with which to work. The gold was melted down and the best thought of skilled artisans was used to contrive the Chalice. Out of the gold and jewels has been made a Chalice nine and a quarter inches high. The cup has a depth of three

**THE W. J. FEELEY COMPANY**

**PROVIDENCE, R. I.**

Now is the time to place your orders for  
**Christmas Crib**  
**Vestments and Marble Statuary**

It is good policy to order your Christmas Goods early and avoid a disappointment. If you contemplate purchasing a Christmas Crib or other Christmas Goods, send for our catalogue.

We also carry a full line of all Church Goods and Religious Articles. Prices always the lowest.

**The M. H. Wiltzius Co.**

7 Barclay Street  
 New York

413-417 Broadway  
 Milwaukee



# Ecclesiastical Review



*A Monthly Publication for the Clergy*

*Cum Approbatione Superiorum*

## CONTENTS

MODERNISM IN THE PAST YEAR. A Review.....	465
The Rev. CHARLES WARREN CURRIER, Washington, D. C.	
HOW TO READ CHURCH HISTORY .....	472
The Very Rev. WILLIAM Canon BARRY, D.D., Leamington, England.	
THE BLINDNESS OF THE VERY REVEREND DOCTOR GRAY: or THE FINAL LAW. A Novel of Clerical Life .....	483
The Very Rev. P. A. Canon SHEEHAN, D.D., Doneraile, Ireland.	
THE PREVAILING PRIEST FAMINE IN AMERICA .....	508
The Rev. A. P. DOYLE, C.S.P., Catholic University of America.	
SOME CURIOUS EPITAPHS .....	516
JOHN R. FRYAR, Esq., London, England.	
THE BIBLICAL COMMISSION AND THE BOOK OF ISAIAH.....	567

CONTENTS CONTINUED INSIDE.

PHILADELPHIA, 1305 ARCH STREET

## American Ecclesiastical Review

Subscription Price, Three Dollars and Fifty Cents  
a Year

Subscription Price, Foreign, Fifteen Shillings  
a Year

COPYRIGHT, 1908  
THE DOLPHIN PRESS

R. and T. WASHBOURNE, Ltd., 4 Paternoster Row, London, England  
W. P. LINEHAN, 309 Little Collins Street, Melbourne, Australia

Entered June 5, 1902, as second-class matter, Post Office at Philadelphia, Pa., under Act of March 3, 1879

# St. Bernard's Seminary Altar Wine

**T**HE Seminary owns sixty acres of Vineyard in full bearing. Its wine is made under the direct supervision of the BISHOP, and has his ABSOLUTE GUARANTEE of purity. It is made from the juice of the grape and advantage is not taken of the permission given to use cognac for fortification. No dealer has this wine for sale.

One case of 25 bottles . . . .	\$6.00
One keg of 5 gallons . . . . .	5.50
One keg of 10 gallons . . . . .	10.00
One keg of 23 gallons . . . . .	20.00
One barrel . . . . .	40.00
One case of 25 bottles of "Elvira" Wine . . . . .	9.00

SEND FOR CIRCULAR

The sale of this Wine is in charge of the Rev. M. J. NOLAN, D.D., Chancellor, Rochester, N. Y., to whom all communications should be addressed.

## ALTAR WINES BEYOND DOUBT

FROM THE

Sacred Heart Novitiate, Los Gatos, Cal.

**MALVOISIE.** Mild, dry wine; free from all acidity; pinkish in color; agreeable; digestible; excellent quality. Per gal., \$1.10; per doz., \$4.00. In bbl. lots and over, \$1.00 per gal.

**NOVITIATE.** Generous and full-bodied; somewhat sweet and resembles the Spanish wines; is the highest form of absolutely pure wine of its kind produced on this continent. Does not require bottling. Per gal., \$1.50; per doz., \$5.00.

Made by ourselves especially for the purpose

D. GIACOBBI, S.J., Rector.

SOLE AGENTS, BARNSTON TEA CO.

F. A. MAHONY, Treas. and Sec.

No. 6 BARCLAY ST., New York.

To the Right Rev. and Rev. Clergy:

We fully understand the deep responsibility that rests on the conscientious dealer in

## ALTAR WINE

With this knowledge in view, and having devoted a lifetime to this business, we can with confidence recommend the following choice wines as being VALID and LICIT for use at the Holy Sacrifice, namely:

"*Collegiate*"—A fine mellow wine used at the Jesuit Colleges.

"*Santa Clara*"—An agreeable, tart wine, made at Santa Clara College, Cal.

"*Jurançon*"—The old favorite altar wine, delicate and delicious.

"*Vin de Tours*"—A little sweeter than Jurançon, and equally desirable.

THESE WINES ARE VERY GRATEFUL TO THE FASTING STOMACH

Please write us for Price List and Circular, containing instructions for bottling, treatment of frozen wine, and other information. Address, —

THE DONNELLY BROTHERS Altar Wine Merchants  
TROY, N. Y.



MR. J. W. DONNELLY.

## CONTENTS CONTINUED

### ANALECTA :

#### Ex Actis Pontificis Pii PP. X :

- I. Constitutio Apostolica de Romana Curia (*Concluded*).....535
- II. Apostolic Letter to Cardinal Gibbons commending the  
Missionary Organizations of Preachers to non-Catholics.....555

### STUDIES AND CONFERENCES:

- Our Analecta—Roman Documents for the Month.....557
- "Toties Quoties" Indulgences for Crucifixes.....557
- Safeguards against Fire in Church and School Buildings.....559
- The Cock on Church Steeples.....561
- Presumed Dispensation of Marriage "in Articulo Mortis" .....563
- The Devotion to the Sacred Heart and the Blessed Sacrament (*The  
Rev. Walter Drum, S.J., Woodstock College, Maryland*).....566
- The Morale of Amatory Pantomimes at Catholic Theatricals:
  - I. A Case of Conscience.....569
  - II. A Kindred Instance.....570

### ECCLESIASTICAL LIBRARY TABLE :

- Sacred Scripture: The Fifth Decree of the Biblical Commission;  
Character of the Book of Isaias; Authenticity of the Book of  
Isaias.....575

### CRITICISMS AND NOTES:

- Pastor-Kerr: The History of the Popes.....583
- Ducheane-Mathew: The Churches Separated from Rome.....586
- Ducheane-Mathew: The Beginnings of the Temporal Sovereignty of  
the Popes.....586

### LITERARY CHAT.....594

### BOOKS RECEIVED.....598

The New Clerical Novel by the author of  
"My New Curate" begins in this number

CONTENTS OF SEPTEMBER NUMBER (VOL. III, NO. 6) OF

# Church Music

**Gregorian Rhythm.**—A Theoretical and Practical Course. (*Illustrated.*)

Part II., Chapter V (*Continued*): 4. Freedom in the use of *Puncta* and *Virgæ*, etc.; 5. Substitution of *Virgæ* for *Puncta* in Sequences; 6. Their Simultaneous Use in Organum; 7. Testimony of the MSS. with Point-Neums.

The VERY REV. DOM ANDRÉ MOCQUEREAU, O.S.B., Prior of Solesmes.

**A Sketch of St. Dunstan and his Musical Activity.**

The REV. P. GREGORY HUEGLE, O.S.B., Conception, Missouri.

**New Ceremonial Points for the Choir.**

**May Women Sing in the Gallery Choir?** (*Concluded.*)

The REV. H. T. HENRY, Litt. D., Overbrook Seminary, Pa.

**Dates of the Kyrie Chants.**

**The Chant and Sacred Music in Italian Seminaries.**

**Letters to the Editor:**

The Correct Date of Ordination of Pius X. (*The Editor of the Ecclesiastical Diary, etc.*)

Harmonization of Gregorian Chant. A Criticism. (*The Rev. Peter Habets, O.M.I., Regina, Sask., Canada.*)

The "Universal Papal-Hymn." (*A. J. S., Mahanoy City, Pa.*)

The Gallery Choir—A Final Decision Desired. (*The Very Rev. Ferdinand Brossart, Hot Springs, Va.*)

Church Music—St. Michael's Cathedral, Toronto, Canada. (*"Peregrinus," Toronto, Canada.*)

**Chronicle and Comment:**

Facts, Misapprehensions:

1. The Facts (Father Habets in *Cæcilienvereinsorgan.*)
2. Misapprehensions (Editorial in the *Brooklyn Tablet.*)
3. The "Word on Church Music."

**Notes:**

Correction by the Rev. Ludwig Bonvin, S. J.

"Connoisseurs in Church."

"Joyful Noise."

Variant Texts of the Missal and the Vatican Graduale.

Cardinal Mercier on "Congregational Singing."

Death of Abbé E. Ragon.

The "Bishop's Law" and the Pope's Law.

**Publications Reviewed.**

**Musical Supplement:**

Tota Pulchra, by G. Ferrata.

O Sanctissima, by C. Greith.

O Maria Virgo Pia, by B. O. Klein.

Sancta Maria, by J. Schweitzer.

---

Issued Bi-Monthly by

**American Ecclesiastical Review**

Dolphin Press

1305 Arch Street

Philadelphia, Pa.

\$1.50 a Year—6/6. Single Copies, 30 cents—1/5.



*For every Priest*

*For every Catholic Library*

*Some Suggestions for*

# Christmas Gifts

---



---

Established 1889

**The Ecclesiastical Review**

**\$3.50 a Year**

---

¶ At no time in its history has the roll of subscribers been so full, and this fact is our encouragement to try to deserve, more and more, the loyal support of our readers, and to enroll the name of **EVERY PRIEST** on the subscription list of this **PRIEST'S MAGAZINE: FOR PRIESTS, BY PRIESTS.**

**DOES YOUR ASSISTANT RECTOR SUBSCRIBE ?  
DOES YOUR PASTOR SUBSCRIBE ?**

---

The Writings of  
St. Francis of Assisi



The Golden Sayings of  
Blessed Brother Giles

Catholic Churchmen  
in Science

These three books make the most acceptable and beautiful of little Christmas tokens for the Clergy or their friends. Each elegant volume \$1.00.

---

**American Ecclesiastical Review**

*The Dolphin Press*

**1305 Arch Street**

**Philadelphia**

# Liturgical Music Compositions

By the Rev. Ludwig Bonvin, S.J., Canisius College,  
Buffalo, N. Y.

## Mass: "Te, Christe, Supplices"

For three voices, Mezzo Soprano, Tenor, and Bass,  
with Organ accompaniment. Twenty-four pages.

*Price, single copy twenty cents ; six copies, one dollar*

## "Laetentur Coeli"

An Offertory for Christmas (I Mass). Two settings  
(easy and medium-difficult), for four voices.

*Price, single copy, five cents ; twelve copies, fifty cents*

## "Ave Maria," and "Beata es, Virgo Maria"

Two Offertories for the feasts of the Blessed Virgin  
which can be sung at a number of feasts of Our  
Lady. Each in double setting for Soprano, Tenor,  
and Bass.

*Price, single copy, five cents ; twelve copies, fifty cents*

---

Those of our readers who do not subscribe for

## CHURCH MUSIC

which is essential for all pastors, choirdirectors, and organ-  
ists, are invited to **SUBSCRIBE NOW.**

This magazine is the organ of the reform movement of  
Church music in English-speaking countries.

**SPECIMEN COPY SENT ON REQUEST**

## Church Music

ESTABLISHED 1905

\$1.50 a Year

Subscribe Now

\$1.50 a Year

---

**American Ecclesiastical Review**

The Dolphin Press

1305 Arch Street

Philadelphia

# THE ECCLESIASTICAL REVIEW

---

FOURTH SERIES.—VOL. IX.—(XXXIX).—NOVEMBER, 1908.—No. 5.

---

## MODERNISM IN THE PAST YEAR.

### A Review.

TO follow the Modernist movement to its beginning, to trace it, in its ways devious, and almost imperceptible, to its obscure origin, would require an almost impossible study of the religious literature, and of many philosophical writings of a great part of the nineteenth century. Like the rivers that water our plains, Modernism begins in numerous small streams that come pouring down the mountain sides, or go meandering through the rocks, unnoticed, until they unite to form the river. Up to a year ago, Modernism was doing its work quietly, obscurely in a way, and unheeded save by a few attentive observers. But, since the watchman on the tower pointed out the united waters that were beginning to pour down over the plains, it is impossible to keep up with the current. Events have followed each other so rapidly, and periodical literature has been so filled with Modernism, that the mind actually becomes bewildered. Nothing, since the declaration of the dogma of Papal Infallibility, has so stirred the minds of men, friends as well as foes, open or concealed, as the Encyclical *Pascendi gregis*. It has been a veritable threshing-machine, a burning torch cast suddenly upon an apparently dozing world, a thunderbolt out of a clear sky. It has marshaled the opposing forces in battle array. As in all

great religious struggles, some bitterness has been displayed, and not a little irony on both sides has been manifested. Of the Modernists, some have hidden themselves under the shelter of the rocks, awaiting the passing of the storm, while others, casting away their mask, and throwing down the gauntlet, have come forward boldly to the encounter.

In the midst of these quickly succeeding events, and of this whirlpool of writings, we, for a moment cast upon the shore, and gasping for breath, are gazing backward at the stream, and at the year just elapsed. With the eighth day of September a year has passed since the celebrated Encyclical was published. In the short period that has elapsed, it has been commented upon by pens innumerable, on both sides of the Atlantic. It has been lauded, sometimes with cautious reserve, by friends; it has been mercilessly attacked by enemies. Its echoes have sounded from many a pulpit, and books have been written for and against it. The Catholic hierarchy has unanimously adhered to it, as well as the great body of the clergy and of the laity, while, here and there, some more or less illustrious name has vanished from the lists of obedient sons of the Church.

Meantime the aged Pontiff whose voice excited the storm, goes along the even tenor of his way, unmoved and undaunted, admonishing here, punishing there, but following the course he has marked out. What he will do further to enforce his decrees remains to be seen. Among these decrees, we read as follows: "We decree, therefore, that in every diocese a council of this kind, which we are pleased to name the Council of Vigilance, be instituted without delay. The Priests called to form part in it, shall meet every two months on an appointed day, under the presidency of the Bishop." How many dioceses have acted upon this order, I am not able to state, but I know of, at least, four dioceses in this country where such a Council of Vigilance has been instituted. A year after the publication of the Encyclical, and thenceforward every three years, all the bishops are bound to send a sworn report to Rome. Of course, the public will know nothing of



this, for it belongs to the administrative department of the Church.

When the Encyclical first came out, persons who had not been in touch with the philosophico-theological movements of the day were asking themselves "Who are these Modernists?" Those who have been at all interested have, I am sure, had the question answered long before this; yet I flatter myself that, perhaps, this article will throw some more light on it, at least for some.

Another question that has been asked is, "Whence did the word Modernism originate?" It is very difficult to saddle this word on any particular individual, nor is it easy to discover its origin; at least I confess my ignorance in this regard. Some of those who are willing to admit that they are included in the "Modernist" category, accuse the Jesuits of having originated the word. This may be true, for all I know, though it would be strange if the Jesuits did not come in for a share of blame; nor would it be the first time, that, when an unknown author is sought for, he is conveniently found among the members of that Society which, ever since the sixteenth century, has been the vanguard of Roman Catholic orthodoxy.

As to the identity of the Modernists, the Holy Father gives us the impression in his Encyclical that their number is quite large. Up to the time of the Encyclical they were not generally known as such. With its appearance, a certain number either explicitly or implicitly took the name to themselves, or, by their avowed antagonism, they showed clearly that, in some respects at least, the Encyclical found an application in them.

The *Nuova Antologia* of last January gave in its notes a long list of Modernists, taken from the *Grande Revue*, and said to have been compiled by a Jesuit for the late Cardinal Steinhuber. The list goes back to Lamennais, and contains names of well-known writers, even from among the members of the Society of Jesus. We find such names as Lacordaire, Rosmini, Ventura, Lenormant, Duchesne, Delahaye, S.J., Lagrange, O.P. Blondel is said to be the father of the Divine

Immanence theory, while Ollé-Laprune appears to have been one of the first to utilize the German philosophy in these latter times.<sup>1</sup> Xavier Moisant, in the *Etudes* (5 and 20 May, 1908) gives us a lengthly explanation of the meaning of "Modernism." This, of course, as will easily be seen from the character of the magazine in which the article appears, is entirely from an orthodox standpoint. The history of Modernism, from the opposite point of view, is given in a recent work, published in Rome, and entitled "Lettere d'un Prete Modernista."<sup>2</sup> The author professes to give a history of the Modernist movement in Italy, together with details on Leo XIII, Pius X, the Sacred Congregations, the Religious Orders, etc.<sup>3</sup>

Other reviews, in the same sense, are: "Modernism," a Record and Review by A. Leslie Lilly, a vicar of St. Mary's, Paddington,<sup>4</sup> and *Lendemain d'Encyclique*, published by Nourry, Paris, 1908.

After the appearance of the Encyclical, a number of Catholics, among them several priests, in Italy, France, Germany, and England, came forward in a critical spirit, showing no inclination to submit. Hardly had the Pontifical document been issued than some of the Modernists in Rome sent out a reply entitled *Il Programma dei Modernisti*. The unknown, even if suspected authors of this work, were promptly condemned by the Roman authorities.<sup>5</sup> The work was soon translated into French, and published by Nourry in Paris; and it appeared in London in an English translation, by A. Leslie Lilly.

It was soon made very clear, however, that the Encyclical *Pascendi gregis*, and the decree *Lamentabili*, which had preceded it, were not to be a dead letter, and that the Pope was determined to enforce them. In his *motu proprio* of 18 November, 1907, *Praestantia*, the Holy Father declares that the

<sup>1</sup> See also *Nuestro Tiempo*, Madrid.

<sup>2</sup> Letters of a Modernist Priest.

<sup>3</sup> See *Nuova Antologia*, July, 1908.

<sup>4</sup> London, 1908.

<sup>5</sup> See the London *Tablet*, and other periodicals of the last months of 1907.

doctrinal decisions of the Biblical Commission are to be binding. Those who sustain any opinion, doctrine, or proposition condemned in either of the two documents mentioned are declared to have *ipso facto* fallen under the censure indicated in the Chapter *Docentes* of the Bull *Apostolicae Sedis*, which is an excommunication *latae sententiae* reserved *simpliciter* to the Holy See. A commentary on this document may be found in the *Etudes* of 5 January, 1908.

Previously, a decree of the Holy Office (28 August, 1907) had provided that all persons infected with similar errors, or justly suspected of them, should be removed from the office of teaching in institutions of learning. Ecclesiastics are forbidden to subscribe to periodicals in which such error is taught or insinuated, unless for a grave reason the consent of the Ordinary is obtained. The ordination of those who refuse to relinquish such errors is to be postponed or entirely forbidden. In his Allocution of 16 December, 1907, Pius X referred again to Modernism, expressing his displeasure at the conduct of those Modernists who either deny that his words apply to them, or, resisting his decrees, continue to receive the Sacraments. Although, he said, it would be deplorable to see them leave the Church, and openly join her enemies, yet it is more to be regretted that they continue to regard themselves as her children, receiving the Sacraments, and celebrating Mass, though they have abjured the faith of their baptism. On the avowed Modernists the words of the Holy Father produced little visible effect.

They continued to speak and to write. Among their organs, none was more prominent than *Il Rinnovamento* of Milan. The Archbishop of that city, Cardinal Ferrari, acting by special delegation of the Holy See, and seeing that all other means had failed, inflicted the penalty of major excommunication on all the editors, directors, authors, and collaborators of this review, of whatever diocese, even though the magazine should be continued under another name, and be published in another place.<sup>6</sup> In spite of the excommunica-

<sup>6</sup> *Civiltà Cattolica*, 18 January, 1908.

tion, those in charge of the periodical refused to submit, and it continues to find a place on the desks of reading-rooms on both sides of the Atlantic.

To give an idea of the spirit of this Review, it will suffice to mention numbers 9 and 10. These contain articles by Igino Petrona, professor of Moral Philosophy at the University of Naples, the well-known Romolo Murri, and George Tyrrell, with whom readers of the English tongue are so well acquainted.

Petrona writes that the words of the Encyclical do not apply to the doctrines of the most authorized Modernist philosophers, but only to a few bold utterances of individuals.<sup>7</sup> He puts the condemnation contained in the Encyclical this way: Modernism = Agnosticism + Scientific atheism + naturalistic pantheism + sceptical subjectivism + heterodox doctrine of individual examination + rationalism, etc. He says that such doctrines are justly condemned, but that the Modernist will not admit that they are his.

Murri makes the remarkable admission that Modernism proceeds from Kant and the German transcendental school, and that it has been influenced by Anglo-American pragmatism.

The article of Tyrrell is especially defiant. He boldly defends the doctrine of Divine Immanence, and advises the Modernists to remain in the Church, in spite of all manner of censures that might be inflicted. To break with her would be to acknowledge that their calumniators are right, and that Catholicism is bound hand and foot by scholastic interpretation.<sup>8</sup>

In the *Rinnovamento* (No. 2, 2nd year) there is also an article on Loisy, "L'Abbate Loisy ed il problema dei Vangeli Sinottici." It is signed by H. J. R. Tennant, Angelo Crespi, and Arturo Frova also contribute articles to the same number. Shortly after the condemnation, of *Il Rinnovamento* (10

<sup>7</sup> See *Nuestro Tiempo*, Madrid, January, 1908.

<sup>8</sup> *Nuestro Tiempo*, January, 1908.

Jan., 1908), a new Modernist review appeared in Rome, under the title of *Nova et Vetera* (called no doubt after Tyrrell's book of that name published some years ago). It is a fortnightly review, said to be conducted by an International Scientific-Religious Society.

Little more than two weeks later it was condemned by the Cardinal Vicar Respighi of Rome, and clerics associated with it were *ipso facto* suspended.\*

In Florence, the *Studii Religiosi*, conducted by Salvatore Menocchi, went out of existence soon after the appearance of the Encyclical. Menocchi, suspended from his ecclesiastical functions, started off on a lecture tour, to ventilate his ideas throughout Italy, while some of the editors set on foot another review, entitled *La Vita Religiosa*, ostensibly under lay management.

Its aims may be indicated by the fact that it recommends to its readers the *Hibbert Journal*, and the *Rinnovamento*.<sup>10</sup> The ecclesiastical authorities of Florence were not slow to act, for the new magazine was condemned on 27 February, 1908. Other Modernist works, such as the *Programma dei Modernisti*, were officially condemned on 18 March.

These condemnations did not, however, prevent the Modernists from continuing their activity. Romolo Murri and D. Patterini gave to their countrymen an Italian translation of Cardinal Newman's *Essay in aid of a Grammar of Assent*, and of his *Development of Christian Doctrine*, to which they added notes. The *Civiltà Cattolica* (1 February, 1908) has a critical article showing the animus of the translation and defending Newman against the imputation of Modernism.

Another Italian periodical that has drawn attention to itself by its activity on the Modernist field is the *Giornale d'Italia*. In the course of the present year a large number of Italian Bishops condemned it as a Modernist organ. Other Italian periodicals that fell under the ban were the *Lotta* and the *Libertà* of Fermo, and *Savonarola*.

\* *Civiltà Cattolica*, 1 February, 1908.

<sup>10</sup> *Civiltà Cattolica*, 18 January, 1908.

In other countries, too, certain periodicals came in for a share of condemnation. Thus, on 13 February, 1908, the Holy Office issued a decree condemning *La Justice Sociale*, and *La Vie Catholique*, and commanding the editors, Naudet and Dabry, to abstain from similar publications under pain of suspension *ipso facto*. Both these priests submitted gracefully.

The Abbé Loisy has given to the world *Simplex Réflexions sur le Décret du Saint office "Lamentabili sane exitu" et sur l'Encyclique "Pascendi Dominici Gregis."* He admits that the conduct of the Pope condemning Modernism was logical, and that it could not have been otherwise. There appeared from his pen also *Les Evangiles Synoptiques*, published by the author at Coffonds près Moutier-en-Der, Haute Marne. A review of the work from a non-Catholic standpoint may be seen in the *Hibbert Journal* (July, 1908) also in the *Rinnovamento* (No. 2, 2nd Year) by H.—The *Civiltà Cattolica* (21 March) has an article entitled "Loisy, Apostle or Apostate." It was written on the occasion of a laudatory article published in *Nova et Vetera*. The Jesuit organ is not sparing of irony when dealing with the young editors of this review.

CHARLES WARREN CURRIER.

Washington, D. C.

[TO BE CONTINUED.]

### HOW TO READ CHURCH HISTORY.

**A**MONG the studies to which a priest may give his leisure, none perhaps is more fascinating than the History of the Church. If it could be written to the height of its great subject, Carlyle remarks, it would be the one supreme chronicle, for it is, in design, the Bible itself continued. But Holy Scripture was the work of inspired authors; Church History cannot claim the rank and has none of the safeguards that give to the Old and New Testaments their unique dignity. Still it enters at every moment into our lives, for all we do and say as Catholics is "made and moulded of things past." Our

system is called tradition, and what is tradition but history? Living history, no doubt; the ages bound into one by the power of a Divine Idea; hence the Church towers above the sects that spring up without roots in antiquity and wither in a day. Now America has inherited from its Puritan forefathers the disease of sectarianism. More than any other people, if we may argue from the movements which its newspapers are constantly reporting, it needs the wholesome restraint that the Church alone can exercise upon religious vagaries. Yet who can grasp the significance of our dogmas or discipline, if he knows nothing about their history?

How, then, shall we study it? He that has perceived what is involved in writing so much as an epitome of any single period in the Church's existence, will read it as he ought. The good reader is a writer in the making. He understands a little, at any rate, of the texture on which the story is woven; that facts are its material, documents and monuments its sources, dates and places its necessary framework; that conscience is its law and truth its aim. The learned Benedictine, Mabillon, whose treatise on "Monastic Studies" remains a classic, has laid down its rule: "Give as certain that which is certain, as false that which is false, as doubtful that which is doubtful."<sup>1</sup> Behind the printed book such a reader sees the manuscripts on which it is founded; and behind the manuscripts those who put them together. All depends on evidence; but evidence brings in the personal equation. And here all our difficulties begin.

No one will be a true guide to his reader who does not use authorities with this caution in mind. For example, if his subject is the Arian controversy, he will point out that Eusebius, the Father of Church History, betrays semi-Arian tendencies; that Socrates and Sozomen were Novations. In dealing with the Popes he will be on his guard against accepting too readily the enormous scandals set down in many books, knowing the propensity to invent them which medieval

<sup>1</sup> There is a Latin version of this book. Venice. 1705.

and later Romans have inherited from as far back as the days of Cicero. De Quincey has some excellent observations on this characteristic, legible in the grave Tacitus and the babbling Suetonius, and detracting much from their credibility.<sup>2</sup> We come down to the Renaissance, and the letters of Venetian ambassadors writing home are full of the same malignant hearsay. What is its value? Can we always trust even secret memoirs? Surely not, unless when submitted to a rigorous examination. More easy to judge are chronicles like those of Matthew Paris in the compilation that bears his name. The good Matthew is no friend of the Roman Curia; he detests the Friars; we know his "equation" to a figure. On the opposite side, those German monastic records which took up the Church's defence during the long quarrel between the Sacerdotium and the Imperium, were not always just to Cæsar; we may discount as exaggerations certain stories. We may even be sure that an oppressor of Catholics and an evil-doer, such as Frederick II the Hohenstauffen, did not compose a book "*De Tribus Impostoribus*," and that no volume so entitled was ever in existence.

On the whole, when partisans or enemies make monstrous charges to the disparagement of their foes, we shall do wisely to hold them "not proven" unless we can find circumstantial evidence confirming them. Prejudices of nation, sect, school, religious order, are to be expected; to escape them altogether would be a sort of miracle. Yet we may quote among our eminent writers fine examples of that candor which is essential to the historian. Let us name, *honoris causa*, Baronius, the Oratorian; Tillemont, the "sure mule of the Alps who never stumbles," and whom Gibbon followed closely; Muratori, the Milanese, worthy of all praise; the Benedictines of St. Maur and the Bollandists, S. J., in their *Lives of the Saints*. We have had in the nineteenth century Lingard and Gasquet; Hefele, Janssens, and Pastor; Duchesne and other French students, all obeying that dictum of Mabillon which was

<sup>2</sup> De Quincey, Works VI, *Cicero*, p. 182.



quoted above. To be honest, of necessity, means to be candid; for the truth in history is the whole truth, so far as attainable. When Abbot Gasquet describes from his notes what he has found concerning Henry VIII or Henry III and their relations to the Church in England, we know that he can be relied upon, for he suppresses nothing. The like is true of those vast collections which we owe to Muratori, Mansi, and Tillemont. They have undergone the criticism of scholars, and have come out from the fire without blemish.

A still more arduous duty is laid on the Church historian. In sifting his documents he becomes aware that not all are genuine; the detection of forgery is no pleasant task, yet he must undertake it. To a large extent the work has been done. And here, again, Mabillon in his *De Re Diplomatica* was a pioneer. The Benedictine editions of the Fathers draw the line between authentic and spurious productions, but preserve them both, very wisely. Modern critics have restored and distinguished in St. Ignatius of Antioch the epistles which undoubtedly he wrote. The "Clementine Romance" about St. Peter is assigned to its date and general origin. St. Jerome in his day had denounced the fictitious narratives of which St. Paul was the hero. More famous, but now universally exploded, are the Donation of Constantine, the False Isidorian Decretals, the Charter of Clovis and of Dagobert to Rheims, the alleged Donation of Pepin at Quercy-sur-Oise in 745, and, long afterwards, the Pragmatic Sanction attributed to St. Louis. All these might be termed "the romance of law." In what relation they stood to real transactions and were compiled from materials already extant, may now be thought fairly ascertained. But into the same curious chapter must be transferred many medieval Charters, and a series of legends recounting how the faith was first preached in Gaul, Spain, Germany, and Britain. Some of these "retractations" bear hard on local memories and disturb the votaries of great religious centres. A story in possession has its rights; tradition avails where it can be followed up to a reasonable association with its contents. But evidence may show such a gap

between the centuries which that tradition ought to cover as will make it uncertain, or may even discredit the fact altogether. We need scarcely observe that a wanton, satirical, or petulant assault upon such pious beliefs as are in themselves credible, would not commend its author to the judicious. Voltaire was a bad critic, and his prejudiced judgment on the Middle Ages was merely the fruit of superstition.

History ought never to be what the cynic, Napoleon, declared to Talleyrand that it was, "une fable convenue." We cannot alter the past; our duty is to interpret its facts and bring them to the bar of conscience. Knowing that the Catholic Creed is true, we are certain that nothing which ever happened, inside or outside the Church, can make it false. Accordingly, we have simply no interest in distorting or misreading the witness of the ages. But the historical imagination is far from common. We mean by this word that faculty of throwing ourselves into the remote, the foreign, or the strange, without which men construe all they read about as if it ought to be in every respect a picture of their own ideas. Whatever he finds otherwise startles or scandalizes the average (too often the untraveled) student. He must, therefore, learn the rules of perspective and be prepared to detect sameness amid differences.

Evolution is the acknowledged law that governs history. To quote the supreme example, Lord Acton says of the Papacy that it exhibits the constant working of such a law—an "organic development" by which it shared in the Church's vicissitudes and had its part in everything that influenced her course and mode of existence.\* These are abstract terms covering a vast series of transactions in the world's chronicle. To a Catholic, Church History signifies, first of all, the story of Papal Rome, its relations to East and West, its Canon Law, its missionary enterprises, its dealings with the Roman Empire in those distinct phases, Pagan, Christian, Byzantine, Frankish, German, which connect to-

\* Acton: *History of Freedom*, etc., p. 321.

gether the beginning and the end of our civilization. Speaking in technical language, the Papacy is the form of Church History, and gives to it a centre, a definite shape, an inward controlling power. The Greeks fail to understand this truth, hence their stagnation. For centuries they have had no history, but a mere marking of time, without advance in any direction. The Anglicans rebel against it, and their casual philosophy which starts with an "undivided Church" forsakes its principles in favor of everlasting incurable schism. Other Protestants give up Church history in fact as in idea. They can make nothing of it. They scorn the past, fix on individuals here and there who emerge from chaos bearing with them heretical systems, but lose sight of these and fall victims to the newest speculations, or break out into religious hysteria, faith-healings, Christian Science, Pentecostal dances, Doweyism, or what not. Such a reduction of the Christian ages to the absurd, or the unintelligible, or the petrified mummy of dogma, outside the Roman sphere, is an argument for our claims not easily overthrown. It should enable us to bear with patience and in faith every difficult situation that the evidence reveals. For though we cannot always clear up details, the great historical outline remains in its chief contours, as the Divine Idea of the Papacy.

From this point of view our studies fall into order and may be brought under heads of method, by which the multitudinous facts receive an almost scientific handling. Not that history can be thought a science, except in the widest signification. For we have no means of explaining how individuals arose to dominate a period, a school, or a course of action, and just as little power of foretelling their advent. Where is the psychology that will account for the leaders of Gnosticism, for Manes or Arius, for St. Athanasius, St. Augustine, St. Gregory VII, St. Ignatius Loyola, for Luther, Calvin, Wesley? But ideas contain a logic which events disclose, and so we may talk modestly of a "*cognitio rerum per causas*," which will in some degree redeem our thoughts from the vice of mere curiosity and the burden of seeming chance. "But for the

French Revolution showing me God in history," said Carlyle to Froude, "I should have gone out of my mind." These are not the exact words, but they hold an admirable meaning. And so in the long and often painful story which continues the Acts of the Apostles we discern amid errors, crimes, abuses, frailties, misfortunes, as in the chronicles of Jerusalem and Israel, a guiding hand. But this "Divine Idea" must be sought under many aspects. For the world of time can develop it only by parts, "*multifariam, multisque modis, olim Deus loquens patribus per prophetas, novissime diebus istis locutus est nobis in Filio.*" Variety is as much a note of the New Testament as of the Old.

Thus we find concrete problems, or knots to be untied, in the history, which involve principles of dogma, ethics, law, politics, art, literature. Each of these chapters will demand a place in the Great Book of the Church. And none will ever be complete. There are those who fancy that all questions admit of an answer; that difficulties have their source in bad faith or ill-will; and who feel uneasy when the Catholic writer does not end every paragraph with a Q. E. D. in defence of orthodox persons, measures of policy, and even private transactions. Let us be thankful whenever it can be done. How if, with due regard to the known facts, it cannot? Shall we offer to God "the unclean sacrifice of a lie"? What Catholic would say so? Far more to the purpose is it to allow with Cardinal Newman "the enormous mass of sin and error which exists of necessity in that world-wide multiform Communion," whose movement along the ways of time we are considering. That which we never deny in general—the human element, as we term it—let us grant in particular, according as the testimony brings it to light. We shall yet be entitled to vindicate the Church in her teaching (and that is the main point at issue) from any partnership with evil-doers, who misapplied, if they did not also misconstrue, the charge they may have received as her ministers and officials.

Problems, then, of doctrine are to be anticipated, whatever

be our notion of development in Church history, because Revelation works itself into creeds and articles by a conflict with opposing systems. The historian does not turn aside to prove dogma or disprove heresy; but he sums up the documents, describes the actors, and indicates their fortunes. He must not call in question anything which the supreme teaching authority has decided. On the other hand, his province not being that of the apologist (except incidentally), when he stops short of demonstration he is not to be thought careless regarding the faith, or unsound, or disloyal. To interpret the facts in their theological drift and give them a value on that scale, is the task of a higher science. So much is beyond dispute, however delicate in the application. History and theology are distinct in idea; they cannot of course be separated, but their function is not identical. Certainly we maintain, as the Church ever did and will, that what is true in the dogmatic sense cannot be false in the historical fact, and *vice versa*. The ante-Nicene Fathers, the Schoolmen, the Councils themselves, afford scope to research, and we are far from having exhausted the materials on which to exercise a sound judgment. Petavius, "De Theologicis Dogmatibus," on one side, the Bull "De Fide Nicœna" on the other, exhibit brilliant instances of the factors which go to make up evolution in doctrine, but these works hardly belong to Church history.

Problems of persons—thus do we pedants talk of that which interests and divides men most passionately—fall under two canons. One is that our religion has been conspicuous in every period by the holiness of many thousands of her children. For the Church is always holy in life as well as in rites and doctrines. The other lays down that no ministerial office, not even the highest, confers on its recipient impeccability. And we must not imagine sanctity itself to be cast in a single mould. Moreover, it is compatible with human defects—such as the want of learning, national characteristics, and weakness or vacillation in policy—that may deeply offend those who are living at a different stage of culture. Fathers of the Church

like St. Jerome and St. Cyril of Alexandria present their own opportunities to the *advocatus diaboli*. Popes of the stamp of St. Gregory VII do not much resemble St. Peter Celestine; yet Rome has canonized the strongest and the weakest of her Pontiffs. But our innate reverence for the Holy See makes us especially unwilling to grant the serious allegations that cling to unknown names in that line of two hundred and sixty ecumenical rulers. Candor, in some of these instances, requires us to be hardly less than heroic. Yet to suppress or deny that truth which we dislike cannot be a virtue. "Facts are omitted in great histories, or glosses are put on memorable acts," says Newman, "because they are thought not edifying, whereas of all such scandals such omissions, such glosses, are the greatest." <sup>4</sup> Certain names, that of Savonarola, for example, who may be called the Mary Stuart of ecclesiastical history, demand a self-control from those who meddle with them which neither friend nor foe, perhaps, will ever quite manage to secure. *Felix qui potuit!*

Last come the problems of condition or circumstance, which are in the main ethical, and they seem peculiarly vexing to the modern mind. Such would be the whole chapter of "persecution" as exercised by Catholics, the deposing power, the story of the early Franciscans or of the Jesuits—immense in their multiplied bearings and inexhaustible. On this subject, Lord Acton, writing to Bishop Creighton, has left some very strong words: "The inflexible integrity of the moral code," he exclaims, "is to me the secret of the authority, the dignity, the utility of History." <sup>5</sup> Bishop Creighton was probably not denying this, when he refused to "lavish indiscriminating censure" on the men with whose lives the *History of the Papacy during the Reformation* was concerned. He also thought, where greatness had been displayed in the past, that to strike an attitude of lofty moral eminence over it would be rather absurd, or at least unbecoming, in the mere

<sup>4</sup> *Historical Sketches*, II, p. 231.

<sup>5</sup> Acton: *Historical Essays*, p. 505.

story-teller. "Morality"—as the Christian Church defines it—may be "the sole impartial criterion of men and things;" yet, with deference to Lord Acton, it is our duty not to leave out of account the living conscience which had to decide in states of the world utterly unlike our own. Ethics cannot be altered to suit our convenience; but how they shall be applied under circumstances, and how they ought to have been in past times, can scarcely be determined by quoting a general precept of the law. In the Roman schools we distinguish between the "thesis," or absolute rule, and the "hypothesis," or conditional resolution, and so we possess an art of casuistry, or ethics applied to life. The distinction is as valid as it is indispensable. It takes the facts into account; it does not treat history like a formula in mathematics. But it requires for its proper use the vision of things past in their own light which, if rare among the average at all times, is to moderns and, let me say, to Americans in particular, a gift not easy of attainment.

Hence, in a debate concerning the Inquisition, the laws against heretics, the religious wars of the Middle Ages, the American Catholic is tempted to start from his own Constitution, which simply throws the past out of its bearings. To him, therefore, "Essays" like those of Lord Acton just reprinted, will be of the highest value, in so far as they show that the Catholic Church was the nursing-mother of freedom.\* They bring out the essential difference between laws that protected religious faith from annihilation at the hands of baptized rebels—which made up the Lateran code of 1215—and laws enacted by Protestant states for the express purpose of compelling Catholics to give up the creed in which they were born. Protection is one thing, aggression is another. And the Church never dreamt of propagating the Gospel by the sword. But toleration where distinct religious bodies exist, conveys no more likeness of what would have ensued—

\* It will not be supposed that I am recommending the author's opinions indiscriminately.

suppose in 1200 A. D. when the Albigenses threatened to destroy the Church, root and branch—than the streets of London at this moment resemble the streets of Paris during a war of the barricades.<sup>7</sup>

And so the other questions we have enumerated must be set in their latitude by endeavoring to know them through the eyes of contemporaries. To this end the original documents, letters, State papers, monastic records, and the like will serve better than the most eloquent of later descriptions. If a student would select one episode and work it on this method of research and verification, he might be assured henceforth of making Church history to himself the real, delightful, and yet formidable thing that it truly is. In many ways it has undergone transformation since the time when Newman could say that Gibbon was almost the sole English writer who deserved to be thought of as a Church historian. The Middle Ages are alive once more; antiquity is yielding up fragments of inestimable worth from the great deep. Research may count upon fresh treasures to reward its toil. And the Catholic religion has undoubtedly gained. It is now seen to be the one primitive form of the Christian Revelation, passing down through changes of empires, peoples, and civilizations, taking from them and enriching them in turn, but ever the same—*Semper Eadem*. It appears before all men as the Eternal Gospel realized in Sacraments, discipline, government, and the arts of life, so far as human frailty and malice will suffer it to display its power.

WILLIAM BARRY.

*Leamington, England.*

<sup>7</sup> Hergenröther: *Catholic Church and Christian State*—English translation by Devas—gives the facts in accurate detail.



THE BLINDNESS OF THE REVEREND DR. GRAY ;\*

OR

THE FINAL LAW,

A Novel of Clerical Life.

BY

CANON SHEEHAN, D.D.,

Author of *My New Curate*, *Luke Delmege*, *Glenanaar*, *Parerga*, etc., etc.

Who trusted God was love indeed  
And love Creation's final law—  
Tho' Nature, red in tooth and claw  
With ravine, shriek'd against his creed.

—*In Memoriam*, LVI.

CHAPTER I.

AN AMERICAN LETTER.

THE Very Reverend William Gray, D. D., Parish Priest of the united parishes of Doonvarragh, Lackagh, and Athboy, came down to breakfast one dark, gloomy December morning in the year of our Lord 18—. He had risen early, like all the old priests of his generation, made his half-hour's meditation according to his rigorous rule and habit, made his quarter-hour's preparation for Mass, celebrated the Holy Sacrifice, and with the burden of years and the cares which the years will bring, came slowly down the softly-carpeted stairs, and glancing with an ominous shrug of the shoulders at the pile of letters which lay on his writing desk, he sat down to table, broke his egg, looked out on the gloomy wintry landscape, shuddered a little, pushed aside the egg, ate a crust of toast rather meditatively than with any appetite for such things, drank a cup of tea, and pulled the bell. His aged domestic made her appearance.

"Has the paper come?"

"No," she said. "The boy is always late these times."

"These times?" he asked sharply. "Why these times?"

\*This novel is copyrighted exclusively for the ECCLESIASTICAL REVIEW, and will not appear in any other magazine in America, Great Britain or Australia.

"Near Christmas," she replied, rubbing her hands in her check apron, "everything is late. Everybody is in a hurry."

"What has that to do with the daily paper?" he said. "That might be an excuse for a late post. But what has that to do with the paper? Remove those things."

He turned to his pile of letters. There were the usual rolls of bazaar tickets, red and yellow, offering fabulous prizes for sixpence; bulky letters, containing more bazaar tickets, but accompanied with pitiful appeals to help to clear off debts from £500 to £5000 on convent chapels, monastic schools, etc. There were circulars from Dublin merchants offering new kinds of tea, or new brands of wine, at moderate prices. There were circulars from new companies, promising immense dividends at low stock prices.

All these he promptly flung into the waste-paper basket, muttering:

"What a lot of idle people there are in this world!"

Then, he took up what may be called his personal correspondence. Some of these shared the fate of the circulars. He put three aside for further consideration or possible reply.

The first was an anonymous letter written in lead pencil and very imperfect in its orthography, informing him that, unless he promptly dismissed an assistant teacher from his school at Athboy the parishioners would know the reason why; and teach him that "they might be led, but would not be driven." The gravamen in this case was that the young preacher, who had been selected for the school on account of his ability and perfect training, had the misfortune to be the nephew of a man who had taken a derelict farm, for which he had paid a handsome sum of money to the tenants who had been evicted, and who were doing well in America. Dr. William Gray put that letter aside, pursed his lips, and said: "We'll see!"

The second was from his Bishop, informing him that he had made a change of curates for the united parishes of Doonvarragh, Lackagh, and Athboy; and was sending him a young priest, named Henry Liston, who had been for some months chaplain to a convent in a large town in the diocese.

"Humph!" said Dr. William Gray. "He might have given me more notice, or consulted me. There's no Canon Law in the Church to-day. A parish-priest is a nobody. Liston! I

don't care for him. A priggish little fellow, although he had a decent father and mother."

He sat musing for a while.

"This fellow," he murmured at length, alluding to his departing curate, "is no great loss. A perfect numbskull, without an idea of Theology in his head!"

He placed the Bishop's letter in a rack for further use.

The third letter was from America. There was the familiar head of Lincoln on the dark-blue stamp, and there was the post-mark: Chicago, Ill.

"Who can this be?" he said. "More trouble, I suppose; or a baptismal certificate for some old pensioner of the Civil War!"

He slit it open, and read:

Chicago, Ill.,  
24 November, 18...

*Very Rev. dear Father,*

I regret to have to announce to you the sad tidings of the death of your sister, Mrs. O'Farrell, at the Consumptive Hospital in this city. She had been in failing health for some time; and had some idea of returning to her native climate. But her disease had so far progressed that this became impossible. She had every possible attention, medical and otherwise, during the last weeks of her illness; and had received the Last Sacraments from my hands. She was patient and resigned, her only anxiety being the future of her little daughter, Annie, whom she committed to your paternal care. When her affairs are wound up, and her property realised, I shall let you know how her circumstances stood, and the date on which the child can leave America for her future home.

I am, Very Rev. Father,

Yours in C<sup>t</sup>.

GERALD FALVEY, *Rector.*

Dr. William Gray did not place that letter on the rack. He held it open in his hands; and turning his chair toward the fire, he remained for a long time silently musing. Did a tear gather and fall from those stern, gray eyes under their penthouses of white, shaggy eye-brows? Did his hands tremble a little, with their thin, red veins, through which the life-blood now ran sluggishly after its three-score years and three of labor? Did he dwell on their boyhood and girlhood up there in the hills where the solitary yew-tree still stands guarding the old place where the Grays had lived for generations? Did he think of her sweet looks, her bright, girlish face, half-gypsy, half-saint-

like in its perfect contour, and the dark hair that framed it irregularly, and tossed riotously across her forehead without restraint of net or bodkin? And her homecomings, when she came back from the boarding-school in Dublin, and he returned on his holidays from Maynooth; and he wondered and was glad when people turned around on Sunday morning and riveted their eyes upon her? Perhaps so! But if the tear fell, and the thin, bony hand trembled—and I do not aver that they did—it might have been from another recollection, when on a certain day he had said, when others' opinions were wavering for and against her:

“Yes! She must go. It is the law!”

And it was no great crime that Helena Gray was guilty of—no violent rupture of Divine or human law that demanded the ostracism of her kind. Only some youthful indiscretion—some silly letters that had been found in her trunk, revealing a little girlish frivolity, but nothing more. Yet, the honor of the Grays was tarnished thereby; and they were a stern race, with the family pride that dominated them accentuated by some hundred years of such honor and stainless virtue, that a breath would now blot and tarnish it. Motherly affection had struggled against paternal pride, and angry debates had been heard up there in the cottage where the black yew-tree flung its ominous shadow, until at last the girl herself declared that life was intolerable and she would go to her aunt in America. Then the young priest was called in.

He came. He was still a young curate, but he had already acquired the reputation of strength bordering upon harshness, and of an inflexible adherence to law, which amongst an easy-going and flexible population made him feared, and almost hated. In his own home he was also an object of dread. His stern, clear-cut, pallid features, never illuminated by a smile, were to them but the index of a cold, hard, unfeeling nature, which might be respected, but could not command the reverence of great love. His dignity of bearing and his Doctor's distinction added to the solemnity of his character. Probably his mother alone loved him; and next after her supreme affection, was the more pallid and sisterly affection of her on whom he was now called to utter judgment.

He did so with all the calm indifference of one accustomed to

legislate or act under a criminal code. The letters were placed in his hands.

He read them over carefully, a certain contempt for girlish frivolity showing itself in his stern face. When he came to the expressions that had challenged criticism, his thin lips drew together; his nose drew down like a beak; and two deep furrows gathered between his eyes.

When he had finished reading, he folded the incriminating letters slowly and carefully, and without handing them back to his mother, he said quietly:

"Helena wishes to go abroad?"

"She says so," said his mother. "But she is so young, barely sixteen."

"She is old enough to know the meaning of such language as this," he said, shaking the letter.

"The words are not very ladylike," said his mother. "But they are not sinful."

"They are coarse and vulgar," the young priest replied. Then, after a pause, he added:

"Let her go! It is better!"

The mother murmured something about such punishment for mere indiscretion and levity. He stopped her.

"Every violation of law is punished," he said, "errors and mistakes as well as sins. It is the law."

Then he hastily added:

"Her sentence is her own, is it not? It is her own wish to go away?"

"Yes!" said his mother hesitatingly.

"Then let her go!" he said.

Some weeks later, the young exile wrote a pitiful letter to her brother asking for a farewell interview. She had no resentment toward him. She admired him too much. He was her idol—her God. He could do no wrong. It was only she, poor frail girl that could do wrong. She wanted to see him to kneel for his blessing, to throw her arms around his neck in a farewell embrace, to implore pardon.

He thought it over judiciously, formed one or two syllogisms, and decided it were better not to see his sister. He was unwell for some days after; and, when he resumed work, some people noticed that his hair had turned grey over the ears.

From this it will easily be conjectured what manner of man was Dr. William Gray. A hard, proud, domineering disposition had been doubly annealed under the teaching of a rigorous theological system, that approached as closely to Jansenism as orthodoxy might. The natural bias of his mind toward rule and discipline had been strengthened beneath the teaching of a school where the divinity of law predominated; and he had come by degrees to believe that of all other human certainties, this was the most certain, that Law was everywhere, and was everywhere paramount and supreme. The Law of Nature, so unfeeling, so despotic, so revengeful; the Natural Law guiding human conscience, so inflexible toward lower instincts and desires; the Law of the Realm, with its fines and punishments; Canon Law, with its interdicts and excommunications; Ecclesiastical Law, national, provincial, diocesan, that bound as with gossamer threads, but were as rigid as iron when you tried to break through—yes! Law was everywhere, and the slightest infraction of it was followed by a stern retribution. There was no escape. We might murmur, but must obey. And all lower feelings and instincts had to be marshaled and summoned and drilled into absolute submission to universal and inexorable Law.

And yet? As the tall form bent down almost double over the peat and wood fire in the grate this gloomy December morning, was it a tear that stained the white page of the American letter? Did his bony hand tremble and shake as he stirred the white ashes and kindled a fresh flame amongst the charred embers that lay at his feet? We know not.

He rose up at length from his stooping posture, and walked up and down the dining-room, a favorite exercise of his whenever he was in a gloomy and anxious condition of mind, his hands folded tightly behind his back, grasping that ill-omened American letter. He was agitated with remorse for the past, and with anxiety for the future. The words of that letter—"hospital," "consumption," "only child," "your sister," seemed to rise out of the page and smite him, each with its own deathly blow; and the strong man trembled beneath their suggestions, as a lordly oak trembles beneath the strokes of an axe swung by a pigmy beneath its branches. Sad reminiscences woke up that had been hidden away and buried beneath the débris of the years; and he became aware of the fact, that should never

be forgotten, that the human heart, however seared and shrunk, holds a terrible vitality unto the last.

Then the question would arise about this child. Accustomed to a solitary life and the deeper solitude of his own thoughts, he had always shrunk from any invasion on the privacy of his home. He had grown into the habit of neither giving nor accepting invitations to dinner, except with his own curates; and the idea of having a visitor in the house to be watched, and tended and fed and entertained was always intolerable. He had to put up with such things on the occasion of a visitation; and once or twice, when he had a mission in his parish. But it was a time of uneasiness and trouble, which he terminated as speedily as decency would permit; and then resigned himself to the delightful luxury of being alone again. And now, here comes a cool suggestion from a priest, of whom he had never heard before, to take into his house, permanently and for ever, a girl of unknown age and disposition, and to keep her and be responsible for her during her lifetime. The idea was simply appalling. He even laughed at it. But then the letter would rustle in his hands; the dread words "your sister," "consumption," "hospital," "only child," would repeat themselves with their suggestion that now was the time and opportunity to redress and atone for the past, until the man was almost half distracted with remorse on the one hand and nameless terrors on the other.

He stopped suddenly in his walk, and touched the bell. When the housekeeper appeared, he ordered his horse to be brought around. It was his refuge in all cases of perplexity. The exercise, that drove the stagnant blood of old age bounding to the brain, cleared his faculties, and enabled him to think with calmness, judgment, and force.

His way lay along a narrow but perfectly level road, bordered on both sides by deep bogs or marshes, where some attempts had been made at drainage, for there were some deep cuttings filled with water, and edged with rushes and sedge, their sides lined with the black peat that gave fire to the villagers. The sea had conquered all human efforts to restrain it; and there far out were black pools of seawater left by the receding tide, and bordered with dreary sand-heaps, where a coarse and tufty grass was waving in the wind. And just be-

yond was a wider reach of sand, where no grass grew, and here the gray wastes of the sea commenced their dreary stretch toward the horizon.

When the horse's feet touched the firm wet sand, his rider pushed him into a canter, thence into a rapid trot, and then into a gallop, which he held steadily for the three miles of sandy beach that lay level before him. At the end where the red sandstone cliffs closed the beach, a tiny forest of upright timbers, sea-beaten and covered with a green slimy weed, looked like the naked ribs of some submerged and dismantled ship. Here he dismounted, and flinging his bridle over one of these upright posts, he sat down on one of the redstone boulders that kept the timbers, originally intended as a breakwater, in their place; and looking out over the sad and lonely wastes of the sea, he took up his problems again. They took this form:

"Only yesterday, I had flattered myself with the thought that my worries had ceased. That wretched money affair, that cost me nights of sleepless agony, settled itself in its own way at last. That Income Tax surveyor appears to be satisfied that I am not defrauding his wretched Government. Mulcahy has settled *his* question by 'leaving his country for his country's good.' Last night I slept a few hours—the first I had free from the petty worries of men for months. And now! here are three more worries just when I was assuring myself that I should have peace, peace. Of course, the first is easily settled. There is a principle at stake there. That makes matters easy. *Fiat justitia, ruat coelum*. I meet these fellows with a *Non possum*. They may go further; but I shall not care. Liston is a fellow I don't care much for. But he may turn out better than I hoped. But this girl! —!"

He stood up, and found to his surprise that the anguish, remorse and anxiety of the morning were suddenly swept aside. The dread words "hospital," "consumptive," no longer stabbed him with pain; and he found himself laughing at the absurdity of entertaining even for an instant the idea of taking his niece into his house.

"I'll write to that fellow to-night," he said, "and tell him to mind his own business. And if he presumes to send that girl over here, I'll pack her back by the next boat. The idea!!!"

He remounted his horse and rode back by another road, that



led by the outskirts of a little hamlet, consisting of two or three houses. Apart from these, and just at the angle of the road that skirted a demesne wall, was a cottage quite different from ordinary buildings of the kind, inasmuch as it was gabled and the Gothic windows were filled with diamond panes of glass, bedded in lead. It seemed as if built for a lodge for some mansion, yet it was isolated and apart. It was occupied by an old woman, over ninety years of age, who had been stone-blind and bed-ridden for years, and her granddaughter, who supported both by washing. Here the priest drew up his horse, and shouted. There was no answer. He then came nearer, and knocked on the open door with the handle of his whip. The strong voice of the old woman rang down the stairs:

"Who's there? And what do ye want?"

"It is I, the parish priest, Betty," he said, in a loud voice.

"I beg your Reverence's pardon; but what do ye want; and where's Nance?"

"I'm sure I don't know where's Nance," he shouted back.

"But I want to tell you that I am coming in the morning to say Mass for you, and give you your Christmas Communion."

"God bless you!" she said. "But only on the ould conditions."

"Of course," he replied, "the ould conditions. And I want your advice, too. Is it all right?"

"Av coorse it is," she said. "I'll tell Nance, and she'll have everything ready."

"Very good!" he said. "I'll have the basket sent over to-night."

He cantered away; and after dinner he sat down to his desk and wrote a very emphatic letter to the priest in Chicago to the effect that, although he regretted deeply the demise of his sister, and was gratified to learn that she had received all the rites of the Church, Canon Law and all other laws forbade him peremptorily from entertaining even for a moment the idea of sparing his house to his orphan niece. It was against all precedent. He would be happy, although poor, to subscribe something toward her maintenance and education in America, if her own means were not sufficient. But on no account whatsoever was she to be deported to Ireland. He added a brief but pregnant postscript to the effect that sometimes priests suffer from over-zeal; and that it would be always wise to consider a little and take

into account the feelings and circumstances of others before presuming to trespass on their domestic affairs.

This letter he posted, and dismissed that subject as one with which he had no further concern.

## CHAPTER II.

### A CHANGE OF CURATES.

**I**F the good pastor of Doonvarragh, Lackagh, and Athboy was much disturbed on that gray December morning in the year of our Lord 18—, his future curate, Father Henry, or Harry, Liston (as every one called him) cannot be said to have been much elated on his promotion.

Of course, it was promotion, inasmuch as he passed thereby from the condition of a chaplain to that of curate; and it was rapid, and therefore honorable promotion, for he had been but a few years ordained. Yet, he was not happy. The change meant for him the translation from town-life, to which he had been born, to country-life, with which he was quite unacquainted. But that would have been but a slight cause for depression. The major cause, that which drove his spirits below zero, was the reflection that he was now to be brought into intimate relationship with a parish priest to whom he had always looked up with a certain kind of reverential dread.

As he poised the episcopal letter in his fingers and wondered what strange mental operations must pass through episcopal minds to move them to such singular actions, he remembered with a cold shudder the day when the tall, gaunt, black figure of his future superior suddenly stood by him, as he waded through some proposition in the Sixth Book of Euclid; he remembered the hard rasping voice, demanding abruptly why the angle ACB was equivalent in value to DEF and GHO even though they clubbed their forces together; and the unkind sentence:

“You know nothing at all about it, I suppose,” which was passed on his silence.

He remembered, too, the shiver of dread with which he raised the chasuble on the same gaunt figure at the elevation of the Mass; and how he cast down his eyes, not daring from his seat

on the altar steps to look up at the terrible apparition with the keen eagle face, and the thin lips that uttered such startling and terrible truths to the silent and awed congregation.

He remembered his first meeting on his summer holidays from the seminary, the abrupt question, "What are you reading?" the shy answer, "Greek and Mathematics;" the second question, "What is the Paulo-Post-Future of *τιπτω*?" his own silence; the subsequent question: "How do you construct a perfect oval, and what proportions do its diameters bear to each other?" his own repeated discomfitures; and the final verdict:

"You know no more of these things than you do of Hebrew."

The reminiscences were not enlivening; nor were they made more pleasant by the rumors that pervaded the diocese that the Very Rev. Dr. Gray was a harsh, crabbed, sour misanthropist; and that his reputation as "a great theologian" hardly mollified public opinion and softened it into deeper charity for social imperfections.

Above all, he had heard that his future pastor was not only a rigorist in theology, but a rigid disciplinarian, who never knew what it was to dispense in a law either for himself or others. He had heard that this grave, stern man fasted, like an ancient anchorite, the whole of Lent, and never took or granted a dispensation; that he was inflexible in the observances of statutes, national, provincial, or diocesan; that he came down with the fury of a revengeful deity on any infraction of law, or any public scandal; that he was a kind of Christian Druid, with a sacrificial knife in one hand and the head of his victim in the other. And yet, he had a dim suspicion that with all the brusqueness and abruptness that this great man had showed toward himself, there was some concealed tenderness, some deep interest, ill-shown but deeply felt. And in his own heart, vibrating under emotions of fear for the future, there was also a hidden sense of worship for the greatness of the man to whom his future destinies were now being entrusted, and some kind of hidden, unspoken, unrevealed affection, which he dare not avow even to himself.

Their first meeting was not propitious.

"Sit down!" said Dr. William Gray. "So the Bishop has thought right to send you here!"

"Yes, Sir!" said his curate demurely.

"You must have some excellent influence at work to induce his Lordship to promote you so rapidly."

The curate was silent.

"Why, it seems only yesterday when I put the Latin Grammar in your hands."

The Latin Grammar was an ancient volume, bound in ancient calf, written in ancient type, and composed by some ancient school-master. Henry Liston remembered it well, because he had never returned it to its owner. He had been too much afraid to approach him. He was silent now.

"Well," continued the grim man, as he stood on the hearth-rug, his back to the fire, and his eyes looking out as if challenging some far-off antagonist, and not the humble curate at his feet, "your duties here will be simple, and not embarrassing. You will say Mass at ten o'clock every Sunday and holiday at Lackagh, and at Athboy at twelve. You will preach at every Mass. The sermons *need* not be long, and *must* not be transcendently foolish. No silly eloquence or tawdry rhetoric, but plain, catechetical discourses to the people on their duties. You will take up the two collections, and render me an exact account of them when required. Do you follow me?"

The curate murmured something.

"Confessions," the grim man went on, holding his right-hand forward, a pinch of snuff between the thumb and index-finger, and the other fingers stretched apart and outward threateningly, "every Saturday at twelve o'clock sharp, alternately at Lackagh and Athboy, and the first Saturday of every month here at Doonvarragh."

"I guess I'll be welcome here," thought the curate.

"You will visit every school in your district at least once a week, and catechize the children; and you shall never leave the parish without permission."

Here Henry Liston bridled up.

"The statutes give permission to a curate to be absent twenty-four hours by merely notifying his parish priest," he said.

"Statutes?" shouted Dr. William Gray. "Yes! but remember, young man, that it is quite competent for a parish priest to make his own parochial arrangements, independent of, or ancillary to, the statutes of the diocese; and *that* is my regulation."

He took a pinch of snuff, half of which fell down on his waist-coat, already dyed brown, and then he concluded:

"You will dine with me at five o'clock every Sunday without fail."

Henry Liston started up.

"I'm blessed if I will," he cried. "No amount of Canon Law can interfere with the personal liberty of a man —"

"Sit down!" ordered his pastor peremptorily.

Henry sat down.

"What rubbish have you been reading? Not your Theology evidently, still less your "Salva" or "Challoner."

"I don't fail to study Theology at proper times and places," said the curate. "I don't think a man is bound to sleep with a folio under his head."

"N—no," said the pastor, looking at him admiringly, "but," he drawled, as if in mockery of his curate, "at proper times and places. Now, what author are you reading—say in Moral Theology?"

"Lehmkuhl!" said his curate, confidently.

"Limekiln!" echoed Dr. William Gray, "I never heard of such a writer."

"Oh! he is well known," said Henry airily, "everybody knows the distinguished German Jesuit. He has put your Gury's and Ballerini's on the shelf."

The pastor glowered at him for a moment, then took a pinch of snuff and smiled.

"Very well!" he said, "we'll see more about it. Finally, it sometimes happens that young curates, when they come into a parish, think they have a right to fit up the curate's house at parochial expense, and in a manner more suitable to some coxcomb of a doctor or lawyer than a priest. Now, mark me! You shall not spend one penny on that house without previously submitting the items to me. Do you understand?"

His curate nodded.

"Write down a list of necessary repairs if any are necessary; and let me see them. I shall mark off all that I think may be dispensed with, and shall give you an order for the remainder. Have you seen the house? No! Well, go and see it. I suppose that numbskull is there yet."

Nothing loth, Henry Liston escaped from the lion's den, and rode down to see the curate whom he was replacing. He found the latter toiling hard amidst a heap of huge boxes and cases, his coat and hat off, and his hands as black from the dust of books as if he had been handling coal.

"Hallo!" he cried. "You here! You've lost no time!"

"No," said Henry Liston. "I've been up to see the parish priest and get directions."

"And—you got them!" said the other significantly.

"Yes. Curt and sharp, cut and dry! I say, what kind of a place is this?"

"Come here," said the coatless curate. "Look and see!"

It was a dreary landscape enough in all conscience. A vast marsh, cut up by drainage or irrigating canals, seemed to stretch interminably before them, the sedges and bushes waving dismally in the wind; and, as if to emphasize the loneliness and desolation, one solitary heron stood on one leg by the side of a sea-lagoon intently watching for its prey. All was silence, solitude, desolation. Afar off, where at last there appeared to be habitable land, a few farmers' houses, embedded in trees, gave a shadow of civilization to the desert; and the little white-washed chapel on the hill, its solitary bell-tower emerging from the wasted trees around it, spoke at least of some kind of population to be summoned Sunday after Sunday to Mass.

"It is not very inviting!" remarked Henry Liston.

"No!" said the departing curate. "What did you do to be sent here?"

"The pastor is after asking me what tremendous influences did I set to work to secure such a prize!" said Henry.

"Ah! the pastor!" said the other, mournfully and sententiously.

"By the way," he continued, after a pause, during which he deposited several grimy volumes in the bottom of a case, "did he examine you in Theology?"

"N-no!" said Henry. "He was beginning; but I shut him up!"

"Shut him up?" echoed the other, admiringly but incredulously.

"Yes!" said Henry. "I mentioned Lehmkuhl, the German Jesuit who has come out in two volumes, you know. He had never heard of him, but thought I said Limekiln, and then he went no further!"

"By Jove, that's the best joke I have heard for many a long day. Look here, Liston, I'll send that on the wings of the wind far and away across the diocese. It won't extinguish him, though. You can't extinguish him!"

His voice dropped from a tone of exultation to one of sadness and despair.

"When I came here," he continued, taking down book after book from the shelves, but talking over his shoulders at Henry Liston, "I managed for a time, too, to shut him up. I found he knew all about Lugo and Suarez and Petavius—every line of them and every opinion they ever expressed. He had the greatest contempt for the Salmanticenses, and I flung them at him on every occasion, although I never saw a volume of these interesting novelists in my life. He used to get awfully mad; but these little fits were only moonlight unto sunlight, when I quoted *Sa*. The first time I mentioned *S-a*, I thought he'd go for me. He glared and glowered at me without a word for fully five minutes; and then he said with his rasping, contemptuous voice: '*Sa! Sa!* Who's *Sa*? And what do you know of *Sa*?' 'Why,' I said, 'every one knows *Sa*—Emmanuel *Sa*, the greatest theologian that ever lived.' 'The greatest theologian that ever lived?' he shouted. 'Greater than Suarez, greater than Vasquez, greater than Lugo?' 'Certainly,' I replied, 'greater than all, except Aquinas.' 'Oh, then, you've heard of St. Thomas?' he said sarcastically. 'A little,' I replied, waving my hand in the air, as if it were of no consequence. 'But I'd recommend you to read *Sa*. *Sa* and the Salmanticenses would make a man of you.' He was too stupified to say more, except one word: 'You read *Sa* of course, *nocturna versans manu, versans diurna*?' 'Yes!' I said calmly and solemnly, '*Sa* is on my dressing-table in the morning; *Sa* is my pillow at night.'"

"You had tremendous courage," said Henry Liston admiringly. "Did he say any more?"

"He said no more," said the toiling curate, stopping in his work, and turning round, "but a few days afterwards he came up here on some pretext or another, and, after a little while, he came over here and soon began to examine my books, talking about indifferent matters all the time. I knew what he was looking for, but I wanted to see the play out. After he had probed and examined every shelf, he was about to go away, and had reached the door. Then, as if suddenly remembering something, he wheeled round, and said: 'By the way, that Spanish theologian you spoke of, would you let me see him?' 'I'm afraid,' I said, 'I can't issue a Habeas Corpus into eternity to evoke the immortal spirit of *Sa*; but I keep his works in my bedroom, as I told you. Just one minute, and I will deliver the immortal part of him into your hands.'"

"But you haven't *Sa*?" said Henry Liston.

"Oh, yes, I have," said his comrade, producing a thick ancient volume, red-edged, and bound in boards, or stamped leather that had the consistency of boards, "here you are!"

"By Jove!" said Henry Liston, "this is a surprise!"

"Not much greater than our good pastor experienced," continued his friend. "You never saw such consternation in your life as was depicted on his face. And when he opened the interesting volume, and saw it all dog-eared and marked and underlined, I thought he'd get a fit. And he would, only that he fell in love with the ugly thing in an instant, and wanted to know would I sell it. I said 'No! I am not a bookseller; and besides, I could not live without *Sa*. He is meat, drink, food, clothing, and lodging to me. Take anything else you like, but don't take *Sa*.' All the time he was turning and fondling the book, just like a girl with her first doll, thumbing the leaves, running back to the index, studying the date, feeling the consistency of the leather, until at last I was beginning to relent. But I drew myself together, and was firm. Finally, he handed back the book with a sigh, and I thought his soul would go out in the effort. I took it from him affectionately, as one would take a lost treasure; but, do you know, Harry, I'm going to give it to him now."

"No?" said Henry Liston, incredulously.

"Yes, I am, and I'll tell you the reason presently. But I've never asked you to take something, as we say in these parts. I can't give you a decent dinner —"

Henry Liston protested.

"But I'll get you a substitute for one in five minutes. What would you think of a few chops and eggs and a cup of tea?"

"Oh, no, no," said the new curate, "you're upset; and I won't be long getting home."

But the good man persisted, and ordered the eatables. And meanwhile Henry Liston was taking stock of the disordered place.

"I guess," he said, when his friend came back, "I'll have a large order on the pastor for repairs."

"You will," said his friend, "and remember, the larger the better. The best way to deal with this man is to daze him, to mesmerize him by audacity. He has two pet objects of detestation—a stupid man, and a timid man. Now, whilst we are wait-



ing, let us see! Have you a bit of paper about you,—an envelope or something?"

"Here's the Bishop's letter, which I presented this morning!"

"The very thing," said his friend. "You see the Bishop is considerate. He always leaves a blank page for such things. Take thy pen, or pencil, and write down quickly, thou son of Mammon!"

"Where shall we begin?" said Henry.

"Here, of course. Write: Dining-room—to be newly papered in maroon; window-shutters, doors, and all woodwork to be painted in faint pink, panels in rose-color. Have you that down?"

"I have!" said Henry faintly.

"Very good. Now! Drawing-room—by the way, you may expect a little characteristic sarcasm there. 'Drawing-room,' he'll say, 'no! boudoir! that's a better word.' But you mustn't mind. Go on! Drawing-room—to be papered white, with chrysanthemum leaves in gray. All the woodwork to be painted white, panels in pale blue or green. All right?"

"All right!" said Henry.

"Two front bedrooms," continued his friend. "First to be papered in French gray, woodwork to be painted in same color, panels and architraves in lavender. He'll like that! Second room, to be papered in sage-green, all woodwork to be painted white, panels, sea-green. All down?"

"All down!" said Henry.

"Now, write: Back bedrooms, hall and staircase—to be left to the option of pastor!"

"Look here!" said Henry Liston, despairingly. "This would never do. He'd murder me!"

"Never fear!" said his friend. "That last hint will fetch him completely. 'Left to option of pastor!' By Jove! won't he stare? But, mark me, young man, 'tis your first and greatest victory. Come along now, and eat something. Oh, by the way, I was near forgetting. Write down: New range, and floors of stables to be tiled in small pattern, and chamfered, with channels, drains, etc. That's all, I think. But we may remember something else as we get along!"

When they parted, Henry said to the curate:

"You said you were going to give Sa to the pastor, and that you'd tell me the reason."

"Yes, I will," said his friend, laying his hand on Henry's arm, and speaking slowly and solemnly:

"I've been chaffing a good deal. We must, you know, to keep off the blues sometimes. But I am going to make a present of Sa to the pastor, because he is a great and good man—one of the greatest men I have seen as yet. Others, who find fault with him, are like choughs or sea-gulls, wheeling round a granite cliff. He is not only a great thinker, but a great man —"

"I'm better pleased than if I got a five-pound note to hear you say that," broke in Henry. "Do you know that is the opinion I always had of the pastor."

"And you were right," said his friend. "Now, for example, you have often heard how hard he is about money?"

"Yes! he certainly has that reputation," said Henry.

"And he has got that name," said the other, "from the very persons who received the greatest benefactions from him. For example, he is strict at the stations about the dues, and people who hear him thundering around, say he is avaricious. They don't know that he gives that Station-offering to every poor crofter and cottier in the bedroom or parlor before he calls the list. He has an awful name about marriages. Yes! he insists on being paid. But his own share goes back again into their pockets, if they are poor. And, mind you, he knows that he leaves people under false impressions about himself; but he doesn't care. The man is utterly indifferent to human opinion. He believes that all human judgments are infallibly wrong. But, when you get inside that awful manner of his and his insistence: 'It is the law!' you find a man whom you are forced to respect and even to love. That's why I am leaving him with regret and giving him this wretched thing."

"By Jove! you and I agree there," said Henry Liston enthusiastically. "Do you know that although I grew up in fear and trembling before him, somehow I felt I had a warm corner in my heart for him; and do you know, I think he has some interest in me."

"Well, all's for the best, I suppose," said his friend. "And this old place is not so bad as it seems. This is the worst of it. Around the corner here the cliffs run along a mile or two, and there are the prettiest little coves in the world. The people, too, are good. A little turbulent sometimes. The pastor has a row

on his hands just now about a school-assistant here. It is only a diversion. There'll be a lot of bad temper and bad language; but he'll come out all right in the end. These things break up the monotony of life. There are a good many Protestant families; but they are all friendly and nice. There's an old gypsy here behind on the cliffs, who's no great things. Doesn't go to church, Mass or meeting, and she'll some day assassinate the pastor for denouncing her off the altar. But all the rest is smooth and nice. Do you know, Henry, you're a lucky fellow. I'll come around to see you sometimes, and get a glimpse of the old place. Good-bye! If there are any old things here that would be useful to you, seize on them at once. There's a lot of turf, and wood from an old ship, and things of that kind. Good-bye!"

Henry Liston thought there were tears in that voice that mocked so freely.

### CHAPTER III.

#### A STRANGE ACCOMPANIMENT.

WHEN Dr. William Gray entered the house of old Betty Lane and began to ascend the crazy stairs, the first thing he heard was the voice of the old blind woman, challenging her granddaughter Nance:

"Is he come yet?" she shouted.

"Not yet!" said the girl. "He'll be here presently."

"What a long time he takes to dress himself," she said in the same high key. "The ould priests usedn't take all that time with theirselves."

"Whist, he's here now," whispered Nance.

"Tell him, he must hear my confession," said the old woman, "before he begins Mass. I mustn't appear before me Lord and Saviour with all these sins upon me sowl!"

The sight that met his eyes when he entered the little chamber was one that would touch a harder heart than his; and, as we have seen, there was by no means a hard heart beneath the black coat of Dr. William Gray.

The table, on which he was to celebrate Mass, was pulled over near the old woman's bed, and had its spotless cloths already arranged by the little acolyte. There were a few sprays of

flowers upon it, and the two candles allowed by the Rubrics. But the rest of the room was a blaze of light. In a glass case, to shield them from dust, were two gorgeous statues, shining in red and gold, and before these, six large candles were blazing. Here and there, in presence of little *eikons* or sacred pictures, other candles were alight, and fairy lamps of every color shone resplendent before every picture of Our Lady. There was a subtle perfume in the room from a few bunches of violets, which the piety of this poor girl had purchased from a neighboring gardener.

The old woman's confession having been heard, the priest proceeded to vest for Mass; and then commenced and continued the Holy Sacrifice to the strangest accompaniment that was ever heard. For Catholics, as a rule, attend the celebration of the Divine Mysteries in reverential silence, and no sound breaks the stillness except a sob or a cough; but this morning the prayers of the Church were almost stifled by the loud and fervent and emphatic prayers of the blind creature who lay there, her head on her pillow, and her sightless eyes straining after Heaven. Hers, too, was no beautiful face, transfigured by age into that strange pallor of loveliness, that seems to many more attractive than youth. It was a strongly-marked, rugged, wrinkled, and furrowed face that had been burnt by the suns, and whipped and battered by the storms of ninety years; and into which old Time had driven his chisel too freely. Nothing seemed to remain of her early strength, except her voice, which was coarse, resonant, and masculine.

"Where is he now" she shouted to her granddaughter, although the priest was not three feet away from her bed.

"He's at the *Glory in excelsis*," cried Nance.

"Glory be to You, my God, in the highest," shouted the old woman, whilst her sightless eyes seemed to kindle with the internal vision, "and pace on airt to min of good will. We praise Thee—we bless Thee—we adore Thee—we glorify Thee—we give Thee thanks because of Thy great glory. Lord God! Heavenly King! God, the Father Almighty! O Lord Jesus Christ, only-begotten Son! Lord God, Lamb of God, Son of the Father! Thou, who takest away the sins of the world, have mercy on us!"

Here she struck her breast so violently that the bed shook beneath her.

"Thou, who takest away the sins of the world, receive our prayer!"

Her voice dropped to a whisper, and she shook her head from side to side.

"Thou, who sittest at the right-hand of the Father, have mercy on us!"

She struck her breast fiercely again.

"For Thou alone art Holy!"

She shook her head from side to side.

"Thou alone art Lord!"

She shook her head again.

"Thou alone art Most High!"

She flung out her old wrinkled arms toward the ceiling of the room.

"Jaysus Christ! who with the Father, and the Holy Ghost, livest and reignest for ever and ever, Amen!"

The tears were running down her cheeks, and she wiped them aside with a handkerchief, and seemed to relapse into silence, turning over the beads in her hands.

Then, after a pause, she shouted:

"Nance?"

"Yes, ma'am!"

"Where is he now?"

"At the Offertory, ma'am!"

"We offer Thee, O Lord," she cried out, "this bread and wine, which is about to become the Body and Blood of Christ, that Thou mayst accept it a clane oblation for us, and for the whole wurruuld. And I, Thy poor crachure, offer Thee my poor body, soon to be dust an' ashes in the grave, an' me poor sowl, which Thou wilt save from everlasting damnation, to do with wan an' the other whatever may be plazing to Thy most Holy Will!"

She relapsed into silence again. When the faint tinkling of the bell, however, warned that the Consecration of the Mass was at hand, she shouted louder than before:

"Nance?"

"Yes, ma'am!"

"Where is he now? Is that the bell for the rising of the Host?"

"It is!" said Nance.

"Thin, come here and lift me up," she cried. "How dare a

poor crachure, like me, to be lying on the flat of me back whin the great King of Kings, and Lord of Lords, is coming down widin a few feet of me?"

She was lifted up with some trouble, and she stared before her in a half-frightened manner, her ears bent down to catch the first sound of the Elevation bell. Then, when its faint tinkle struck her senses, and her fancy pictured the white Host raised above her head, she broke out into a rhapsody of praise; this time in the Gaelic language, which seems to have been formed to make prayer into poetry, and poetry into prayer. And every stanza of this sublime prayer, sung as it were in rhythmic assonance, concluded with that first verse of "The Lay of the Sacred Heart," probably the most beautiful sacred poem, after the Hebrew melodies, that was ever chanted by the human heart.

The Love of my heart is Thy Heart, O Saviour dear,  
 My treasure untold is to hold Thy Heart in my fond heart here.  
 For, ah! it is known that Thine Own overflows with true love for me:  
     Then within the love-locked door  
     Of my heart's inmost core  
 Let Thy Heart ever guarded be!

This rhythmical rapture went on up to the time of receiving Holy Communion. When she heard the bell ringing as the priest turned around with the Sacred Species in his hands, she almost lost herself in an agony of penitence and humility. Again and again she put up her withered left-hand, as if to ward off her God from coming nigh her, while she smote her breast, muttering with a tone of heart-breaking compunction:

"Lord, I am not worthy Thou shouldst enter under my roof; but say only the word, and my soul shall be healed."

At last, crying out "O Thierna! O Thierna! O Thierna!" she received the Holy Communion, and then sank back, silent and happy, on her pillows.

What the thoughts and emotions of the grave, stern theologian were, whilst the poor, illiterate woman poured out her soul in such accents of fear and love and holy hope, it might be difficult to conjecture, but the following Sunday at first Mass he seemed to have the scene described above in his mind, when he said, with more feeling than he ever manifested before:

"They are going, my dearly-beloved brethren, they are going—this mighty race of men and women, who lived by faith, and

their vision of eternity. Like some old weather-beaten oaks that have survived a hundred years of storms, or like those solitary cairns on your mountains that mark the graves of kings, a few remain, scattered, here and there, in lonely hamlet or village, to remind us, a puny race, of what our forefathers were. We have amongst us a good many pretty pieties; in fact we are bewildered by all these luxuries of devotion. But where—oh! where is the mighty faith, the deep heartfelt compunction, the passionate love, the divine tenderness of these old Irish saints? You have nice prayer-books now, in velvet and ivory bindings; but have you the melodious and poetic prayers of men and women who never learned to read a line? You have silver-mounted rosaries rolling through your kid-gloved fingers. Give me the old horn or ivory beads, strung upon a thread, and fondled by fingers roughened, hardened, and consecrated by honest toil. You bow down your hats and bonnets at the Elevation. I'd rather see one gray head bending in salutation to the King of Kings, and Lord of Lords. For, beneath those old silvered heads were brains that knew and penetrated, by divine Faith, into every mystery of our Holy Religion; and beneath these shawls, frayed and worn, beat hearts that were true to God, true to His Church, true to His priests and true to their country. Aye," he cried, as he remembered his own trials, past and present, amongst them, "you are not as your forefathers were! You are a superficial, cunning, selfish, and tricky race, and in your lust after gold, you are traitors to your fellow-men, and liars before God. You are no more like your forefathers than the cawing rook that steals and screams above the elm trees, is like the lordly eagle that scales the mountain-sides, and looks fearlessly into the eyes of the everlasting sun!"

They shrugged their shoulders, and put up their new French parasols, and smiled angrily, and shook their heads, and said:

"No wonder we hate him! He has never a good word to say to us!"

The first time Dr. William Gray said Mass in that humble home, the old woman insisted on two conditions being observed—he was to stay to breakfast, and to receive a half-sovereign, nothing less, from the granddaughter. When she tried to force money on him, he blazed out into a sudden fury:

"How dare you?" he cried, "how dare you offer me money?"

You, a poor girl, slaving and toiling from morning to night for a pittance—you, who stay up to one o'clock in the morning to earn two-pence for a shirt, and a half-penny for a collar, to offer me—gold—yes, gold! Now, mark, I like to come here. It does me good! But, if you ever dare to offer money again, I shall quit this house for ever!"

Frightened and abashed, the girl began to cry.

"My grandmother will kill me," she said, "if she hears I didn't give it to you!"

"Well, then, give it to me," he said.

He took the coin and handed it back.

"Now you can say with truth you gave it to me. You're not bound to say that I returned it. And now, I'll stay for breakfast to make friends again with you; but this must be the first and last time."

She had a breakfast fit for a king—roast chickens, ham, cold tongue, toast, cakes, tea. She had invited a few of the neighbors to "discoorse the priest;" but they fought shy of the honor. They probably thought they would have better appetites at home.

This morning, old Betty Lane put the usual questions to her granddaughter, which were answered with equivocations.

"Is the priest gone yet?"

"No!" he said. "I'm here. I want to ask you a few questions."

"Yerra! is it me?" she said.

"Yes!" he said. "I want your advice."

"Advice?" she cried in her harsh, strident voice, "Yerra, what advice could a poor angashore like me be giving to the minister of the Lord God?"

"Never mind!" he said. "But just listen, and hear what I have to say."

"Go on!" she said in her usual abrupt manner.

"I had a sister, Helena," he said, "much younger than myself. She went to America, many years ago."

"Yerra, what took her to America?" shouted the old woman.

"Sure, ye wor always a dacent family, and well off!"

"It was I that sent her!" he replied. "I found some fault with her—it wasn't much; just as a flighty, but innocent young girl would commit, and I judged her harshly!"

"Ah, yes!" interrupted the old woman, "your tongue is worse



than yer heart. And you're hasty. That's what sets the people agin you so much."

"Well," he continued, "she died lately in America; and she left it in her will that I should take charge of her child—a girl!"

"Begor, that was quare," said the old woman, "but I suppose she had a tie in you still; and she thought you would make up for your thratement of herself."

"Probably," he replied. "But now, I want to know what am I to do? It is one of those cases where two heads are better than one!"

"Yes," she said, "when wan is lighter than the other. But what did you do?"

"I wrote straightaway to the priest who had written to me, to say that a priest's house was no place to bring up a young girl in. Let her go to some convent, or orphanage, and I would pay for her."

"Well, an' then?" she said.

"Well, you see," said the stern man, with a break in his voice, which she did not fail to notice, "the image of my poor sister will come up before me—her face the day I last saw her in my mother's house, because I refused to say good-bye in my own; her sickness in America in a public hospital, her wasting away in the fever of consumption, her looking with her dying eyes across the water to me to protect her child, her last words —"

Here the strong man broke down, and could not go further. The old woman, in her deafness, was aware of it all.

"Praise be to You, the Father of all," she said, "an' they say this man has a hard heart!"

Presently, he pulled himself together and proceeded:

"On the other hand, you know, Betty, that I am a solitary man, accustomed to be alone, hating the face of visitors; and I see what an upset it will be to me if I bring a young girl with all her little wants and troubles into my house. And then I have trouble enough with cross and venomous parishioners without bringing on fresh anxieties. And," he added, as a final stroke, "I am not young now!"

There was silence in the room for fully five minutes before the old woman spoke. She was rolling her beads between her fingers, and looking out into the darkness that surrounded her, trying to pierce through those white barriers that stopped the light of

Heaven from penetrating through the little narrow tunnels of her eyes. Then she spoke:

"You said you wrote to that priest?"

"Yes!" he replied. "On the spur of the moment I wrote, and refused to accept the responsibility of caring for that child."

"And you wor right," she said, emphatically. "Haven't you your own childre' to mind, the people that God gave you? Aren't you their father, and aren't they your childre'? Av coorse, they are bad and good, cross and quiet, idle and lazy and industhrous; but they are yours, yours; an' you can't throw 'em over for the sthranger."

"Just my own view," he said, rising up to depart, and wondering at the spiritual and supernatural view which this poor, illiterate woman took of a matter that had only presented itself to him in a material light.

"Av coorse, they say," she continued, "that blood is thicker than wather, but there's another sayin', 'A priesht once is a priesht forever;' and don't you ever forget it."

"Good-bye!" he said, grasping her bony fingers in his strong palm.

"Good-bye and good luck!" she cried. "An' thry an' keep your face always turned to the Lord. Don't mind anny wan else!"

*Doneraile, Ireland.*

P. A. SHEEHAN.

[TO BE CONTINUED.]

### THE PREVAILING PRIEST FAMINE IN THE UNITED STATES.

A BISHOP is quoted as saying recently that "the Church in the United States could put to work fifteen hundred priests to-morrow if she had them." This statement has gone the round of the papers; and if there can be even a shadow of truth in it, it indicates an alarming state of affairs and it portends much injury to existing Church activities and blights many of the hopes of progress in the immediate future.

We are accustomed to listen to oft-repeated declarations of the hope of wonderful Church progress during the coming decade of years, and there are many grounds on which these declarations may be based. Even the most dull-eyed can see

that everywhere throughout the country there is an unwonted stirring of missionary activities. Converts are coming into the Church in extraordinary numbers. The streams of immigration that have been flowing toward these shores for many generations are growing in volume and are bearing during the last decade of years even a higher percentage of Catholics. There is apparent in all parts of the Church a more vigorous activity. Parishes are being divided and new ones flourish in a few years even beyond the proportions of the parent parish. School activities are intensified and are reaching out for higher efficiency. On all sides there are many evidences that the huge organization of the Church is stirring with unwonted activity.

On the heels of this awakening comes the statement of one who should know, that there is a prevailing priest famine. The bishops cannot meet the demands that are made on them for skilled laborers in the vineyard. The year's crop is hanging on the vines and there are not workmen enough to gather it. Nor are there any even standing in the marketplace idle. Everyone who is available is at work; and the cry is for more priests and there is none to be found. The condition we find ourselves in is very much akin to the prevailing labor famine in the agricultural districts, with bumper crops withering in the field and no farm laborers to gather them in.

It is an interesting line of research to discover how far the real condition of affairs in the Church in this country bears out the bishop's statement of the actual demand for "fifteen hundred priests." In the beginning one is very much inclined to treat the statement as one of the many exaggerations that one meets with in current literature, and in his own mind at least to say that it is not possible that at the very time when Providence is preparing a glorious future for the Church, its realizations should miscarry because a sufficient supply of priests is not available for the work. The making of a priest is conditioned to a large extent on the vocation he has from on high. It seems capricious in the divine plan to give with one hand a bountiful harvest and to nullify its useful-

ness by withholding on the other hand the laborers to gather it. Still a closer consideration of conditions makes the fact of the dearth of priests painfully apparent. Let us lay bare some of these conditions.

It has fallen to my lot to be obliged to present to the President some suitable candidates for the extra chaplaincies in the Army that he assigned to the Catholic Church. He is persuaded of the efficiency of the Catholic priest among the enlisted men in the Army and the Navy, and when the new Coast Artillery Bill made a number of new vacancies, he gave five to the Catholic Church. A circular letter was sent to all the bishops asking them to designate some suitable priests for the Army chaplaincies. The replies threw a flood of light on the existing state of affairs. Says one: "I should be most happy, but I have actual need of twenty priests for diocesan work." Says another: "I could put forty priests to work immediately, if I had them." A third writes: "I have lost many priests by death in the past year and am now short. Why not appeal to the New England dioceses?" The New England dioceses replied in a similar way to the appeal, though the evil does not appear to be so acute there as it is in other parts. Even in the older dioceses, where there has been a perfected organization for many decades; where the parish school is well established, and Sisters and Brothers have been doing their good work for some generations of scholars, and where the growth is not so vigorous and consequently the demand for priests not so urgent, yet even in these well-established places the same complaint prevails—not enough priests to fill existing vacancies. "We need 15 priests for diocesan work, and cannot spare any for the Army," writes an archbishop. There are ninety dioceses in the country, and an average need of fifteen priests in each diocese will easily make up the fifteen hundred that are demanded by the necessities of the entire country. Still other experiences along the same lines may serve to persuade one that the bishop who made the first statement about the fifteen hundred was not far astray.

There was a demand for the American priests to go to

the Phillipines to take the place of the Spanish friars who were withdrawn. The bishops made a quest everywhere, in the religious orders as well as among the diocesan priests, for some Americans to replace the Spaniards. A few were found in Philadelphia to accompany Bishop Dougherty, and with these the list begins and ends. Recently the appeal was made to the English Josephites and to the German Redemptorists, and they sent a contingent to do the work that should have been done by Americans and would have been done if there were any priests to spare.

The utmost effort has been made by the hierarchy to avail themselves of the lecture courses at the Catholic University. There is an array of talent in the professorial chairs at that institution that in other circumstances would command a host of students. If the lectures that are given at the University were given at the large centres throngs would attend of their own accord; but at the University only a small group surround the professors' chairs. The reason is that, no matter how anxious the bishops are to have their young priests take these higher courses, they cannot spare them from the parish work. We have the spectacle of a splendidly equipped teaching body with only a comparatively small student body. If the Catholic University as it is here and now organized were picked up and set down in Belgium, there would be probably five hundred students availing themselves of the opportunity to the fifty that could attend in Washington.

Since the inception of the Non-Catholic Mission Movement the chief problem has been to supply the equipped Missionary. There has not been found any one to antagonize the underlying principles of the movement: that the non-Catholics ought to have Catholic truth presented to him. Nor has there been any one found to dispute the fact that converts may be had for the making. Nor has there been found any one to say that the movement is not timely; but the bishops do say that, "We are eager to institute diocesan Mission bands, but we have no priests. We want to send some one to the Mission House, but even before a class of

young priests are ordained their services are pre-empted in parish work." So thousands of non-Catholics must go without a Missionary. Thousands of converts must be stalled on their way to the Church because there is none to remove their prejudices or to instruct them in Catholic doctrine. So too with every other aggressive work in the Church. It is to our shame that there are no American priests in the foreign field. Every other nationality is represented; but the American is conspicuous by his absence. The American priest, owing to the preëminence of America in the councils of the nations, would succeed where a Frenchman or a Spaniard would fail. Yet none can be spared. American Protestantism is in evidence all through the East, so much so that the Oriental is persuaded that America is Protestant and that a Catholic American would be an anomaly. In the Canal Zone there are 25,000 Catholics sending a Macedonian cry to the bishops in the United States to provide priests to minister to their spiritual wants, but there is none to send. Thousands of Catholics in government service are compelled to forgo the comforts of their religion and many of them run the risk of even dying without the rites of the Church.

In view of these many facts the prevailing priest famine looms up as an awful reality and is big with calamitous consequences if some effective measures are not immediately adopted to counteract it.

On the other hand if there were a surplus of priests, what wonders could not be wrought at this present juncture in the United States? The halls of the Catholic University would be filled with eager young priests hungering for the higher culture that is needed to cope with the University learning of the day. The general standards of education in all our institutions of learning would be forced up, and the Catholic College could easily compete with the secular in attractiveness of curriculum. There would not be any need then to coerce the Catholic youth into Catholic high schools. The thousands of the natives in the Phillipines who have been placed as the wards of the American hierarchy would receive

the spiritual assistance they need. In every diocese there could be set aside a band of Missionaries to preach the Gospel to the non-Catholics so that there would not be any corner of this country where the non-Catholic would not have the truths of the Catholic Church presented to him; and instead of 25,000 converts each year we might easily make the number ten-fold. The 8000 young Catholic men who are now attending the secular universities of the country could have adequate care, and they are to be the leaders in the next generation. Moreover, that University apostolate under the guidance of superior priests could be made the occasion of leavening the higher philosophical courses with Catholic thought. If at every seat of learning there were priests who could adequately represent the higher studies from a Catholic point of view, it would not take long for the truth of the Catholic doctrine to prevail. Moreover, in the missions among the heathens, American priests would vie with the French in pushing out the frontier posts of the Gospel. But there is a blight on all these necessary works because of the prevailing priest famine.

What are the principal causes of this dearth of priests? Some may be told; others may not, because probably they would reflect too much on those to whom is entrusted the care of the Churches. Among the foremost of these causes is the wonderful growth of the Church. This growth comes from the increased number of immigrants, the natural increase of the many millions who are now within the Church, and finally the yearly increase by accessions through conversions. Probably a million souls are added to the Church every year from these sources; and to care for this added million, a thousand new priests must be provided every year.

Another reason for this priest famine is, let us be candid, because there are not sufficient efforts made to cultivate vocations. Most Catholics think that vocations will grow of themselves. Their idea of a vocation is, that it is a sort of an aerolite that descends from the Heavens, a divine franchise given to select souls. If one is so fortunate as to have it, it

will assert itself, and in spite of difficulties or obstacles it will attain realization. On account of this idea mothers ordinarily will not urge their boys to study for the priesthood, lest perchance they may interfere with God's designs. Religious in the parish school will leave the question of vocation to settle itself. Priests may afford the boys opportunity of an education; but if for some minor cause the boy drops out before his course is finished, they attribute his failure to go through to "a lack of vocation," when nine times out of ten the real cause is lack of stamina or of ambition to succeed. In the preparatory colleges there is very often a positive effort made to discourage boys, on the plea that it is necessary to "weed out." Instead of cherishing the holy desire in the boy's heart to devote his life to God, the Director seeks the chance to dismiss the lad if he be caught in the violation of a school regulation. The result of such a régime is that, if a boy does go through to the Seminary, it is in spite of a strong opposition. Often the high-spirited boys are the ones to be broken, while dull mediocrity plods along and very often gets through.

There are few vocations from families of wealth and culture. The opportunities of the commercial life lure the boys away. They are brought up in luxury, and they have no heart for the sacrifices of a priest's life. Moreover, the strong old faith that esteems a vocation in a family as a divine blessing, and is infinitely grateful for such a family grace, seems no longer to exist in the heart of the mothers of wealth. Time was when every family paid its tribute of a boy and girl to the inner courts of the Lord. Kings and queens were glad to step down from their thrones and follow the steps of the Crucified One. We nowadays often hear from mothers the complaint that "priests are such ordinary men; they have no culture." Such mothers ordinarily stand in the way of their own children going to the priesthood.

Then finally the main cause of the "priest famine" is the established canonical status of the priests in this country. About the only title that a priest is ordained under in the



United States is the *titulus missionis*. This title includes with it the obligation of support by a bishop. The diocese is a family and every priest in the diocesan family must get a living from the diocesan work. A bishop therefore is very careful not to ordain any priests for whom there are no vacancies, with the result that there is no open door to the sanctuary. The pathway thereto is bestrewn with many obstacles, and one's entrance is conditioned on the opportunities inside. In Europe there are many other titles of ordination, as for example that of patrimony. For this title all that is required are 250 francs a year. Of course it is very difficult for a priest to subsist on \$50 in this country, but there are many other opportunities of revenue. The fixed salary in many dioceses in the South is only \$200.

A broad-minded outlook over the work of the Church leads an observing bishop to fill up the ranks of the clergy. He sees the opportunities that are before the Church and he banks on the future. A goodly supply of priests in this country will create work. Ordinarily priests in this country are not inclined to sit down in idleness. They are sure to find avenues of usefulness; especially is this so if they are allowed a little personal initiative. The system that bids a young priest do just what he is told and no more is not the best system to develop one's energies: sometimes indeed it results in paralyzing the talents as well as the ambitions of a zealous young priest. It is rarely heard of that a priest is overworked, but it is true that many a one does not fulfill the promises of a young life, and the principal reason is idleness. An old Jesuit Father recently said that in his opinion idleness works more injury than anything else.

There is undoubtedly a great work before the Church in this country, and a large supply of priests alone can compass it! To dominate America means the conquest of the English-speaking races. To make the United States dominantly Catholic means that the broad name of Catholicity will be written over the Western Hemisphere. The possibility of this taking place at a time when the Church is losing her grip

on some of the countries of the old world seems to be a part of that law of compensation that has blessed the progress of the Church through history. In the sixteenth century, when the northern races revolted against her authority their defection was more than counterbalanced by the marvelous conquests made by the missionaries in the newly-discovered countries of the New World. In the twentieth century, when some races are falling away, it may be rightly presumed that the historical compensations are to be made by a conversion of a large part of the American people to the Catholic Church. Already with the little effort that has been made, 25,000 are annually brought into the Church. What would happen if the working force of the Church were multiplied ten-fold? This great providential work seems about to be frustrated by an avoidable cause, that is the scarcity of priests.

P. A. DOYLE, C.S.P.

*Washington, D. C.*

---

#### SOME CURIOUS EPITAPHS.

IT was not until after the Reformation that, in England, epitaphs assumed a florid style, and became prostituted to the base purposes of adulation. Devotional feeling in many of them, after this period, appears to be quite extinct, their only object seeming to be to convey to their readers a high sense of the personal dignity and importance of the deceased, to commemorate the benefactions he had made, or to acquaint the world with the number of his progeny. One of the earliest examples of this change of style was the epitaph in the parish church of Flamborough, Yorkshire, on Sir Marmaduke Constable, who died in 1520. Another example is the epitaph inscribed on the tomb of Sir Thomas More (who died in 1535—fifteen years after) in the parish church at Chelsea.

Before approaching the subject of the humorous in epitaphs, a reference should be made to the strange sentiments expressed by "deceaseds" in their *last wish*. At the begin-

ning of the last year, and just before his death, Sir James Colquhoun expressed a strong desire to be buried in evening dress. This recalls curious last wishes of other testators. Mr. George Herring directed that his remains should rest beneath a sun-dial at the Haven of Rest, Maidenhead. Queen Victoria planned the entire obsequies for her own funeral, even choosing the music to be played, and the anthems to be sung. About eighteen months since a young lady who resided at Reigate was, on the eve of her wedding, buried in her bridal dress; the friends who were to have been her bridesmaids attended the funeral in their bridesmaids' dresses, and carried (in place of wreaths) the wedding bouquets. At the funeral of Major General Algernon Stewart at Hascombe, Surrey, about two years ago, the coffin was drawn to the grave by the deceased's charger. The mourners walked and the bearers wore old-fashioned smocks, each with its collar adorned with a text, and appeared at the church the following Sunday in this singular mourning garment.

If there is but a step between the sublime and the ridiculous, as little distance divides the truly pathetic from the irresistibly comic. Some time ago a clergyman and the sexton met at the little cemetery of Congleton, Cheshire, to await the arrival of a funeral cortege. They waited long past the appointed hour, but no one arrived. At last the sexton went to the gates of the cemetery. There he discovered a small boy with a perambulator, which was covered over with brown paper. "Stand aside, sonny, there is a funeral to come," said the sexton kindly. "Please, sir, I'm the funeral!" answered the lad. The man removed the paper covering from the perambulator and found a tiny coffin containing the bodies of two babies. The coffin and the interment fees had been paid by a relieving officer; the child's parents were unable to attend and so the little fellow with the perambulator had come alone to see the last sad rites administered to his baby sisters and simply to declare himself the funeral.

Up to about eight years ago, it seems that the bicycle had only figured once on a sculptured memorial of the dead, and to

a young Rio widow belongs the credit of having originated the idea in this instance. She was introduced to her late husband whilst out wheeling, and, therefore, when death put an end to her conjugal felicity, she thought it suitable to introduce the bicycle on her husband's memorial. She accordingly desired the sculptor to depict her first meeting with her husband, bicycles and all, and herself in "rational" dress in alto relievo on the marble gravestone. The effect is said not to be exactly artistic or edifying.

Epitaphs may conveniently be divided into various classes, just according to the purposes they seem to have been intended to fulfil or the precepts which they enjoin. Hence many are directed against the evils of over-indulgence in diet; very many are based upon the vocation which the deceased followed; some emphasize the doctrines of immortality and resurrection; others are admonitory or even condemnatory; quite a large number are satirical; others assume a punning phase; a few are unique; and many point a moral. The following are but a very small selection from the great mass of each of the above classes.<sup>1</sup>

AGAINST THE EVILS OF OVER-INDULGENCE OF THE PALATE  
AGAINST GLUTTONY.

At length, my friends, the feast of life is o'er;  
I've eat sufficient, and I'll drink no more;  
My night is come; I've spent a jovial day;  
'Tis time to part, but oh! what is to pay?

In the parish church at Wolverhampton, we find the following epitaph, dated 1690:

Here lies the bones  
Of Joseph Jones,  
Who eat whilst he was able;

<sup>1</sup> The grave reader need not be scandalized by the frivolous tone which evidently characterizes some of the specimens of tombstone-inscriptions here given. They are for the most part typical of an age and a people in which humor largely prevailed over the sense of reverence and the fear of death.

But once o'er-fed,  
 He dropt down dead,  
 And fell beneath the table.  
 When from the tomb,  
 To meet his doom,  
 He rises amidst sinners:  
 Since he must dwell  
 In Heav'n or Hell,  
 Take him—which gives best dinners!

Another epitaph against gluttony is the following:

Here lies Johnny Cole,  
 Who died, on my soul,  
 After eating a plentiful dinner;  
 While chewing his crust,  
 He was turned into dust,  
 With his crimes undigested—poor sinner!

The following is to a member of Oriel College, Oxford:

Randolph Peter  
 Of Oriel, the Eater.  
 Whoe'er you are, tread softly, I entreat you,  
 For if he chance to wake, be sure he'll eat you!

#### AGAINST DRUNKENNESS.

The following, on John Adams, of Southwell, a carrier, who died of drunkenness, was written by Lord Byron in September, 1807.

John Adams lies here, of the parish of Southwell,  
 A carrier who carried his can to his mouth well;  
 He carried so much, and he carried so fast,  
 He could carry no more—so was carried at last;  
 For the liquor he drank, being too much for one,  
 He could not carry off—so he's now carri-on!

In the churchyard of St. Michael's, Crooked Lane, London, on one Robert Preston (who was drawer at the Boar's Head Tavern, in Great East-Cheap) who died 16 March, 1730:

Bacchus, to give the topping world surprise,  
 Produc'd one sober son, and here he lies;  
 Tho' nursed among full hogsheads, he defy'd  
 The charms of wine, and every vice beside.  
 O reader! if to justice thou art inclined,  
 Keep honest Preston daily in thy mind;

He drew good wine, took care to fill his pots;  
 Had sundry virtues that outweighed his faults;  
 You that on Bacchus have the like dependence,  
 Pray copy Bob in measure and attendance.

In the churchyard of Winchester Cathedral, to Thomas  
 Fletcher, a grenadier in the North Hants Militia, who died in  
 1764:

Here lies in peace a Hampshire grenadier,  
 Who caught his death by drinking cold small-beer.  
 Soldiers, be wise from his untimely fall,  
 And, when you're hot, drink strong or not at all.

Restored by the Garrison in 1781:

An honest soldier never is forgot,  
 Whether he die by musket or by pot.

#### BASED ON THE VOCATION OF THE DECEASED.

We give now some epitaphs that are based on the vocation  
 of the deceased. To a mariner in the churchyard of Great  
 Neston, Cheshire:

Though Boreas' blasts and Neptune's waves  
 Have tost me to and fro,  
 In spite of both, by God's decree,  
 I'm harbored here below.  
 Here at anchor do I lie,  
 With many of our fleet,  
 In hopes for to set sail again,  
 Our Saviour Christ to meet.

To a pie-woman, named Nell Batchelor, at Oxford, who died  
 1767:

Here deep in the dust  
 The mouldy old crust  
 Of Nell Batchelor lately was shoven;  
 Who was skilled in the arts  
 Of pies, puddings, and tarts,  
 And knew every use of the oven.  
 When she'd lived long enough  
 She made her last puff—  
 A puff by her husband much praised.  
 Now here she doth lie  
 And makes a dirt pie,  
 In hope that her crust will be raised.

Written by Captain Morris on Edward Heardson, who was  
for thirty years cook to the Beef-Steak Society :

His last steak done; his fire raked out and dead,  
Dished for the worms himself, lies honest Ned :  
We, then, whose breasts bore all his fleshly toils,  
Took all his bastings and shared all his broils ;  
Now, in our turn, a mouthful carve and trim,  
And dress at Phoebus' fire, one scrap for him :—  
His heart, which well might grace the noblest grave,  
Was grateful, patient, modest, just, and brave ;  
And ne'er did Earth's wide maw a morsel gain  
Of kindlier juices or more tender grain ;  
His tongue, where duteous friendship humbly dwelt,  
Charmed all who heard the faithful zeal he felt ;  
Still to whatever end his chops he moved,  
'Twas all well seasoned, relished, and approved :  
This room his heaven !—When threatening Fate drew nigh  
The closing shade that dimmed his lingering eye,  
His last fond hopes, betrayed by many a tear,  
Were—that life's last spark might glimmer here ;  
And the last words that choked his parting sigh—  
“ Oh ! at your feet, dear masters, let me die !”

At Berkeley, Gloucestershire, dated 1665, and to a watchmaker :

Here lyeth Thomas Pierce, whom no man taught,  
Yet he in Iron, Brasse, and Silver wrought.  
He Jacks, and Clocks, and Watches, with art, made ;  
And mended, too, when others' work did fade.  
Of Berkeley five times Mayor, this artist was,  
And yet this Mayor, this Artist, was but grass.  
When his own watch was down on the last day,  
He that had made watches, had not made a key  
To wind it up, but useless it must lie,  
Until he rise again, no more to die.

To an honest lawyer, dated 1660 :

*Alexander Rolle.*

Under this marble lyes a treasure  
Whch Earth hath lost and Heaven gained,  
Wherein we mortals took just pleasure  
Whilst his blest soul on Earth remained.  
A Lawyer y<sup>t</sup> desired to see  
His clients' right more than his fee.

At Llanfilantwthyl to an organ-blower :

Under this stone lies Meredith Morgan,  
Who blew the bellows of our church organ;  
Tobacco he hated, to smoke most unwilling,  
Yet never so pleased as when pipes he was filling;  
No reflection on him for rude speech could be cast,  
Though he gave our old organ many a blast.

No puffer was he,  
Tho' a capital blower;  
He could fill Double G,  
And now lies a note lower.

At Crayford, Kent, to a parish clerk :

To the memory of Peter Izod, who was thirty-five years parish clerk  
of this parish, and always proved himself a pious and mirthful man.

The life of this clerk was just threescore and ten,  
During half of which time he had sung out "Amen!"  
He married when young like other young men;  
His wife died one day, so he chanted "Amen!"  
A second he took, she departed—what then?  
He married, and buried a third with "Amen!"  
On the horn he could blow as well as most men,  
But his horn was exalted in blowing "Amen!"  
He lost all his wind after threescore and ten,  
And here with three wives he waits till again  
The trumpet shall rouse him to sing out "Amen!"

To a linendraper :

Cottons, and Cambrics, all adieu :  
And Muslins too, farewell!  
Plain, striped, and figured, old and new,  
Three quarters, yard, or ell.  
By nail and yard I've measured ye,  
As customers inclined.  
The churchyard now has measured me  
And nails my coffin bind.

To a brewer :

A well-known brewer lies here,  
His ails are over, he is on his bier.

To an angler :

Waiting for a rise!

To a cricketer :

Out!



## CONDEMNATORY OR ADMONITORY.

By Leonidas of Tarentum on Hipponax, a satirist:

Pass gently by this tomb—lest, while he dozes,  
Ye wake the hornet that beneath reposes;  
Whose sting, that would not his own parents spare,  
Who will may risk—and touch it those who dare!  
Take heed then—for his words, like fiery darts,  
Have even in Hell the power to pierce our hearts.

A sanitary admonition on a tombstone at Lambourne in Berks:

In the morning I went forth well;  
Brought home my death, took by a smell.  
Therefore in health always prepare  
To meet our Lord and Saviour there.

An admonition against incendiarism, also at Lambourne:

Here lies the body of John Carter of this parish, laborer, who, in defiance of the laws of God and man, wilfully and maliciously set fire to two places in the town of Lambourne, on the ninth day of November, 1832, and was executed at Reading in the thirtieth year of his age, and sixth day of March, 1833. Having desired that his body might be interred here as a warning to his companions and others, who may hereafter read this memorial of his untimely end.

Condemnatory epitaph on John Coombes. It was from this man and his brother (William Coombes) that Shakespeare bought some land in 1602:

Ten in the hundred lies here ingraved:  
'Tis a hundred to ten his soul is not saved:  
If any man ask, "Who lies in this tomb?"  
"Oh! ho!" quoth the devil, "'tis my John o' Coombe!"

Condemnatory epitaph on Thomas Coombe, a nephew of the above John Coombe. It was a Thomas Coombe that Shakespeare left, by will, his sword:

Thin in beard and thick in purse,  
Never man beloved worse;  
He went to the grave with many a curse:  
The devil and he had both one nurse.

The *Daily Mail* (2 May, 1898) quoted a peculiar inscription which had recently been chiseled on a family monument in

the cemetery at Wheeling, West Virginia. The man who ordered the stone gave a promissory note in payment and died insolvent before the latter matured. To obtain satisfaction the tombstone-maker added:

This aint paid for!

He was subsequently prosecuted as a criminal by the surviving members of the family.

The above instance recalls the epitaph on one Owen More:

Owen More is gone away  
Owing more than he can pay!

#### SATIRICAL EPITAPHS.

Against social distinctions in the Church, at Ashburton, on Elizabeth Ireland, and dated 1779:

Here I lie at the chancel door,  
Here I lie because I'm poor.  
The farther in, the more you pay;  
Here lie I, as warm as they.

Against an inordinate pride of pedigree, on Matthew Prior, *ob.* 1721:

Nobles and heralds, by your leave,  
Here lies what once was Matthew Prior,  
The son of Adam and of Eve:  
Can Stuart or Nassau claim higher?

On the ubiquity of the name Jones. At Trysull there is in the church-yard an amusing epitaph to a certain family yclept Jones, which ends thus:

Reader, if then their merits you would find,  
Go ask their numerous offsprings left behind.

Against talkativeness. On a talkative old maid and dated 1750:

Beneath this silent stone is laid  
A noisy antiquated maid,  
Who from her cradle talked till death,  
And ne'er before was out of breath.

Another of the same kind:

Here lies, returned to clay,  
Miss Arabella Young;  
Who, on the first of May,  
Began to hold her tongue.

#### MATRIMONIAL.

A farmer, whose initials only are given, and who appears to have been the author of his own epitaph, has this ironic memorial:

Here rests in God F. K. He lived twenty-six years as a man and thirty-seven years as husband.

This wail of a desolate husband caps the climax:

Tears cannot bring thee back to life, therefore I weep.

To Bridget Applewhite at Bramfield and dated 1737:

Between the remains of her brother Edward  
And of her husband Arthur,  
Here lies the body of Bridget Applewhite  
Once Bridget Nelson.  
After the fatigues of a married life,  
Borne by her with incredible patience,  
For four years and three-quarters, bating three weeks,  
And after the enjoyment of the glorious freedom  
Of an easy and unblemished widowhood  
For four years and upwards,  
She resolved to run the risk of a second marriage-bed,  
But death forbade the banns;  
And having met with an apoplectic dart  
(The same instrument with which he had formerly  
Dispatched her mother),  
That touch't the most vital part of her brain,  
She must have fallen directly to the ground  
(As one thunder-strook)

If she had not been catch'd and supported by her intended husband.

Of which invisible bruise,  
After a struggle above sixty hours,  
With that grand enemy to life,  
(But the certain and merciful friend to helpless old age),  
In terrible convulsions, plaintive groans,  
Or stupifying sleep,  
Without recovery of her speech or senses,

She died on the twelfth day of September in the year of our Lord 1737,

And of her own age forty-four.

On scolding wives :

Here lies my wife ; here let her lie :  
She's now at rest—and so am I !

Another :

Here lies my wife, and heaven knows  
Not less for mine than her repose.

Another, at Old Gray Friars, Edinburgh :

Here snug in grave my wife doth lie :  
Now she's at rest and so am I.

Another :

Here rests my spouse ; no pair through life  
So equal lived as we did ;  
Alike we shared perpetual strife,  
Nor knew I rest till she did.

By Burns, on a hen-pecked country squire :

As father Adam first was fooled,  
A case that's still too common,  
Here lies a man a woman ruled,  
The devil ruled the woman !

In Essex :

Here lies the man Richard,  
And Mary his wife ;  
Their surname was Pritchard,  
They lived without strife ;  
And the reason was plain—  
They abounded in riches,  
They had no care or pain,  
And his wife wore the breeches !

LAUDATORY OF GOOD WIVES.

To Elizabeth Ainsdale, *ob.* 1700, at West Kirby, Cheshire :

Here lieth one deprived of her life,  
Who was a virtuous and careful wife ;  
Of pious life and conversation,  
Always mindful of her soul's salvation.

To Annie Guile, wife of the actor and playwright, Samuel William Ryley, at Parkgate, Cheshire:

Had her worth been made known,  
The extent of this stone  
Might be filled, for her virtues were many;  
Then in reverence profound  
Pay respect to the ground,  
For this is the grave of my Nannie.

PUNNING EPITAPHS.

On Dr. Fuller:

Here lies Fuller's earth.

On Ann Mann:

She lived an old maid and died an old Mann.

At Norwich:

Here lies Matthew Mud.  
Death did him no hurt.  
When alive he was Mud;  
And now dead, he is dirt.

On a Mr. Stone:

Jerusalem's curse is not fulfilled in me,  
For here a stone upon a Stone you see.

On Mr. Merideth, a former organist at St. Mary Winton College, Oxford:

Here lies one blown out of breath,  
Who lived a merry life, and died a Merideth.

On the Rev. Mr. Chest, Vicar of Chepstow, written by his son-in-law, Mr. Downton:

Here lies at rest, I do protest,  
One Chest within another;  
The chest of wood was very good—  
Who says so of the other?

On one Hatt :

By Death's impartial scythe was mown  
 Poor Hatt—he lies beneath this stone;  
 On him misfortune oft did frown,  
 Yet Hatt ne'er wanted for a crown;  
 When many years of constant wear  
 Had made his beaver somewhat bare,  
 Death saw, and pitying his mishap,  
 Has given him here a good long nap.

At St. Bennet, Paul's Wharf:

Here lies one More and no more than he;  
 One More and no More! How can that be?  
 Why one More and no More may well lie alone,  
 But here lies one More and that's more than one.

On Edmund Burke:

Here lies our good Edmund, whose genius was such  
 We scarcely can praise it or blame it too much;  
 Who, born for the universe, narrowed his mind,  
 And to party gave up what was meant for mankind.  
 Though fraught with all learning, yet straining his throat  
 To persuade Tommy Townsend to lend him a vote;  
 Who, too deep for his hearers, still went on refining,  
 And thought of convincing while they thought of dining.  
 Though equal to all things, for all things unfit;  
 Too nice for a statesman, too proud for a wit:  
 For a patriot too cool; for a drudge disobedient,  
 And too fond of the right to pursue the expedient.  
 In short, 'twas his Fate, unemployed, or in place, Sir,  
 To eat mutton cold, and cut blocks with a razor.

#### UNIQUE EPITAPHS.

Some epitaphs are extravagantly contradictory. The three following are authentic and good examples.

At Nettlebed, Oxfordshire:

Here lies father and mother and sister and I,  
 We all died within the short space of one short year.  
 They be all buried at Wimble except I,  
 And I be buried here.

In Llanmynech Churchyard, Montgomeryshire :

Here lies John Thomas  
And his three children dear ;  
Two buried at Oswestry,  
And one here.

At St. Andrew's, Plymouth :

Here lies the body of James Vernon, Esq., only surviving son of Admiral Vernon : died 23 July, 1753.

At Peshawur, India :

Sacred to the memory of the Rev. ———, missionary, who was murdered by his chokidar. Well done, thou good and faithful servant.

There is in Amsterdam a white marble tombstone with only this inscription, *Effen uyt*, which means "exactly." The deceased (a man tolerably rich and a lover of the good things of this life) conceived the idea that he would live only a certain time, so he made a careful calculation of his fortune, which he apportioned so exactly as to last just the period to which he guessed his life would extend. Strangely enough, his calculations came correct to the very day, for he died punctually at the time he had previously reckoned. He had so far exhausted his estate that, after his debts had been discharged, a solitary pair of slippers represented the entire property he left. His relations buried him and a representation of the slippers was carved on the tomb.

At Aberdeen to a simpleton named Jamie Fleeman is inscribed this unique epitaph :

    Dinna bury me like a beast !

When this poor "natural"—whose witty saws were long remembered in Aberdeen—was dying, one of the group about him said :

    " I wonder if he has any sense of another world."

    " Oh, no," answered some one, " he is a fool ; what can he know of such things?"

Jamie, overhearing this conversation, opened his eyes and, looking the rude speaker full in the face, said:

"I never heard that God seeks what He did not give, but I am a Christian and dinna bury me like a beast!" Then he died. On the small granite stone that marks his resting-place his last prayer is chiseled: "Dinna bury me like a beast!"

#### PARABLE EPITAPHS.

Some epitaphs are parables. Not a few liken life to an inn. In the churchyard at Micklehurst:

Life is an inn, where all men bait,  
The waiter Time, the landlord Fate;  
Death is the score, by all men due:  
I've paid my shot—and so must you.

At Melton Mowbray:

This world's an inn, and I her guest:  
I've eat and drunk and took my rest  
With her awhile, and now I pay  
Her lavish bill and go away.

At Langton, Cumberland, and Stratton, Cornwall:

Life's an inn; think, man, this truth upon.  
Some only breakfast and are quickly gone;  
Others to dinner stay, and are full fed;  
The oldest man but sups, and goes to bed.  
Large is his score who tarries through the day;  
Who goes the soonest has the least to pay.

At Barnwell, on an innkeeper, and very similar to the above:

Man's life is like a winter's day,  
Some only breakfast and away;  
Others to dinner stay and are full fed,  
The oldest man but sups and goes to bed;  
Large is his debt who lingers out the day;  
Who goes the soonest has the least to pay.  
Death is the waiter, some few run on tick,  
And some, alas! must pay the bill to Nick!  
Tho' I owed much, I hope long trust is given,  
And truly mean to pay all debts in heaven.

The grave is occasionally likened to a house or cottage.



There is at Folkstone an instance, to one Rebecca Roger, who died in 1688:

A house she hath, it's made of such good fashion  
The tenant ne'er shall pay for reparation,  
Nor will her landlord ever raise the rent,  
Or turn her out of doors for non-payment;  
From chimney-money, too, this call is free,  
To such a house who would not tenant be?

Chimney-money (or smoke-money), referred to in the above epitaph, was a tax levied by Charles II in 1662 on every fireplace or hearth in England. It was also known as the hearth-tax and by it Charles II raised about £200,000 per annum. This tax was abolished by William and Mary after the Revolution in 1689. It was again imposed and subsequently abolished. Even so late as 1857 smoke-money was collected at Battle in Sussex, each householder paying one penny to the lord of the manor. A similar impost was levied upon the inhabitants of the New Forest, Hampshire, for the privilege of cutting peat and turf for fuel. Anciently every man in England who occupied a house with a chimney paid to the cathedral of the diocese in which he resided Whitsun-farthings (or smoke-farthings) in Whitsun week. There is a church at Northampton upon which is an inscription recording that the expense of repairing it was defrayed by a grant of chimney-money for seven years during the reign of Charles II.

#### EMPHASIZING THE DOCTRINE OF IMMORTALITY AND THE RESURRECTION.

Both the diction and the sentiments of many of the epitaphs in this class are very beautiful.

At Bidston, Cheshire, to Miss Henrietta M. C. Cust, the daughter of Lady Cust, who herself carved the ornamental wooden cross to the memory of her daughter:

So we, the blossoms of a day,  
As the field-flowers fade away;  
To mortal gaze we seem to die,

But like the wingéd butterfly  
 We quit our earthly chrysalis,  
 And, clad in plummy robes of bliss,  
 Ascend forever to the realms above,  
 Free by the Cross of Christ's atoning love.

How different are the sentiments expressed in the lines, cut some seven years ago, over the grave of one of our most famous men of science:

And if there be no meeting past the grave,  
 If all is darkness, silence—yet 'tis rest.  
 Be not afraid, ye waiting hearts that weep,  
 For God still "giveth His beloved sleep,"  
 And if an endless sleep He will—so best.

In Latin at Edinburgh on George Heriot, *ob.* 1610:

Passenger, who art wise, hence know whence thou art, what thou art,  
 and what thou art to be.

Life, gate of Death; Death, gate of Life, to me;  
 Sole death of Death gives Life eternally.  
 Therefore, whoever breath draws from the air,  
 While live thou may'st thyself for Death prepare.

At Kilravock:

Here lies a Rose, a budding rose,  
 Blasted before its bloom;  
 Whose innocence did sweets disclose  
 Beyond that flower's perfume.  
 To those who for her loss are grieved  
 This consolation's given,  
 She's from a world of woe relieved,  
 And blooms a Rose in heaven.

At Wisbeach:

Beneath, a sleeping infant lies,  
 To Earth whose body lent,  
 More glorious shall hereafter rise,  
 But not more innocent.  
 When the Archangel's trump shall blow,  
 And souls to bodies join,  
 Millions will wish their lives below  
 Had been as short as thine. —*Samuel Wesley.*

At Islington, *ob.* 1819:

*Ann Stead.*

This lovely bud, so young, so fair,  
Called hence by early doom,  
Just came to show how sweet a flower  
In Paradise would bloom.

The association of sympathy and tenderness in connexion with the deceased has, as might naturally be expected, manifested itself in a particular manner in the epitaphs on children and infants. Many effusions of much merit have appeared in the seventeenth and succeeding centuries, of which the above three have been cited as fair specimens.

An epitaph couched in legal phraseology is to be found at Tedston-de-la-Mere, to one Frances Bateman, *ob.* 1678:

Heaven took her soule; the Earth her corpse did seize,  
Yet not "in fee"; she only holds by "lease",  
With this proviso—when the Judge shall call  
Earth shall give up her share, and Heaven take all.

#### MORAL EPITAPHS.

If, indeed, it is not the main aim, it is at least one of the first purposes of an epitaph to point a moral. No wonder, then, that not a few of them fulfil this office. Some are veritable sermons in stones.

In the village of Authieu, near Rouen:

Look, man, before thee, how thy death hasteth;  
Look, man, behind thee, how thy life wasteth;  
Look on thy right-side, how Death thee desireth;  
Look on thy left-side, how sin thee beguileth;  
Look, man, above thee, joys that ever will last;  
Look, man, beneath thee, the pains without rest.

At St. Luke's Chapel, Norwich, Thomas Bozoun, the Prior, was buried in 1480. The following inscription is on the upper part of the arch of his monument:

Man, woman, or child, that here pass by,  
Remember Death, learn well to die;  
These pictures see, these figures view;  
The skulls below the truth tell you.

The above refers to three skulls which are represented—one

with teeth to signify Youth; the second with only two teeth in the lower jaw remaining, to denote Middle Age; and the third skull, in which they are entirely absent, to depict Old Age.

At North Wrotham on the Rev. Samuel Wotton, D. D., who died in 1680 aged eighty years:

He learned to live while he had breath,  
And so he lives even after death.

On the Rev. Dr. Trapp, who died in 1747, and written by himself:

Death! Judgment! Heaven! and Hell!  
Think, Christians, think!  
You stand on vast Eternity's dread brink.  
Faith and Repentance, Piety and Prayer:  
Despise this world, the next be all your care.  
Thus while my tomb the solemn silence breaks,  
And to the eye this cold dumb marble speaks,  
Tho' dead, I preach. If e'er with ill-success,  
Living, I strove th' important truths to press,  
Your precious, your immortal souls to save,  
Hear me, at least, O hear me from the grave.

In Peterborough Cathedral on Bishop Madan, who died 1813, aged eighty-five years:

In sacred sleep the pious Bishop lies.  
Say not in death—a good man never dies.

Written by Matthew Prior, *ob.* 1721, for his own tombstone:

To me 'twas given to die; to thee 'tis given  
To live: alas! one moment sets us even.  
Mark how impartial is the will of heaven!

In Westminster Abbey on John Gay, *ob.* 1732, written by himself:

Life is a jest, and all things show it;  
I thought so once, but now I know it.

At West Woodhay on Sir Benjamin Rudyard, who died in 1658:

Fond world, leave off this foolish trick,  
Of making epitaphs on the dead:  
Rather go write them on the quick,  
Whose souls in earthly flesh lie buried.

*London, England.*

JOHN R. FRYAR.

# Analecta.

---



## CONSTITUTIO APOSTOLICA DE ROMANA CURIA.

### LEX PROPRIA SACRAE ROMANAE ROTAE ET SIGNATURAE APOSTOLICAE.

#### TITULUS II.

#### SIGNATURA APOSTOLICA.

#### CAP. I.—*De constitutione et competentia Signaturae Apostolicae.*

#### CAN. 35.

§ 1. Supremum Apostolicae Signaturae tribunal constat sex S. R. E. Cardinalibus, a Summo Pontifice electis, quorum unus, ab eodem Pontifice designatus, Praefecti munere fungetur.

§ 2. Eique dabitur a Romano Pontifice adiutor, seu a Secretis, qui iuxta regulas eiusdem Signaturae proprias, sub ductu Cardinalis Praefecti, omnia praestabit quae ad propositae causae instructionem eiusque expeditionem necessaria sunt.

## CAN. 36.

§ 1. Praeter Secretarium erit etiam in Apostolica Signatura unus saltem notarius conficiendis actibus, conservando archivio, et adiuvando Secretario in iis quae ab eo ipsi committuntur: habebitur quoque custos conclavium eiusdem Signaturae: prior sacerdos, alter laicus.

§ 2. Erunt etiam aliquot Consultores, a Summo Pontifice eligendi, quibus poterit examen alicuius quaestionis pro voto ferendo committi.

§ 3. Quae ad nominationem, iusiurandum, obligationem secreti ac disciplinam pertinent, et pro administris, Sacrae Rotae constituta sunt, servantur quoque, cum proportionem, pro Apostolicae Signaturae administris.

## CAN. 37.

Supremum Apostolicae Signaturae tribunal videt tamquam sibi propria ac praecipua,

1.º de exceptione suspicionis contra aliquem Auditorem, ob quam ipse recusetur;

2.º de violatione secreti, ac de damnis ab Auditoribus illatis, eo quod actum nullum vel iniustum in iudicando posuerint, iuxta can. 9;

3.º de querela nullitatis contra sententiam rotalem;

4.º de expostulatione pro restitutione in integrum adversus rotalem sententiam quae in rem iudicatam transierit.

CAP. II—*De modo iudicandi Apostolicae Signaturae.*

## CAN. 38.

Ad postulandam restitutionem in integrum et ad introducendum iudicium nullitatis contra sententiam rotalem dantur tres menses utiles a reperto documento aut a cognita causa, ob quam ad haec remedia recursus fieri potest.

## CAN. 39.

§ 1. Expostulatio ad Signaturam pro restitutione in integrum non suspendit rei iudicatae executionem.

§ 2. Nihilominus ad instantiam partis recurrentis Signatura potest, incidentaliter sententia, inhibitionem executionis iubere,

aut obligare partem victricem ad congruam cautionem praestandam pro restitutione in integrum.

## CAN. 40.

§ 1. Libellus, quo causa introducitur, exhibendus est Secretario Signaturae Apostolicae.

§ 2. Cardinalis autem Praefectus, una cum Secretario, accepta instantia, examinare debet, utrum fundamentum aliquod boni iuris habeat: quod si desit, instantiam ipsam quamprimum reiicere; sin vero habeatur, tenetur admittere.

## CAN. 41.

§ 1. In causa criminali, de qua sub num. 2 canonis 37, regulae processuales servantur, quae pro causis criminalibus a iure canonico statuuntur.

§ 2. In aliis iudiciis, de quibus in num. 1, 3 et 4, can. 37, Signatura procedere potest sola rei veritate inspecta, citata tamen semper parte adversa, vel conventa, vel cuius intersit, et praefixo partibus congruo peremptorio termino ad iura sua deducenda.

§ 3. Et in primo ex memorati iudicii casibus Apostolica Signatura inappellabili sententia definit utrum, an non, sit locus recusationi Auditoris. Quo facto, iudicium ad Sacram Rotam remittit, ut iuxta suas regulas ordinarias procedat, admissio in suo turno, vel non, Auditore contra quem exceptio sublevata fuit, iuxta Signaturae sententiam.

In tertio casu de hoc tantum iudicat, sitne nulla rotalis sententia, et sitne locus eius circumscriptioni.

In quarto casu Apostolica Signatura, inappellabili sententia definit utrum, necne, locus sit restitutioni in integrum. Qua concessa, rem remittit ad Sacram Rotam, ut videntibus omnibus, de merito iudicet.

## CAN. 42.

Cardinalis Praefectus, itemque Signaturae tribunal, si expedire reputent, convocare possunt Promotorem iustitiae et Defensorem vinculi penes Sacram Rotam, et ab eis votum exigere, vel etiam petere ut de actibus rotalibus, quae impugnantur, rationes explicant.

## CAN. 43.

In reliquis, quae necessaria sunt ad iudicii expeditionem, et non sunt in praecedentibus canonibus cauta, servari in primis debent, congrua congruis referendo, regulae pro Sacra Rota statutae, et deinde normae iuris communis.

## TITULUS III.

DE ADVOCATIS PENES SACRAM ROTAM ET APOSTOLICAM  
SIGNATURAM.

## CAN. 44.

§ 1. Advocati proprii ac nativi Sacrae Rotae et Signaturae Apostolicae sunt Advocati consistoriales.

§ 2. Admittuntur tamen et alii sive sacerdotes sive laici, qui laurea doctorali saltem in canonico iure instructi, post triennale tyrocinium vel qua adiutores penes aliquem ex Auditoribus, vel penes aliquem ex advocatis rotalibus, facto experimento coram Rotali Collegio, ab eodem idonei reperti sint, diploma advocatorum acceperint, a Sacrae Rotae Decano et ab uno ex notariis subsignatum, ac iusiurandum coram Rotali Collegio dederint de munere ex conscientia implendo.

## CAN. 45.

§ 1. Advocati in causis coram Sacra Rota et Signatura Apostolica agendis tenentur servare tum communes leges canonicas tum regulas horum tribunalium proprias; et in scripturis pro defensione exarandis lingua latina uti debent.

§ 2. Tenentur insuper de mandato Decani Sacrae Rotae aut Cardinalis Praefecti Signaturae Apostolicae gratuitum patrocinium aut gratuitam adsistentiam praebere iis, quibus Sacra Rota aut Signatura Apostolica hoc beneficium concesserit.

§ 3. Nefas eisdem est emere litem, aut de extraordinario emolumento vel immodica rei litigiosae parte sibi vindicanda pacisci. Quae si fecerint, praeter nullitatem pactionis, a Sacra Rota congrua poena multari possunt, iuxta sequentem canonem.



## CAN. 46.

Collegium advocatorum consistorialium fungetur munere collegii disciplinae pro continendis in officio advocatis: qui, ex voto eiusdem Collegii, a Sacra Rota reprehensionis nota inuri, poena pecuniaria multari, suspendi, vel etiam ex albo advocatorum expungi poterunt.

## APPENDIX.

## DE TAXATIONE EXPENSARUM IUDICIALIUM.

CAP. I.—*De proventibus quae ad aerarium Sanctae Sedis spectant.*

1. Acta quaelibet iudicialia in causis tum contentiosis tum criminalibus exarari debent in foliis sigillum Sedis Apostolicae referentibus, excepta prima instantia, et exceptis quoque foliis typis edendis, de quibus in can. 25 et 26. Folia quatuor paginis constant et paginae triginta lineis.

Pretium uniuscuiusque folii coram Sacra Rota adhibendi est, lib. 1; coram Signatura Apostolica, lib. 2.

2. In eodem folio cumulari nequeunt acta diversa, quamvis ad eandem causam spectantia.

3. Quoties documenta in protocollo Sacrae Rotae exhibentur sive plura sint, sive pauciora, singulis vicibus pendenda est lib. 1.

4. Pro actu quo declaratur concordare exemplar alicuius documenti cum autographo, ad singula folia, lib. 0.50.

5. Pro peritiis, si requirantur, et pro examine testium, si habendum sit, a requirente peritiam vel probationem per testes deponenda est penes officialem rotalem, pecuniae custodem, summa ab Adiutore Praesidis tribunalis taxanda, quae ab eo censeatur sufficiens ad expensas peritiae vel examinis testium solvendas.

6. In taxanda hac summa Adiutor aestimare debet, iuxta civilem Urbis usum, quid requiratur ad retribuendam peritorum operam, si de ipsa agatur, vel ad indemnitatem testibus praestandam, tum ob itineris expensas, tum ob cessatum lucrum ex interruptione laboris, si de examine testium res sit.

Praeterea tribunalis iura iuxta communes normas ei prae oculis habenda sunt.

7. Ad occurrendum expensis iudicialibus universe sumptis deponenda est in arca nummaria Sacrae Rotae pro prudenti Ponentis arbitrio pecuniae summa a 100 ad 500 libellas.

8. Proventus universi huc usque recensiti ad aerarium Sanctae Sedis spectant, et ad illud singulis mensibus transmitti debent iuxta regulam pro aliis Sanctae Sedis officiis assignatam.

CAP. II.—*De proventibus qui cedunt in retributionem operis a singulis praestitae.*

1. Pro versione alicuius actus a lingua non in usu penes Romanam Curiam in aliam usu receptam, retributio pro singulis foliis, lib. 1.50.

2. Pro examinanda versione, et pro declaratione facienda a perito de eius fidelitate, ad singula folia, lib. 0.50.

3. Pro simplici transcriptione, ad singulas paginas, lib. 0.25.

4. Pro extrahendis ex archivio documentis vel fasciculo (*posizione*) alicuius causae, tabularius ministerium suum gratuito debet praestare, si agatur de re ultimis decem annis acta; si de antiquiori, ius habet ad lib. 5.

CAP. III.—*De advocatorum et procuratorum proventibus.*

1. Pro qualibet instantia exarata, lib. 5.

2. Pro concordatione dubiorum, ad singula dubia, lib. 5.

3. Pro interventu in examine testium in qualibet sessione, lib. 5.

4. Pro adsistentia examini, vel iuramento parti delato, lib. 5.

5. Pro congressibus cum cliente et cum aliis personis ad effectum causae, iuxta numerum et simul sumptis, a lib. 10 ad 100.

6. Pro accessibus ad tribunal, a lib. 5 ad 50.

7. Pro disputatione coram tribunali ad normam can. 30, a lib. 10 ad 25.

8. Pro examine omnium documentorum, a lib. 50 ad 100.
9. Pro eorum ordinatione et summarii compositione, a lib. 50 ad 100.
10. Pro exaranda defensione, a lib. 200 ad 1000. /
11. Pro responsione, a lib. 100 ad 200.
12. Pro simplici adsistentia ad normam can. 18, a lib. 100 ad 200.
13. Harum omnium taxarum motio, seu *liquatio*, facienda est ad tramitem communis iuris a Praeside tribunalis.

CAP. IV.—*De exemptione a iudicialibus expensis et gratuito patrocinio.*

1. Pauperibus ius est exemptionis ab expensis iudicialibus, et gratuiti patrocinii, iuxta praescripta superius can. 45, § 2.
2. Qui pauperes absolute dici non possunt, sed ob arctam suam conditionem ordinariis expensis ferendis pares non sunt, ad earum reductionem ius habent.
3. Qui exemptionem ab expensis vel earum reductionem assequi velit, eam postulare debet, dato supplici libello Praesidi turni vel Auditorum coetus, qui causam iudicandam habet, adductisque documentis quibus conditionem suam comprobet. Praeterea, nisi agatur de iudicio a SSmo commisso, demonstrare debet se non futilem neque temerariam causam agere.
4. Praeses turni postulationem ne admittat, nisi auditis, praeter partem postulantem, parte adversa promotore iustitiae ac decano advocatorum consistorialium, requisitisque, si opus sit, notitiis etiam secretis super statu oeconomico postulantis.
5. Contra decretum Praesidis negantis exemptionem ab expensis vel earum reductionem, potest, intra utile tempus decem dierum, expostulatio fieri pro recognitione iudicii ad turnum, vel Auditorum coetum, cui causa iudicanda est.
6. Qui exemptionem ab expensis et gratuitum patrocinium concedit, simul debet unum ex advocatis designare, qui pauperis patrocinium vel adsistentiam suscipiat ad normam can. 45, § 2.
7. Si vero decreta tantum fuerit expensarum reductio, qui huiusmodi decretum tulit, debet simul normas saltem generales statuere intra quas reductio sit circumscribenda.

CAP. V.—*De expensis in iudiciis coram Signatura Apostolica.*

Eadem Regula, congrua congruis referendo, servetur, ac pro iudiciis coram S. Rota.

Datam Romae, die 29 Iunii 1908.

*De mandato speciali SSmi D. N. Pii Papae X.*

R. Card. MERRY DEL VAL.

**ORDO SERVANDUS IN SACRIS CONGREGATIONIBUS, TRIBUNALIBUS, OFFICIIS ROMANAE CURIAE.**

**NORMAE COMMUNES.**

CAP. I.—DE ORDINE AC DIRECTIONE GENERATIM.

1. In omnibus superius memoratis S. Sedis Officiis (*dicastri*) duplex erit Administrorum coetus, Maiorum et Minorum.

2. In singulis moderatio proxima *Secretariae*, Protocolli, Tabularii, ad Praelatum pertinet qui alter est a Cardinali Praeside. A Praelato tamen erunt ad Cardinalem deferendae maioris momenti res, quibus peculiari aliquo modo sit consulendum.

In S. Rotae tribunali *secretaria*, protocollum, tabularium obnoxia sunt Auditori Decano, eoque impedito, Auditori qui primam sedem post decanum obtinet: hi tamen, ubi agatur de extraordinario aliquo consilio capiendo, rem deferent ad Collegium Auditorum universum.

3. Excepta S. Rota, cui propriis erit agendum normis, in ceteris Officiis omnibus, administri maiores, praeside Cardinali suo, Congressum constituunt.

4. Ad Congressum spectat minora negotia expendere atque expedire; de ceteris disponere et ordinare ut agantur in pleno sui cuiusque officii conventu.

5. Singula Officia sibi librum habebunt "*Rerum Notabilium*", in quo rite indicentur nominationes, initique muneris dies Patrum Cardinalium, Consultorum, maioris et minoris ordinis Administrorum; datum iusiurandum, cessatio ab officio, et si qua forte pontificia rescripta immutationem aliquam circa cuiusque Officii competentias induxerint.

## CAP. II.—DE PROVISIONE OFFICIORUM.

1. Maiores Administri cuiusque Sacrae Congregationis, Tribunalis, Officii, a Summo Pontifice libere eligentur.

2. Minoribus eligendis administris titulorum doctrinaeque certamen proponetur.

Gratiosae suffragationes non admittuntur, earumque, si intercedant, ratio habebitur nulla.

3. Certamen indicetur intra mensem a vacuo officio, acceptis ante mandatis a Summo Pontifice. Assignabitur vero spatium utile unius mensis ad exhibendam petitionem ac titulos necessarios.

4. Periculum de doctrina erit scripto faciendum certo die, quo propositae ex tempore quaestiones evolventur circa disciplinas ad petatum officium pertinentes. De proposita materia candidati in communi aula conscribent, designatis horis, advigilante Consultore aut aliquo ex minoribus eiusdem Officii administris, quem Praelatus moderator adlegerit.

5. Scripta, numeris distincta, non expresso candidati nomine, duo Consultores ordine excutient, a Congressu eligendi, et, si agatur de S. Rota, a Decano. Horum nomina Censorum occulta manebunt; iidemque quamprimum suum expriment scripto iudicium super exarata a candidatis, declarantes, quatenus ex iis, sive doctrinae laude, sive dicendi forma probentur; quatenus idonea tantum, quatenus improbanda censeantur.

6. Si Consultorum iudicia de idoneitate scripti secum pugnent, candidatus non idoneus habebitur deficientis causa doctrinae. Verum facultas erit Congressui, et apud S. Rotam Decano, in ea iudiciorum discrepantia, exquirendi, si necessarium aut aequum duxerint, Consultoris tertii suffragium, ad quem proinde remittentur priorum duorum iudicia, ut ipse proferat de summa lite sententiam.

7. Ut quis possit ad eligendorum scrutinium admitti, requiritur tamquam necessaria conditio ut probatus discesserit experimento doctrinae.

8. Scrutinium fiet a Congressu, et apud S. Rotam a Collegio

Auditorum. Idem erit duplex, et in utroque suffragia erunt secreta.

In primo, suffragia ferentur de singulis candidatis, ut decernatur, quinam aetate, moribus, indole censeantur idonei. Qui paria suffragia retulerint iudicandi sunt non idonei.

In altero suffragia ferentur de singulis in primo scrutinio approbatis, ut decernatur quinam virtute, meritis, scientia, habilitate sit praeferendus. Paribus inter duos pluresve candidatos suffragiis, Cardinalis, qui Congressui praeerit, et apud S. Rotam Decanus, paritatem diriment.

9. De scrutinii exitu ad Summum Pontificem integre referetur, ut, Eo probante, ad candidati nominationem deveniri possit.

10. Rationes et modi, quibus lata sint suffragia, sunt prorsus reticendi.

11. Litteras nominationis ad maiores Administros mittet Cardinalis a Secretis Status; ad minores mittent, in S. Rota Decanus, subscripto nomine alicuius Notarii; in ceteris Officiis suis cuiusque praeses Cardinalis, contra posita subscriptione more rescriptorum.

12. Deservientium nominatio, apud S. Rotam spectat ad Collegium Auditorium; apud Officia reliqua ad suum cuiusque Praesidem Cardinalem, proponentibus maioribus Administris.

13. In uno eodemque viro cumulare munia non licet; ideoque qui ad novum adspiret munus, ad id semel assumptus, pristino cessit.

14. Ad unum idemque Officium prohibetur aditus duobus consanguineis in primo et secundo gradu, et affinibus in primo.

15. Minoribus administris, ubi inter ipsos vacaverit locus, ius est adscensus titulo ministerii provectoris; non ita ceteris.

### CAP. III.

Cuiusvis ordinis Administri, ante quam adsciscantur, iusiurandum dabunt, coram suo Praelato, "de officio fideliter implendo, de non recipiendis muneribus etiam sponte oblatis, et de secreto servando," secundum formulam heic adiectam, servata lege iis Officiis quibus peculiare et gravius iusiurandum imponitur, ut communi formae particularem addant.

## IVRISIVRANDI FORMA.

*In nomine Domini.*

Ego N. N. spondeo, voveo ac iuro, fidelem et obedientem me semper futurum B. Petro et Domino Nostro Papae eiusque legitimis Successoribus; ministeria mihi commissa in hac S. Congregatione (Tribunali, aut Officio) sedulo ac diligenter impleturum; munera mihi in remunerationem, etiam sub specie doni oblata, non recepturum; et secretum officii religiose servaturum in iis omnibus, quae sacri Canones aut Superiores secreta servari iusserint, itemque, quoties ab Ordinariis id postulatum fuerit, et quando ex revelatione alicuius actus praeiudicium partibus aut Ecclesiae obvenire potest. Sic me Deus adiuvet, et haec Sancta Dei Evangelia, quae meis manibus tango.

## CAP. IV.—DE HORIS AC DISCIPLINA OFFICIORUM.

1. Spatium temporis officio assignatum est matutinum, ab hora nona cum dimidio usque ad meridiem cum semihora, singulis diebus non feriatis. Per has horas administri omnes tenentur in officio esse, non remorari, nec ab ipso ante constitutum tempus discedere, incolumi eorum privilegio, quibus officii sui lex concesserit ut commissum opus possint exequi domi.

2. Est tamen Moderatoribus facultas concedendi singulis Administris diem unum vel duos vacationis in mense, modo talis concessio cum Officii necessitatibus componi queat. Eadem conditione quotannis aut unoquoque biennio dies aliquot, non ultra hebdomadam, singulis concedere debebunt, ut piis exercitationibus vacent.

3. Morbo aut alia causa impediti quominus Officium adeant, rem Praelato significant.

4. Exceptis maioribus Administris, itemque scriba Protocolli, Diribitore atque aliis, qui sui muneris gratia debent se adeuntes excipere, ceteris non licet per horas officii visitantem quemquam admittere.

5. In sua quisque munia religiose et quam optime explenda incumbet; nec fas erit cuiquam alienam occupare provinciam, aut in sui locum substituere quempiam, aut ipse alium sufficere.

6. Verum si Praelatus id committat, quilibet Administer se promptum exhibebit ad subrogandos collegas, atque ad alia non communia pensa quae forte sint expedienda.

7. Erit curae omnibus, maxime iis qui praesunt, ne diu negotia iaceant. Danda igitur opera ut necessaria studia, ut actorum perscriptio, ut expeditio negotiorum ea sollicitudine procedant, quae naturae rerum tractandarum et normis Officii respondeant.

8. Quoties igitur designatae horae muneri explendo satis non sint, administri reliquum operis aut domi conficient, aut morabuntur in officio diutius, aut revertentur post meridiem, prout visum fuerit moderatori opportunius.

9. Quod si productus hic labor fere quotidianus evadat, moderatorum erit eum ex aequo remunerari.

10. Idem Administrorum nomina, qui doctrina, diligentia, rerum agendarum peritia, vitaeque honestate praeceant, Summo Pontifici significanda curabunt.

11. Administro nemini licet *Agentis*, Procuratoris, Advocati partes assumere, neque in suo, neque in alieno Officio.

Unum eximitur procuratoris vel advocati munus in Sanctorum causis, quo munere fungi poterunt Administri minores ad SS. Rituum Congregationem non pertinentes.

12. Si quis Administer negligentia culpâve suo officio defuerit, erit admonendus, aut aliqua poena multandus, aut loco movendus ad tempus, aut etiam omnino dimittendus, pro admissi gravitate aut recidendi frequentia.

13. Si autem a sacerdotis aut christiani viri aut civis officiis ita declinaverit, ut in ius rapi debuerit, aut publicae existimationis iacturam fecerit, suo loco movebitur ad tempus, aut omnino dimittetur.

14. Aere alieno ita gravari ut aditus fiat sequestris iudicialibus, esse causa potest quamobrem quis ad certum tempus exuatur munere, aut etiam abdicare cogatur.

15. Publica inquisitione instituta de crimine adversus aliquem administrum, qui Officio praeest, officii ipsius honori tutando, simulque non gravando reo, providebit. Ad eum finem curare poterit ut accusatus ab officio recedat, et partem stipendii retinere in remunerationem suffecti in eius locum.



16. Remotio ad tempus, expulsio aut officii amissio, multae poenaeque ceterae contra administrum decernentur, nullo provocationis iure relicto, apud S. Rotam a Collegio Auditorum; in aliis vero Officiis a Cardinali Praeside, suffragante Congressu; et in utroque casu audita parte per scriptum.

De temporaria remotione aut dimissione referendum est ad SSmum Dominum, ut has poenas ratas habeat.

CAP. V.—DE FERIIS.

1. Singulis diebus festis cum praecepto Officia vacabunt.

His adduntur:

Anniversarius dies creationis et coronationis Summi Pontificis.

Item obitus Decessoris.

Stati dies Consistoriis habendis sive publicis sive semi-publicis.

Feria secunda et tertia Quinquagesimae, et quarta Cinerum.

Postremi dies quatuor maioris hebdomadae, et Feria secunda et tertia Paschatis.

Pervigilium Pentecostes et succedentes huic Festo dies, Feria secunda ac tertia.

Pervigilium Deiparae in caelum receptae.

Secundus dies mensis Novembris, in commemoratione Fidelium defunctorum.

Pervigilium Nativitatis Domini et consequentes tres dies. Ultimus anni dies.

2. Feriatis diebus, Moderatores Officii curare poterunt ut aliquis ex administris Officium frequentet, expediturus negotia si quae forte occurrerint. Huic autem administro licebit vacationis dies alios petere.

3. A die decimo mensis Septembris ad trigesimum primum Octobris decurrent Ferae autumnales.

Hoc spatio temporis Officium nullum erit intermissum; sed in unoquoque tot aderunt tum maioris tum minoris ordinis administrum, quot satis esse existimentur urgentioribus expediendis negotiis ordinariae administrationis; maiorum enim tracta-

tiones, ac de gravioribus et implicationibus rebus deliberationes in mensem Novembrem differentur. Quod si urgens rei gravitas postulet ut cito occurratur, intra merae necessitatis fines providebitur.

4. Qui feriarum tempore in officio versari debebunt, iis conceduntur vacationis dies quinque et quadraginta, sive intermissi, sive continui pro lubitu petentium, alio anni tempore ab iisdem eligendo, habita tamen ratione necessitatum Officii, atque approbante Moderatore.

#### CAP. VI.—DE STIPENDIIS.

1. De medio sublatis emolumentis quae *incerta* vocari solent, administri omnes certo stipendio, eoque menstruo et ad honestam substantationem sufficienti, fruuntur ex aerario Sanctae Sedis. Stipendii ratio pro variis administris proponetur in apposita tabula; incipietque vim habere pro iis qui in officia adsciscuntur post praesentem ordinationem, ac pro veteribus administris qui ad officia diversi gradus et conditionis advocentur.

2. Emolumentorum, seu *incertorum*, genus unicum derivari poterit minoribus administris ex opere in extrahendis ab archivio documentis impenso, ac transcriptione documentorum et processuum, si non ex officio fiant, sed instantibus partibus quarum intersit; dummodo tamen his rebus non detur opera horis officio destinatis, et praescripta servantur *Appendicis Legis propriae S. Rotae* c. 2 de exigenda compensatione.

3. Qui in praesens cuiusvis gradus ac naturae officio funguntur, sua stipendia retinebunt tum ordinaria tum extraordinaria, quae tamen stabilitatis rationem habeant (*incerta certa*), et ad officium ipsum referantur; non quae speciem remunerationis praeseferant ob collocatam peculiarem operam aut extraordinarios ob titulos.

Eadem stipendia non aliunde solventur in posterum nisi ab aerario Sanctae Sedis.

4. Ut autem recti iustique servetur lex, intra mensem ab edita praesenti ordinatione, singuli qui variis Officiis praesunt ad Cardinalem *Secretarium Status* administrorum omnium de-

ferent nomina, adiecto suo cuiusque stipendio, ad normam superiori numero descriptam.

Idem Praesules, intra memoratum tempus, recensebunt onera sive perpetua sive temporaria, quibus Officia sua gravantur, et impensas Officii ordinarias.

5. Gradus et stipendia ad normam n. 3 sarta tectaque manebunt Administris eorum etiam Officiorum, quae ob novam Romanae Curiae ordinationem aut prorsus desierint, aut sint natura penitus immutata.

Huiusmodi autem administri a Sanctae Sedis nutu pendebunt, et ubi eorum postuletur opera, ad eam praestandam debebunt sese promptos ac paratos exhibere.

6. Salvis iuribus a praesentibus administris acquisitis in quibusdam Officiis ad emeritum percipiendum, ceteris omnibus in posterum, qui sive aetatis ingravescentis, sive diutini morbi causa, sustinendis rite muneribus impares fiant, Apostolica Sedes, quantum poterit, ex aequo providebit, curando ut sufficiantur ab aliis, et cavendo ne ipsis necessaria desint ad honestam sustentationem.

#### CAP. VII.—DE ADVOCATIS.

1. Firmo illorum iure qui modo legitimi habentur advocati, in posterum, ad ineundum hoc munus servandae erunt normae tit. III *legis propriae S. Rotae* constitutae.

2. Exinde leges disciplinae vigeant in memorato titulo contentae, quibus aequae omnes erunt obnoxii.

3. Qui vero cupiat advocati munus exercere apud S. Rituum Congregationem in Sanctorum causis, is legitimum sibi titulum comparet Advocati rotalis, ceterisque satisfaciat consuetudinis formis, quae ab eo Sacro Consilio praescriptae sunt.

#### CAP. VIII.—DE MINISTRIS EXPEDITIONUM.

1. Privilegium *exclusivae*, quo Apostolici Ministri expeditionum in Datariae Officio fruuntur, ubi primum habere vim coeperit Constitutio *Sapienti consilio*, cessabit.

2. Est autem Sanctae Sedis propositum de ministrorum expeditionum, qui modo sunt, conditione ac statu cognoscere, ut in peculiaribus casibus ea possit inire consilia, quae magis aequa et opportuna iudicaverit.

## CAP. IX.—DE PROCURATORIBUS SEU AGENTIBUS.

SECTIO I.—*De procuratoribus particularibus et privatis.*

1. Qui ad Sanctam Sedem recurrens sui particularis ac privati negotii causa uti opera velit procuratoris, potest ad id munus deputare quemlibet suae fiduciae virum, dummodo catholicum, integra fama, et ad officium, in quo agenda sit res, minime pertinentem. Praeterea oportet eundem legitimo mandato munire, quod in Actis, ad ipsius Officii cautionem, servabitur; aut sin minus apud Moderatores eiusdem in tuto ponere delecti viri honestatem et requisitas conditiones.

2. Si exhibitum virum Moderatores iudicaverint admitti non posse, certiores facient mandantem, ut aliter consulat.

SECTIO II.—*De procuratoribus publicis ac legitimis.*

3. Ad procuratoris munus legitime et constanter obeundum pro Episcopo eiusque dioecesi, oportet inscriptum habere nomen in Procuratorum albo, quod patebit in Officio a Secretis Sacrae Congregationis Consistorialis.

4. Salvis iuribus acquisitis ab exercentibus hodie munus *Agentium* seu ministrorum expeditionis, qui, ubi postulaverint, in memoratum album referentur, posthac quicumque volet inscribi debeat petitionem, cum titulis quibus illa nititur, exhibere Adessori S. C. Consistorialis.

5. Ad iustam admissionem requiritur ut orator catholicam fidem profiteatur, sit integra fama, calleatque satis latinum sermonem et ius canonicum. Si agatur de sacri ordinis viro, oportet ab Officio Urbis Vicarii adensum impetret Romae residendi; religiosus autem sodalis id a Praeposito generali impetrabit.

6. Iudicium de petitione, utrum ea admitti possit necne, edetur a Cardinali a Secretis S. C. Consistorialis, audito *congressu*; qui, ut magis explorata sit candidati doctrina, poterit ipsum experimento subiicere, prout melius iudicaverit.

7. Nihil obstat quominus Ordinarius procuratorem eligat virum nondum in album relatum; qui tamen, ante quam exerceat mandatum, inscriptionem postulabit.

Hoc autem in casu Ordinariorum prudentiae relinquitur

ante videre, num cui forte obstaculo propositus procurator esse possit obnoxius, ne sese repulsae periculo obiciant.

8. Praeter inscriptionem in album, ut quis publicus habeatur et stabilis procurator dioecesanus, necessario, requiritur iustum Ordinarii mandatum ab adlecto exhibendum, cuius mandati authenticum exemplar apud Officium a Secretis Consistorialis Congregationis deponetur.

9. Munerum a procuratore dioecesano explendorum haec summa est: curare ut epistolarum commercium inter Apostolicam Sedem et Episcopum, de omnibus dioecesis negotiis, rite et cum fide procedat; ea referre, de quibus Officio alicui praepositi, in rebus ad ipsum pertinentibus, eum sint percontati; in cognitione versari negotiorum, quae apud varia Sanctae Sedis Officia evolvuntur spectantque dioecesim, cuius habet ipse procuracionem.

10. Quae scripta data sint obsignata, inviolata transmittenda sunt; neve procurator unquam ullave de causa sibi fas esse ducat ea resignare. Qua in re cuiusvis generis culpa censetur gravis.

11. Circa res omnes dioecesis, quarum, ratione sui muneris notitiam acceperit, nisi agatur de re publica et notoria, procurator secreto officii tenetur. Huius legis violatio culpa gravis instar habebitur.

12. Procuratoribus interdicitur ne litteras passim dimittant ad clientum aucupium, exhibentes faciliores condiciones aut similia.

13. Nemini procuratori licet pro sua opera maiorem pecuniae summam exigere quam quae pro rescriptis, brevibus, bullis officiorum Sanctae Sedis constituta sit atque descripta: quam qui fregerit legem, restitutionis obligatione tenebitur, etiam poenis aliis non irrogatis.

14. Qui christiano plane more non agat, quae conditio ad exercendum procuratoris munus est omnino necessaria, aut in memoratis officii sui partibus grave aliquod admittat, potest ad tempus removeri, aut etiam perpetuo dimitti.

15. Advocatorum Consistorialium Collegium erit *agentibus* seu procuratoribus omnibus instar Consilii disciplinae. Ex eius Collegii sententia, Cardinalis a Secretis S. C. Consistori-

alis (si agatur de prave acta vita sociali vel de alia publice nota culpa); aut praepositi Officio, cuius intersit (si de culpa officium spectante), poterunt ad admonitionem rei, aut ad eius remotionem sive temporariam sive perpetuam procedere.

16. Procurator, sive remotus ad tempus sive perpetuo dimissus ab uno officio, hoc ipso remotus censetur, aut omnino exclusus ab omnibus. Quare praepositi Officio, a quo eiusmodi sit prolata sententia, ceteris Officiis rem significandam curabunt.

CAP. X.—DE RATIONE ADEUNDI SANCTAE SEDIS OFFICIA CUM  
IISQUE AGENDI GENERATIM.

SECTIO I.—*Pro Privatis.*

1. Christi fidei cuique patet aditus ad Sanctae Sedis Officia, servata rite forma quae decet, et facultas est cum iisdem agendi per se de suis negotiis.

2. Advocati opera uti volenti, in quaestionibus quae illum admittat, fas non erit patronum proponere quemlibet; sed optio ei dabitur inter approbatos, de quibus cap. VII.

3. Si vero Procuratoris desiderit operam, eius eligendi arbitrium ipsi relinquitur, servatis tamen normis cap. IX sect. I constitutis.

SECTIO II.—*Pro Ordinariis.*

4. Ordinarius unusquisque potest ipse per se in variis Apostolicae Sedis Officiis negotia libere tractare, non solum quae se ipsum spectent, sed etiam quae dioecesim ac sibi subditos fideles ad ipsum confugientes.

5. Quoties Ordinarius velit ipse per se de negotio aliquo agere, sive praesens in Curia, sive per litteras a sua sede mittendas, Officium praemonebit quocum ei erit agendum. Tunc vero in Positione adnotabitur: *Personalis pro Ordinario*; resque nullis interpositis procuratoribus agetur.

6. Ordinarius, qui petit directo agere cum Officio aliquo, sibi assumit solvendas impensas, non modo pro acceptis redditisque litteris et scriptis, aut pro aliis rebus necessariis, sed etiam pro taxationibus praescriptis in singulis actis.

7. Si advocato fuerit opus, etiam Ordinariis cohibetur optio, ita ut nequeant ipsum deligere nisi ex approbatis.

8. Si procuratore uti velint, normis inhaerebunt cap. IX, sect. II declaratis.

9. Mandatum, quo ab Ordinario procurator eligitur, potest usque rescindi ad formam iuris communis; in eamque rescissionem, utpote rem ad fiduciam pertinentem, nulla datur inquirendi aut expostulandi facultas.

10. Vicario Capitulari non licet, electum ab Episcopo procuratorem cum alio mutare; at poterit cum Sanctae Sedis Officiis directo agere, ad normam art. 4, 5, 6 huius Sectionis.

#### CAP. XI.—DE TAXATIONIBUS ET PROCURATIONIBUS.

1. In omni rescripto, indulto, dispensatione, a suo Officio indicabitur, non modo taxatio Sanctae Sedi solvenda et remuneratio Agenti debita, sed etiam pecuniae summa, cuius repetendae ius habet dioecesana Curia pro exsequutione rescriptorum, si haec necessaria sit; quae quidem summa pontificia taxatione erit inferior.

2. Taxatio pauperibus, sive cives privati sint, sive Instituti pieve causae, si petita gratia moraliter necessaria sit, non lucrosa oratori, ita ut hic nullum possit ex ea quaestum facere, ex dimidia parte minuetur, aut etiam, si visum fuerit, omnino condonabitur, integris tamen oratori manentibus impensis pro tabellariis, pro exscriptione, aliisque id genus necessariis.

His in casibus, etiam Agentis procuratio ad partem dimidiam redegetur aut omnino condonabitur, salvo impensis pro tabellariis.

3. Ordinarii, secreto percontati parochos, quae vero sit oratorum conditio, significabunt in singulis casibus, agaturne de paupere, aut quasi paupere, ideoque competat ne ipsis ius ad plenam aut dimidiatam condonationem taxationis, onerata utriusque partis conscientia super expositorum veritate; contra quam si actum fuerit, firma restat obligatio sarcienti quidquid iniuria sublatum sit.

Si qui autem iniqua voluntate renuant satisfacere taxationem ad aliquam consequendam dispensationem praescriptam, cuius tamen concessio sit moraliter necessaria ad offendicula et peccata vitanda, hoc erit ab Ordinariis indicandum in suis litteris. Idem, impetratae gratiae notitiam

communicantes cum iis quorum interest, eos commonebunt (si opportune id fieri prudenterque licebit ab ipsis) ex iustitia, aliquid Sanctae Sedi deberi.

Utcumque tamen gratiae validitati nihil unquam officiet error aut fraus circa oeconomicam petentis conditionem.

4. In omnibus Officiis, subsignatis rescriptis, destinatus administrator, peculiari super ipsis impresso sigillo, taxationem notabit Sanctae Sedi debitam, impensas procurationis et pecuniae summam pro exequutione: quae omnia in menstruo libello recensebit, ad rationum computationem suique cautionem adservando.

In variis taxationibus designandis administrator prae oculis habebit superius expositas normas, *Positionem*, seu fasciculum actorum expendens; in dubiis vero rem ad Officii moderatores deferet.

5. Singula Officia alterum habebunt a priore distinctum administrum diribendis litteris, rescriptis, et exigendae pecuniae taxationum ad Sanctam Sedem pertinentium.

6. In rebus secreto tegendis rescripta obserata tradentur: taxatio vero in alio notabitur folio eumdem numerum referente qui in obserato rescripto. Eadem taxationis notatio in interiore rescripti pagina iterabitur, ad securitatem recipientis.

7. Extremo quoque mense, Praelatus Officii moderator libellum inspiciet, de quo num. 4, acceptique rationem expendet; deinde utrumque ad Sanctae Sedis arcam nummariam deferet, suae auctoritatis testimonio munitum.

#### DISPOSITIONES GENERALES.

8. Officiorum administrationem totam illico retexere quum minime detur, Sancta Sedes sibi reservat peculiare normas constituere servandas in posterum.

9. Interim nulla fiet immutatio taxationum quae legitime in usu sunt pro expeditione *Bullarum* et *Brevium* Apostolicorum.

10. Pariter in usu esse non desinunt eae taxationes, quae in causis Beatificationis aut Canonizationis descriptae habentur in lege SS. Rituum Congregationis: *de taxis et impensis pro causis Servorum Dei*.



11. Sua etiam disciplina est moderandarum taxationum, mercedium, impensarum apud S. Rotam et Signaturam Apostolicam in causis quae ad ea tribunalia deferantur.

12. Pro dispensationibus matrimonii vigere quoque pergent in praesens taxationes pendi solitae penes *Datariam* Apostolicam et *S. Poenitentiarium*. In causis vero matrimonialibus dispensationis *super rato*, et in aliis quae a S. Congregatione *de Sacramentis* iudicantur, standum normis a S. Congregatione Concilii huc usque servatis.

13. Pro ceteris gratiarum, indultorum, dispensationum rescriptis, in Officiis omnibus, taxatio Sanctae Sedi solvenda erit libellarum decem, si de maioribus rescriptis agatur; si de minoribus, quinque.

Remuneratio *Agenti* debita erit libellarum sex pro rescriptis maioribus: pro minoribus, trium.

Si rescriptum unum plures gratias contineat, augebitur proportione taxatio; non ita tamen *Agentis* procuratio.

14. In omnibus autem et singulis casibus superius, num. 9, 10, 11, 12 et 13, recensitis, incolumes semper sint dispositiones capitis VI precedentis, *de stipendiis*, et dispositiones num. 4, 5, 6 et 7 huius capitis, de solutione pecuniae singulis mensibus arcae nummariae S. Sedis facienda.

15. Usus S. Congregationis de Propaganda Fide exemptionis e qualibet taxatione in suae iurisdictionis locis incolumis servetur.

Datum Romae, die 29 Iunii 1908.

*De mandato speciali SSmi D. N. Pii Papae X.*

R. Card. MERRY DEL VAL.

**APOSTOLIC LETTER COMMENDING THE MISSIONARY ORGANIZATIONS OF PREACHERS TO NON-CATHOLICS.**

**Pius X Pontiff.**

To James Cardinal Gibbons, of the Title of Santa Maria Trastevere, Archbishop of Baltimore:

Beloved Son, Health and Apostolic Benediction.

Amidst the constant solicitude which absorbs us concerning

the growth of the Christian religion among the nations, we have learnt with peculiar joy that numbers of people are day by day drawn to the study of the Catholic faith, through the activity of zealous missionaries, particularly those who are trained for this work in the Apostolic Mission House at the Catholic University in Washington.

In this useful work we find two things worthy of our special commendation. In the first place, that the apostolic bands organized for the purpose of these missions, in their respective dioceses, remain subject to their own bishops; so that it is under their direction and authority that the doctrine of faith is being propagated, not only among Catholics but also among those outside the Church.

In the next place, we are pleased to note that they purpose to avoid all rancor of dispute, conforming themselves to the simple exposition of Catholic doctrine, by which method the way is paved for non-Catholics to a much more ready access to Catholic truth, since truth needs only to be rightly known in order to be justly appreciated. Hence we would have these devoted preachers know how fully they second by their efforts the wishes and hopes of the Holy See, so that, supported by our sanction, they may continue their labors not only with the assurance of our approval, and that of the Church, but also with the hope of extending and multiplying these missions in every diocese. The blessing of God will be, for an increase of growth, upon the work of those faithful laborers in the vineyard of the Lord who sow with zeal the seed of His word; and their reward will be not only a rich harvest in the present life, but eternal reward in the next.

As a pledge of these blessings and as an assurance of our fatherly good-will, we lovingly bestow our Apostolic Blessing on you, Beloved Son, as also on the aforementioned missionary laborers and all those who assist them, as well as on those who attend their salutary gatherings.

Given at Rome, from St. Peter's, on the fifth day of September, 1908, the sixth year of our Pontificate.

# Studies and Conferences.

---

## OUR ANALECTA.

The Roman Documents for the month are:

APOSTOLIC CONSTITUTION, giving the Regulations of the Roman Curia (continued): on the Constitution and Competence of the Apostolic Signatura; on the Method of Procedure of the Apostolic Signatura; concerning the Advocates and Lawyers of the Sacred Rota and the Apostolic Signatura; their Fees; Cases of Exemption from Judicial Costs, and Gratuitous Legal Assistance; General Rules for the Organization and Direction of the Sacred Congregations, Tribunals, and Offices of the Roman Curia; Office Hours and Discipline; the Method of Treating with the Departments of the Holy See in general; for Private Individuals; for Ordinaries; Taxes and Agencies; some Temporary Arrangements.

LETTER OF POPE PIUS X to Cardinal Gibbons, commending the Missionary organizations of preachers to non-Catholics, particularly the Mission House of the Paulist Fathers.

---

### "TOTIES QUOTIES" INDULGENCES FOR CRUCIFIXES.

*Qu.* Some years ago I had a crucifix blessed by the Holy Father with the indulgence known as the *toties quoties*. I do not know—

1. what this indulgence means;
2. whether it is personal; or whether I may take the crucifix with me to the sick, so that they may gain the indulgence;
3. how it is to be gained; or
4. how often it may be gained.

I have searched many books for the answers, and cannot find them. Might I trouble you to give me the desired explanation?

M. H.

*Resp.* The privilege of communicating the Apostolic Blessing, with plenary indulgence *toties quoties*, applicable at the

hour of death, given by the Holy Father to crucifixes for the use of priests, has the effect—

1. of bestowing a plenary indulgence on each dying person to whom the priest presents the said crucifix with the intention of applying the said indulgence at the hour of death.

2. Only the priest for whose immediate benefit the privilege of the Apostolic Blessing was attached to the crucifix, can make use of the latter in his ministrations. Hence the indulgence would not be communicated if another priest made use of the crucifix for the dying. To transfer the crucifix to another, in order that this other person should impart the indulgence, would cause the privilege to cease for the original possessor of the crucifix. Nor may the priest send the crucifix to a dying person with the intention of using the privilege through an intermediary. The original grantee must personally present it to the patient. Each individual to whom he so presents it is a proper subject for the indulgence. This does not prevent the sick person from retaining the crucifix until the hour of death, with the view of its being returned to the owner after the patient's death.

3. There is no set form of prayers prescribed for the imparting of the blessing, although the form given in the Roman Ritual, under the heading "*Ritus Benedictionis Apostolicæ in articulo mortis*" (Tit. V. C. 6), is very appropriate. On the part of the patient the usual conditions of Confession and Communion are required; or, where this is impossible, the invocation (at least inwardly) of the Holy Name of Jesus, and a disposition to accept death from the hands of God with resignation and sorrow for sin.

4. The indulgence may be gained as often as the above conditions are complied with. It is opportune to add here that the Holy Father, if requested, blesses crucifixes with this plenary indulgence *toties quoties* for the use of religious and nurses who attend the dying. He also sometimes gives to superiors of hospitals who are priests the privilege of imparting the same blessing to crucifixes for the use of religious and nurses. The latter, however, can apply the indulgence

only in cases where the dying person has not the ministrations of a priest who can impart the indulgence.

Crucifixes thus blessed are stripped in all cases of the privilege of the aforesaid indulgence when their owners cease to use them.

---

#### **SAFEGUARDS AGAINST FIRE IN CHURCH AND SCHOOL BUILDINGS.**

The general tendency of modern builders to use iron and fireproof material in the construction of church buildings, schools, and parish halls, minimizes the disastrous effects of conflagration. In certain circumstances and localities it is nevertheless found impossible to procure sufficient material of a fireproof character to construct such buildings. There is, moreover, a large number of substantial churches and schools in use throughout the country, built on the old plan, to which the modern system of fireproofing has not been applied. These could be in many cases so altered and strengthened as to reduce considerably and without great expense the dangers from fire. With a view of giving some useful suggestions on this subject to church-builders a writer in the Church Technic Department of the October number of the *Homiletic Review* (Funk and Wagnalls) urges the construction of what he styles *Zones of Safety*. The writer argues that, as in times of emergency and panic, the tendency is to flee precipitately, it will be wise to make such departure as easy and safe as possible. To this end, all vestibules, staircases, and exits should be entirely of non-combustible material and protected from the body of the building, or main hall, by fire-walls; thus forming a "zone of safety" which can be quickly reached, and indeed is right in the path of those departing, and which, when once reached, will assure absolute safety. There should be, of course, a well-distributed series of exits into this passage of safety, and all doors leading to it should open *outward*.

In respect of the dangers arising from the modern system of heating and lighting, Dr. Cady writes as follows:

The heating apparatus should be enclosed in a separate fire-proof room or vault, and in connexion with it should be a fire-proof receptacle for ashes and waste from fires.

As a large number of fires originate from defective electric wiring, the greatest pains should be taken in this department. All such wires should be thoroughly insulated, and then run in enameled-iron tubing, every precaution being availed of in the way of materials and workmanship to insure the highest degree of safety. It can not be too strongly urged that undue economy in this respect is the greatest of follies. Cheap electric work should be branded "extra hazardous."

To avoid such results, the character as well as the competency of the parties doing the work should be considered; and an attractively low bid should always be regarded with suspicion. In one of our large city churches an organ-blowing apparatus is located in the upper part of the building, being supplied with power by an electric wire that enters one of the partition walls at the basement, and, hidden from view, emerges from it in the upper story. In making some little alteration to the building one time it became necessary to cut into this partition, when the aforementioned electric wire was exposed to view, and found to be entirely unprotected, except for the usual rubber insulation (which the driving a chance nail or a dozen other causes might completely impair).

It was only where this wire entered the partition, and where it emerged from it, that it was protected by suitable armor, but this fact had deceived the underwriters who had passed the work as wholly protected and complete.

This electric work was put in some years before by a man whose chief recommendation was his "reasonableness." After this exposition of dangerous dishonesty it was taken out and replaced by the work of a firm of the very highest standing, under the constant care of an architect who now had charge of the work of the church.

**FIRE-EXTINGUISHING EQUIPMENT.** Although this item is concerned rather with furnishing than building, it may be well to mention that one or more good stand pipes should be provided, connected with an efficient water supply (a tank may be used where running water is not available), and having abundant hose that may be readily unreeled; also that at several points a chemical

equipment should be in readiness; for while the public will be mainly concerned for their own safety and deliverance, there may by chance be some sane person present who delights in a struggle against disaster, or some brave official who counts not his life dear in a great emergency, who, if only the means is at hand in the very commencement, will be able to prevent a serious conflagration.

While the foregoing precautions will do much to safeguard places where considerable numbers of people are gathered, and are the least that should be taken in buildings of any considerable size, it is believed that, after all, a careful consideration of the subject in most communities will lead to a decision in favor of radical means, and a building about the safety of which there can be no doubt or anxiety, even though it involve a somewhat larger outlay.

#### THE COCK ON CHURCH-STEEPLES.

*Qu.* My German neighbor has built a very pretty church, with an octagonal steeple, on top of which he proposes to have a weather-vane in the shape of a cock—"as it is in my native town," he says. Now I do not know how they look upon such things in Germany, but to me a weather-cock looks out of place where the cross should stand conspicuously. My pastoral friend refers to the symbolism of the thing; but I imagine that the symbolism is more national than Catholic. Possibly the cock was the original parent of the German eagle, and with our craze for national display in churches we might some day adopt the method; but I think it is premature until the Democrats get into power. Will you say something about the fitness of the emblem for a church?

REMUS.

*Resp.* The weather-vane in the form of a cock is not merely a local symbol, but one which "Remus" will find seriously dealt with in early Christian writers, such as Prudentius, Ambrose, Hilary. It can, of course, effect its purpose of representing something moral or intellectual only in proportion as its meaning is generally understood. For whilst

All things are symbols: the external shows  
Of nature have their image in the mind,

and there are some forms which appeal with special directness to certain states and conditions. Thus the cock has been commonly recognized as the symbol of *light*, and hence of Christ, the *Light of the world*, because he is the watchful guardian announcing the break of day, as the hymn in the Breviary at Lauds has it:

Nocturna lux vianibus,  
A nocte noctem segregans,  
*Praeco diei* jam sonat.

But the *praeco diei* is also the symbol of the pastoral office, the priest who, as St. Ambrose writes, “dormientem excitat, sollicitum admonet, viantem solatur.”

The priestly qualities which the symbol of the weather-cock reflects are well detailed in a medieval MS. of the early fifteenth century, preserved in the Cathedral of Oehringen and published by M. Edélestand du Meril. The verses are of the conventional form adopted by the monastic teachers with rime and rhythm more calculated to help the memory than to preserve classical elegance or prosody:

Multi sunt presbyteri qui ignorant quare  
Super domum Domini gallus solet stare:  
Quod propono breviter vobis explanare,  
Si vultis benevolas aures mihi dare.

*Custodit Gregem.*

Gallus est mirabilis Dei creatura,  
Et rara presbyteri illius est figura,  
Qui praeest parochiae animarum cura,  
Stans pro suis subditis contra nocitura.  
Supra ecclesiam positus gallus contra ventum  
Caput diligentius erigit extentum:  
Sic Sacerdos, ubi scit daemonis adventum,  
Illuc se objiciat pro grege bidentum.

*Propior est Angelis.*

Gallus inter caeteros alites coelorum,  
Audit super aethera cantum Angelorum:  
Tunc monet excutere nos verba malorum,  
Gustare et percipere arcana supernorum.



*Coronatus et armatus.*

Quasi rex in capite gallus coronatur;  
 In pede calcaribus, ut miles, armatur.  
 Quanto plus fit senior pennis deauratur;  
 In nocte dum concinit leo conturbatur.

*Gallus regit et nutrit.*

Gallus regit plurimam turbam gallinarum,  
 Et sollicitudines magnas habet harum:  
 Sic Sacerdos, concipiens curam animarum,  
 Doceat et faciat quod Deo sit carum.  
 Gallus gramen reperit, convocat uxores,  
 Et illud distribuit inter cariores:  
 Tales discant clerici pietatis mores,  
 Dando suis subditis Scripturarum flores.  
 Sic sua distribuet cunctis derelictis,  
 Atque curam gerebit nudis et afflictis.

*Audite ergo, Sacerdotes!*

Gallus vobis praedicat, omnes vos audite,  
 Sacerdotes Domini, servi et levitae;  
 Ut vobis a Domino dicatur: Venite.  
 Praestat nobis gaudia sempiternae vitae!

**PRESUMED DISPENSATION OF MARRIAGE "IN ARTICULO  
 MORTIS."**

*Qu.* A woman, mother of two children, living in concubinage, whose husband was unbaptized and an acknowledged atheist, asked upon her death-bed to be reconciled to the Church. As she was *in articulo mortis*, there was no time to refer to the bishop for any dispensation whatever; in fact, she died in less than a half-hour after I left her.

I had on a previous occasion spoken to the woman in question about a reconciliation and legitimizing the children by a dispensation. She knew her sinful condition in regard to the matter, and had several times promised to have the marriage straightened out and go to church. But she had never done so.

Knowing her great anxiety to be reconciled and the perturbed condition of her soul in regard to her children, leaving them as illegitimate offsprings of a union not sanctioned by the Church,

I heard her confession and presumed dispensation "disparitatis cultus," and obtained the "husband's" consent to the marriage then and there, and at the same time his promise to have the children baptized as soon as possible.

According to the interpretation published in the ECCLESIASTICAL REVIEW in 1898, a bishop may presume dispensations from the Holy Father covering such cases, and he can delegate any priest to use this dispensation. I, acting in the capacity of the bishop's assistant as pastor of the congregation, and according to Kohring's "De Legibus," presuming his consent to my action in the case, did what he himself would have done in the case. I see by the interpretation of the new marriage laws that this dispensation "disparitatis cultus" may be exercised *in articulo mortis* by the confessor.

Some priests to whom I have spoken about the case think that the dispensation should have been presumed, and they are in the majority; while others do not agree with me; for this reason I ask for an opinion. I acted upon the theology of St. Alphonsus that "sacramenta propter homines," and considering the great anxiety and imminent danger of death, and especially after the woman in question inquired as to the legitimizing of her children; after her confession that she might die in peace.

Since then I see that a leading Archbishop in commenting on the new marriage laws, concludes as follows: "The only exception is in a case where the circumstances are such that 'marriage is necessary to relieve conscience,' as in the case of a person about to die, and so legitimize any offspring there might be."

I may in addition cite a decree which I take from notes made at the dictation of Canon De Becker of Louvain University.

*Decretum S. Congr. Inquisitionis. 1888.*

Hiscæ verbis concessit Sanctitas Sua, ut dispensare valeant sive per se sive per aliam ecclesiasticam personam ægrotos in gravissimo mortis periculo constitutos, quando non suppetit tempus recurrenti ad Sanctam Sedem super impedimentis quantumvis publicis matrimonium jure ecclesiastico dirimentibus excepto sacro presbyteratus ordine et affinitate lineæ rectæ ex copula licita proveniente cum eis, qui iuxta leges civiles sunt conjuncti aut alios qui in concubinato vivunt.

*Resp.* The priest acting in the above case desired to accomplish two things.

First, the dying woman was to be reconciled to the Church and to receive the last Sacraments which were for her the pledge of that reconciliation and of God's forgiveness.

His second object was to secure the lawful recognition by the Church of a marriage which, although entered unlawfully, might be revalidated in such a way as to remove from the children previously begotten the stain of illegitimacy. To know this would be a consolation to the dying woman.

As to the first point, the confessor had to assure himself of the woman's repentance and willingness to have the wrong of her past conduct righted by consenting to a true marriage, under the recognized laws and dispensing power of the Church. This being assumed, he had the right to presume the consent of his bishop to remove, or dispense from, all censures and reservations that had attached to the previous conduct of the woman; for there was no time to apply to the bishop, and the general law is that all censures and reservations cease for the truly penitent at the hour of death. He could therefore absolve the woman, and for her peace of mind assure her that her children would be legitimized, although that act of legitimizing had not yet *effectually* been accomplished, since it required a *sanatio in radice*, for which recourse must be had to a higher tribunal.

The second object, therefore, which the priest had rightly in mind, but on which the salvation of the dying woman in no wise depended, was to be attained by an act separate and distinct from the administration of the Sacraments. Since she had declared her wish to recognize as husband the father of her children and he had given his consent to the same and to the education of the children in the true faith, the conditions were present for the obtaining of a dispensation from his superior. But he would have to apply for the dispensation, and thus establish a direct relation between the external administration of the Church and the children of his dead penitent, whose position it was not within his power, as *moderator of their mother's conscience*, to alter. A confessor may at times indeed interpret the mind of his superior, and, by

what is called *epikeia*, presume upon an application of *exemption from law* where the insistence upon such law would operate injury to the penitent. But this is quite different from interpreting a superior's mind in regard to a concession which may be obtained in regular course by proper application of the conditions laid down by the Canon Law of the Church. What the priest has to do is to obtain a *sanatio in radice* of the marriage on the plea of the woman made before her death and operative for the benefit of her children.

In respect of the dispensation to be applied by the confessor *in articulo mortis*, mentioned under the new marriage law, the confessor is in such cases empowered to take the place of the parish priest. But neither he nor the parish priest can do more than accept the dying party's consent, which is necessary to render the marriage valid. The dispensation by which the marriage actually becomes valid with the effect of legitimizing the previous offspring is to be obtained, under all circumstances, as something that concerns the external administrations of the Church, though not necessarily to be published before the world. It does not merely concern the conscience of a dying penitent.

---

#### THE DEVOTION TO THE SACRED HEART AND THE BLESSED SACRAMENT.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the October number of the REVIEW one of your contributors appeals to us priests to spread the devotion to the Blessed Sacrament among men. May God grant him effective hearing, so far as his purpose is concerned. His means we cannot approve of. He writes:

"With an humble submission to all the Church teaches, we would say, speaking to priests, that in our estimation *the devotion to the Sacred Heart has seriously interfered with the devotion to the Blessed Sacrament*. Facts speak louder than words. Ninety per cent of the apostles of this devotion are women. It is placed ahead of everything else in the Church. Numbers of lights will be in front of a statue of a Sacred Heart, and one

poor lone lamp, often extinguished, and not infrequently fragrant with the fumes of kerosene, tells the lessening of the love for Jesus in the Blessed Sacrament. It boots nothing to tell the people that it is the same thing, when they have visible evidence to the contrary. The devotion to any portion of the Sacred Humanity of Jesus is good in itself, but wrong to the extent that it detracts from the great Centre of faith."

Over against these words we set the words of Pius IX in his Decree of Beatification of Blessed Margaret Mary:

"In order the more to enkindle this fire of charity, *He would have the adoration and worship of His most Sacred Heart established and propagated in the Church.* For who, indeed, is there so hard-hearted and unfeeling as not to be moved to make a return of love to that amiable Heart which was pierced and wounded with the lance, in order that our soul might find therein a hiding-place—a secure retreat, as it were—to which we might betake ourselves in safety from the attacks and snares of our enemies? Who would not be moved to show every mark of love and honor to that Most Sacred Heart, from the wound of which flowed forth water and blood, the source of our life and salvation?"

From these two citations it is clear that a devotion which, according to Pius IX, Christ wishes to have established and propagated in the Church, is set down by your contributor as having "seriously interfered with the devotion to the Blessed Sacrament." There must be grave reasons for this disagreement with Pius IX. Those reasons are said to be facts—two facts, that speak louder than words, though not against the devotion to the Sacred Heart.

The first fact, by reason of which we are asked to deem Pius IX wrong, is that "ninety per cent of the *apostles* of this devotion are women." We protest; the *apostles* of this devotion are, for the most part, priests, not women. Are the helpers of these apostles ninety per cent women? No, they are not; at least, wherever the devotion to the Sacred Heart is fittingly preached to men. Let me suppose, however, that ninety per cent of these helpers be women. How does it follow that "the devotion to the Sacred Heart has seriously interfered with the devotion to the Blessed Sacrament"? In many cities of Europe one notices that ninety per cent of those who receive Holy Communion are women. Is it fair to conclude that Holy Communion has

seriously interfered with the Catholic Church? The Church has never set aside some devotions for women and others for men. Why should your contributor brand as effeminate a devotion that the Church has approved of for men as well as for women?

The second fact, by which your contributor thinks to prove that Pius IX was wrong in his approval of the devotion to the Sacred Heart, is that "numbers of lights will be in front of a statue of a Sacred Heart and one poor lone lamp, often extinguished, and not infrequently fragrant with the fumes of kerosene, tells the lessening of the love for Jesus in the Blessed Sacrament." The "one poor lone lamp" is pathetic! Does the Church allow more? Is not one lamp enough to tell me where the dear Lord is? Is not His Presence too sacred and too powerful to need a number of lights?

As for the conditions your correspondent enumerates, I never have seen them in real life. All I have to say is that the priest who is so neglectful of the laws of the Church as to use kerosene in his tabernacle-lamp, and often to leave that lamp extinguished, is not the priest to spread devotion either to the Blessed Sacrament or to the Sacred Heart.

The distracting of people from the Blessed Sacrament to a statue of the Sacred Heart is not intended by any priest. The gathering of people in prayer about a statue of the Sacred Heart, the burning of lights in front of that statue, are no more a sign of neglect of the Blessed Sacrament than is the devotion of the simple faithful to Our Lady. When one sees the lights and people round about a shrine of the Blessed Mother in every Church of Rome, one is not warranted to conclude that the devotion to the Blessed Mother has seriously interfered with the devotion to the Blessed Sacrament.

Lastly, there is no question of telling "the people that it is the same thing." It is not the same thing! The devotion to the Sacred Heart is not the devotion to the Blessed Sacrament; but *the devotion to the Sacred Heart, if properly understood and taught and practised, cannot possibly interfere with the devotion to the Blessed Sacrament.* The very highest form of the devotion to the Sacred Heart is daily Communion of reparation. The chief element in the devotion is love of Christ,—a love of reparation. The love we have for the Blessed Sacrament, if elicited as a reparation for the sins of sacrilege done against the tabernacled

Saviour, is the very quintessence of devotion to the Sacred Heart. I cannot see how such a noble love interferes with the devotion to the Blessed Sacrament; nor how such a love, if understood and practised by a priest, will fail to attract any man who really wishes to love Christ Jesus.

No matter what abuses of devotion creep in, it is a great pity for us to turn aside from those abuses, to turn against that devotion, to condemn it as wrong and as a distraction from the great centre of faith, when the Church has approved of it and more than five million American Catholics are enrolled in its League of devoted friends.

WALTER DRUM, S.J.

*Woodstock College, Maryland.*

---

### THE MORALE OF AMATORY PANTOMIMES AT CATHOLIC THEATRICALS.

#### I.

##### A Case of Conscience.

*Qu.* Some time ago I attended a theatrical performance given under the auspices of a Catholic Society in a public theatre. The pastor of the parish was present, as well as a number of other priests. After one of the scenes of the play, the following exhibition, by way of intermezzo, was presented. An attractive young woman, leaning over the parapet of her beautiful garden, looked amorously at a dashing young swain who was approaching her. He stops, and they regard each other lovingly. Then he draws nearer to her and tips her under the chin, slowly and deliberately. Presently he puts his arm around her neck, and in the same slow and deliberate fashion embraces, hugs, and kisses her. Meantime a young man—a seminarian!—sings at the corner of the stage a love-song, to a soft piano accompaniment. The young lady then embraces, hugs, and kisses the young man.

With my own eyes I beheld this scene, with mingled feelings of surprise, anger, disgust, and perplexity. I did, and would at any time, refuse young people absolution who would not promise to cease such improper liberties in private, since they are of their very nature the approximate occasions of sin. And lo! see what was done in public, and in such surroundings.

What was my duty in the case? Was not silence on my part a public connivance at, a sinful approval of, sin? Or has the theatre a higher or more liberal moral code of its own? But I was not pastor; I could not stop the performance; and I might possibly have given scandal by interfering; certainly I would have given offence if I had said anything publicly.

Whilst these thoughts were rushing through my mind, the curtain dropped on the scene, and the audience, whose applause up till that time had been rather tame, became so uproarious that the curtain had to be raised again for a repetition of the scene before the spectators would be quieted. But that was too much for my conscience. I rose, walked out determinedly, manifesting by my gait and mien my protest against such a performance. It seemed, however, that my motive was hardly understood, for I was asked by several—my confrères among them—whether I felt sick. “Yes,” I replied, “I was sickened by the disgusting exhibition.”

Now please state squarely whether I was too scrupulous or particular; and whether, if such a pastor comes to me to confession, it would be my duty to bring up the matter myself and enforce my views on the subject.

SACERDOS ANXIUS.

## II.

### A Kindred Instance.

To the Editor, THE ECCLESIASTICAL REVIEW:

In presenting the following, I have no intention of criticizing the laudable work of the Catholic Summer School, but wish simply to call attention to a feature which is, I presume, accidental and yet seems to require the attention of those who manage the social program for the young people. One day during July a worthy and highly respected doctor of our parish in conversation with the pastor remarked in passing that his wife was dissatisfied with their present summer home. She seemed to think that the children were exposed to too much danger there. “Why not try Cliff Haven next year?” ventured the pastor. “There the children will be absolutely safe. In fact you can enjoy there a big Catholic family life.” “That’s a splendid suggestion,” replied the doctor. “I’ll talk the matter over with my wife and then I’ll call to see you again and tell you our



decision." The doctor returned in a week. His wife was pleased with the idea of living in a thoroughly Catholic settlement. Before coming to a definite conclusion, though, the doctor had made up his mind to visit the Summer School and to judge for himself whether or not Cliff Haven would be a suitable place for his family. He went there in August. Instead of lodging in the Cottages of Cliff Haven he took up his quarters at The Champlain Hotel on Bluff Point. From this coign of vantage he was able to study the situation carefully.

Needless to say, he was delighted with the lake and mountain scenery round about and charmed with the Cliff Haven guests whom he had the pleasure to meet. What a relief for him, who during his whole existence had breathed in the poisonous breath of heresy, to live for a while in the atmosphere of Catholic home life! His wonder grew apace as various features of the School met his view. Saturday night came. A concert for the new chapel fund was announced. Although he was a man of the world, yet his early training by a good sensible Catholic mother had made him chary of attending entertainments—fearful lest some number of the program might be objectionable. He was assured, however, that this affair had the sanction of the Reverend President and therefore would be proper in every respect. The most delicate conscience might be present without the slightest danger of offence. One indeed might expect not only amusement but even edification from the evening's performance. Thus persuaded the doctor went to the auditorium. Instead, however, of finding enjoyment in that entertainment the doctor was much displeased with the performance. He left the hall with the firm resolution that at least one family would not summer at Cliff Haven in 1909. After much hesitation he described haltingly some details of the concert. First a famous singer appeared. His rendition of several songs was of the highest order, but, strange to note, received by the audience at times with indifference, occasionally with rudeness. Then came a fairy dance by the children. Four little girls and two awkward boys marched around to a familiar air. Afterwards they treated the spectators to some graceful movements. All were enraptured at the sight. The delight of the onlookers was increased when a child eight years of age danced before the footlights and gave a special exhibition of herself for the public's approval. The climax was reached,

though, by another child. Perhaps she was ten or twelve years old—one whom God had blessed with great physical beauty. She bowed to the assembled multitude and then pirouetted about the stage. In her artistic gyrations she approached as near as possible the border line of modesty. The people in the hall were spell-bound. No one breathed. The ticking of a watch might be heard. "Perhaps," said the doctor to himself, "these good souls are horrified at the brazen dancer. They do not know what to do. They would leave the building if they could do so politely." He felt the hot blood rushing to his face. Had the lights been raised then, he would have been found blushing with shame that he was in such surroundings. "How they must condemn the mother of that child! Surely she is not a Catholic!" Such thoughts rushed madly through his head. When the modern Salome had thrown her farewell kiss, the silence was broken. By a storm of protest? Oh no! By constant and prolonged applause. The welcome accorded the singer in comparison with that received by the dancing girl was like the sound of a toy cannon compared with the noise of thunder in summer-time. "That's the best show I've ever seen," a man remarked. "How proud the mother of that child must feel!" said a foolish woman close by.

All the while the doctor was thinking about his own little ones. He recalled, too, what he had heard the pastor say about a dance in the long-ago which had cost the head of Saint John the Baptist. When he saw those guileless children practically forced into that questionable dance by worldly parents and by lenient priests, the slaughter of the innocents was pictured vividly before him. The difference, though, in the two scenes was this—at Bethlehem Rachel bewailed her slain offspring; here the mothers rejoiced at the moral death of their little ones. Herod was Christ's open enemy. Evil was to be expected from such a wicked man. The priest, though, as representative of God is the special friend of children and our little ones run to him for the protection of their virtue. If he fail them, whither will they fly?

When the doctor returned home he did not care to discuss the Summer School question. About his disagreeable experience at Cliff Haven he said nothing at all except to the pastor. To his wife he remarked simply that Cliff Haven would not suit

the children. Even when speaking to the parish priest, this information had to be dragged out of him. During the recital of these few facts, the pastor's face was a study. Indignation and pity seemed to be struggling for mastery over the priest. Before the doctor had finished his story, the pastor had begun to pace the floor. Such was his custom when zeal for righteousness took possession of him. Then he spoke in most earnest tones and said: "Our grown-up people should be able to say what is right and what is wrong. They have been well instructed in their duties, so that if they fall away, the fault is their own; but the children—they are beginning life's journey. The pathway full of peril is unknown to them. They are without experience. They are unsuspecting. They are full of confidence in others. Especially do they trust implicitly us priests. We are their guides. Our duty is to point out the road which their tiny feet shall tread. Woe to the man who misdirects one of these innocents! Woe to the man who scandalizes one of these little ones! 'It were better for him that a millstone should be hanged about his neck and that he should be drowned in the depth of the sea.' What would the old pagans say, did they witness the astounding spectacle of a Christian Master of Morals by practical lessons exposing the young to the danger of destruction? Shaking their heads in disapproval, perhaps they would repeat the wise words of Juvenal '*maxima debetur puero reverentia.*' '*Vous priez deux fois pour les jeunes et une fois pour les vieilles,*' the Abbé said to Sœur Justin in reference to her exiled community. The Abbé would say to a fellow priest, 'You must pray always for the children. You must be their guardian angel. You must watch over them constantly. You must keep all evil out of their way.'"

PASTOR BENEVOLUS.

*Resp.* The fact that the foregoing communications come from two well-known, representative, and experienced missionary priests, whose judgment we have every reason to trust, is sufficient to condemn the vulgar exhibitions which occasionally take place under Catholic auspices. The desire on the part of pastors to keep the young people of their flocks from seeking in places of common resort amusements profes-

sedly dangerous to morals, or the effort to sustain parochial finances by supplying diversions within the precincts of their parishes, makes them at times lose sight of the fact that indiscriminate amusements do not lose their immoral aspect by being confined to the association of Catholics. Often enough it is mere thoughtlessness by which the management of these entertainments is left to the young people themselves, without due supervision or direction.

We are entirely in accord with the motives that prompted "Sacerdos anxius" to leave the assembly, no matter how the performance as described may have struck the priests or people who approved it by the injudicious applause they accorded to it. In all the entertainments that are endorsed by the presence of the pastor, the aim should be expressly elevating, and the performance itself should be not only free from suggestiveness of what we censure in the pulpit and in the confessional, but also should subserve the health of the soul.

The subject of theatricals has, we understand, engaged the special attention of the present Director of the Catholic Summer School, the Rev. Dr. Smith, whose efforts in the direction of supplying worthy topics and a worthy method for the development of dramatic talent, as well as for the entertainment of the visitors at Cliff Haven, have not been without success. It is of course desirable that the supervision extend also in other directions, so as to banish from the School grounds anything that savors of either vulgarity or is calculated to offend the sensibilities of high-minded Catholic educators who look upon the work of the Champlain assemblies as a means of elevating the social and intellectual standard amongst us. The subject deserves separate and more thorough discussion than we can give it here, but we are glad of the opportunity, which the above letters afford us, to have the matter considered by all who are interested in the progress of the Catholic cause.

# Ecclesiastical Library Table.

## RECENT BIBLE STUDY.

**The Fifth Decree of the Biblical Commission.** Since our Holy Father, Pope Pius X, in his *Motu proprio* of 18 November, 1907, declared that the decisions of the Biblical Commission have the same authority as the decrees pertaining to matters of faith, approved of by the Sovereign Pontiff and issued by the Roman Congregations, Catholic Bible study has received a new and most efficient guide. In its former decisions the Commission had settled the doubts whether a Catholic interpreter may admit the existence of implied or tacit citations (13 February, 1905), and of a merely apparent historicity in certain passages (13 June, 1905); whether he may safely deny the Mosaic authorship of the Pentateuch (27 June, 1906), and what he ought to think of the character and the authenticity of the fourth gospel (29 May, 1907). In the latest decision the Biblical Commission deals with the character and the authenticity of the Book of Isaias.

1. *Character of the Book of Isaias.* The character of the Book of Isaias is the subject of the first two answers given by the recent decree of the Biblical Commission. Though the prophet Isaias is expressly named in them, they are also explicit in their reference to the other prophets. Though these writings are not confined to the foretelling of the future, the Commission considers this feature especially, since it has been most frequently and vitally misrepresented. The reason is not far to seek. When the prophet upbraids the idolatry and rebukes the moral depravity of his people, he remains within the range of his natural ability; but when he foretells the future, he requires a supernatural light which cannot be supplied by a natural source. Hence it is easily understood why the enemies of the miraculous and of the supernatural, in general, endeavor by all means to destroy the supernatural character of prophetic predictions. They explain such writings as his-

tory recorded after the event, or as a series of lucky guesswork determining the future from the occurrences of the past, or at least as the reading of the immediate future in the present, thus foreseeing the near-by effects in their moral causes.

Phases of this corruption of prophecy may be found in several recent publications. E. Meyer<sup>1</sup> derives both the form and the contents of all Israelitic prophecy from Egypt; previously he had spoken of the influence of Egyptian prophetism on that of Israel,<sup>2</sup> and was followed in his opinion by U. Wilcken.<sup>3</sup> Dujardin expresses the opinion that all the Hebrew prophets are only pseudo-prophets, and the product of a later time.<sup>4</sup> A few months later, the same writer published an apparently disinterested study on the subject, in which he arrived at the conclusion that the prophets are not apostles of monotheism, but of national aggrandizement; they do not preach justice, but vengeance of the wrongs suffered by their people and their party.<sup>5</sup> The conclusion at which Meltzer arrives in his *Prolegomena zur Geschichte des israelitisch-jüdischen Prophetismus*<sup>6</sup> differs considerably from the foregoing: at first, priests and prophets were identical; then, they became distinct, and the seers developed partly into mere fortune-tellers, and partly they became re-united with the ancient prophetism. E. Day is still more radical in his views:<sup>7</sup> he endeavors to prove that the whole of the prophetic literature is pseudo-epigraphic, and of rather recent origin. Dieckhoff in his *Ezechiel*<sup>8</sup> claims to follow in his study of prophetism a purely psychological method, apparently prescinding from, but actually destroying, inspiration in the theo-

<sup>1</sup> Theologische Literaturzeitung, 1905, 23.

<sup>2</sup> Die Mosessagen und die Leviten.

<sup>3</sup> Zur ägyptischen Prophetie, Hermes, XL. 544-560.

<sup>4</sup> Le prophétisme juif: Le roman de Jérémie; Merc. de France 1905, 15 Oct., pp. 551-566.

<sup>5</sup> Ibid., 15 Jan., 1906, pp. 203-213.

<sup>6</sup> Protestantische Monatshefte, X. 81-102; 141-164.

<sup>7</sup> The Monist, XV., July, 1905, 386-397.

<sup>8</sup> Zeitschrift für Religionspsychologie, I. 193-206.

logical sense of the word. The prophetic consciousness of inspiration flows from the fact that the prophet's judgments were based on unconscious processes which took place in his soul, and from the conviction current in his time that a supernatural prophetic inspiration really existed. The fulfilment of the prophecies is either wholly wanting, or it is an artificially constructed fiction, or again it must be attributed to a kind of psychical second-sight.

Conservative scholars have endeavored to uphold the traditional view of prophetism against the novel theories set forth by recent writers. E. König has touched upon this subject repeatedly. In *Beweis des Glaubens* <sup>9</sup> he writes against those who compare the prophetic phenomena with the profane occurrences in other nations; in the *Neue kirchliche Zeitschrift* <sup>10</sup> he shows that history is not the source of prophecy, and that, though the New Testament contains the fulfilment of the Old Testament predictions, it did not fulfil the whole body of prophecies in a mechanical completeness; in other publications <sup>11</sup> he writes against Winckler's concept of the prophets as political agents. Orelli <sup>12</sup> opposes the same view, and proves that the prophets were not politicians. Lagrange too touches upon the question of the prophetic fulfilment; <sup>13</sup> he maintains that critical exegesis will considerably modify the contention that "the probability of having a series of predicted Messianic traits accidentally fulfilled in Christ is equal to zero." The reader should especially observe Lagrange's treatment of the minutiae in which commentators usually find the main strength of the prophetic argument. F. Küchler <sup>14</sup> writes against Winckler, who represented the

<sup>9</sup> XLIII. 17-24; 57-68; 81-94.

<sup>10</sup> XVII. 922-943.

<sup>11</sup> Theol. Literaturblatt, XXVII. 51; Zeitschr. für alttestamentliche Wissenschaft, XXVII. 60-68.

<sup>12</sup> Theolog. Literaturblatt, XXVII. 49.

<sup>13</sup> Pascal et les prophéties messianiques, Revue biblique, N. S. III. 533-560.

<sup>14</sup> Die Stellung des Propheten Jesaja zur Politik seiner Zeit; Tübingen 1906, Mohr.

prophets as having written under Assyrian inspiration. Neither the Old Testament nor the cuneiform inscriptions favor this hypothesis.

In the light of such recent publications, we cannot wonder at the pronouncement of the Biblical Commission, according to which it cannot be taught that the prophecies contained in the Book of Isaias and in other portions of Sacred Scripture are narratives written after the respective events, or are, at best, acute and happy conjectures. At the same time, the Commission declares that the opinion which restricts the prophetic predictions to imminent events cannot be reconciled with the prophecies in general and with the Messianic and eschatological predictions in particular, nor with the common teaching of the Holy Fathers that the prophets foretold events which were to occur after many centuries.

2. *Authenticity of the Book of Isaias.* The last three answers of the recent decree of the Biblical Commission deals with the authenticity of the Book of Isaias. It was in 1775 that Döderlein first openly denied the authenticity of Is. Ch. 40-66; Koppe, Ewald, Bertholdt, Hitzig, Knobel, Seinecke, Beck, and Orelli followed in his footsteps. It may be safely said that at present the critical school, with few exceptions, agrees in this negative result. G. Stosch, however, maintains the unity of the prophecies of Isaias as far as their time and their author are concerned.<sup>15</sup> McGarvey maintains that if the second part of the Book of Isaias had been by a different author, his name could not have been lost; and that if the second part were placed in the time of Cyrus, the prophecies would lose their value.<sup>16</sup> Protin lays down general principles excluding the rationalistic theories of prophetism and establishing its true concept.<sup>17</sup> But such writers, if they are recognized at all as critical, are rare in our days.

Generally, the authenticity of the second part of Isaias is

<sup>15</sup> Die Prophetie Israels in religionsgeschichtlicher Würdigung; Gütersloh 1907, Bertelsmann.

<sup>16</sup> The Bible Student, N. S. II. 60-63; 214-220.

<sup>17</sup> Le prophétisme, Revue Aug., VII. 513-530.



either expressly denied or its denial is tacitly taken for granted. Often the very title of the book or the article shows this, as may be seen in Sellin's *Das Rätsel des deuterocesajanischen Buches*<sup>18</sup> and Zillesen's *Tritocesaja und Deuterocesaja*.<sup>19</sup> Generally speaking, it is safe to say that all the standard critics accept the late origin of the second part of Isaias as the certain result of modern Bible study. Among them we find such names as Dillmann, Driver, Ewald, Kuenen, Cornill, Duhm, and Cheyne. What is more, even Catholic writers begin in recent times to adhere to the same opinion. Without insisting on Card. Newman's, Meignan's, and Fr. Corluy's negative attitude to the authenticity of the second part of Isaias (for they appear to leave it an open question), such writers as Pope<sup>20</sup> and Feldmann distinctly favor the negative side.<sup>21</sup> The former writer believes that the critics have proved, at least, the possibility of the exilic origin of Is. 40 sqq., and Feldmann openly proclaims his adhesion to The Deutero-Isaias theory, a profession that is quoted with approval in the *Biblische Zeitschrift* (1908, I. p. 108).

And what are the arguments on which the critics base their denial of the authenticity of the second part of Isaias? First, they appeal to the internal evidence supplied by the prophecy itself. It alludes repeatedly to Jerusalem as ruined and deserted, to the sufferings which the Jews have experienced or are experiencing at the hands of the Chaldeans, to the prospect of a near return to Palestine; those whom the prophet addresses in person are not the men of Jerusalem, but the exiles in Babylon. Now, there is said to be no analogy for the case of a prophet transported in spirit to a future age, and predicting from that standpoint a future remoter still. Driver, who urges this difficulty against the authenticity of the second part of Isaias, grants that passages do occur in which the prophets

<sup>18</sup> Leipzig 1906, Deichert.

<sup>19</sup> *Zeitschrift für alttestamentliche Wissenschaft*, XXVI. 231-276.

<sup>20</sup> *The Integrity of the Book of Isaias*; the *Irish Theological Quarterly*, I. 447-457.

<sup>21</sup> *Der Knecht Gottes in Isaias Kap. 40-55*; Freiburg 1908, Herder.

throw themselves forward to an ideal standpoint, and describe from it events future to themselves, as though they were past. But then, afraid that his previous argument might suffer, he shows that the second part of *Isaias* exhibits certain characteristics which are not found in these passages. The transference to the future, he says, which these passages imply, is but transient, their expressions are general, and their language is figurative; in the second part of *Isaias* the transference is permanent, its descriptions are detailed and definite.

The Biblical Commission has drawn attention to a fundamental principle which underlies this line of argument, and has pronounced it false. It is assumed by the critics that the prophets, not only when they upbraided human depravity, or announced God's word for the edification of their hearers, but also when they predicted the future, addressed an audience present and contemporaneous with themselves, in order to be perfectly understood by them. If the principle of the critics were true in the strict sense of its wording, all the prophetic books of the Old Testament would have to be regarded as apocryphal, seeing that they contain prophecies in the strict sense of the word. Again, if the contention of the critics were true, *Is.* 52-55 would have to be placed after Christ, and the author of these chapters would have had to be familiar with the Epistles of St. Paul.

The *negative* of the Biblical Commission appears to fall not only on the false principle advanced by the critics, but also on the inferences flowing from this principle and set forth in the third doubt proposed to the Commission. We must conclude, therefore, that *Is.* 40-66 can have *Isaias* for its author, and that it does not need to be attributed to one or more unknown writers living among the Jewish exiles in Babylon.

The second difficulty urged by the critics against the authenticity of the second part of *Isaias* is based on the literary style of *Is.* 40-66. They maintain that the second part of the Book exhibits images and phrases which are not found in the first part. Again, in the latter chapters the prophet employs a more flowing style, a warmer and more impassioned rhetoric

than in the first. But it must be remembered that the defenders of an undivided Book of Isaias have never denied the facts advanced against them; they explain them in a less violent way. The subject treated by a writer, his age, and the surrounding circumstances are elements which must necessarily affect his literary style. The second part of Isaias is wholly Messianic either in its literal or its typical sense, and it has been noted that all prophets employ a more elevated style and exhibit more vivid images when they deal with a Messianic subject. Besides, the second part of Isaias develops its subjects more fully than does the first part; it is not surprising, therefore, that its style is more flowing and rhetorical. The greater finish of the second part may also be due to the ripper age of its writer. Without entering into a minute examination of the single data on which the difficulty is based, it must suffice for the present to record the answer of the Biblical Commission. The philological argument, we are told, flowing from language and style, is not of a nature to force a serious thinker, well versed in criticism and Hebrew, to admit a plurality of authors of the Book of Isaias.

Finally, in order to avoid the burden of enumerating all the single kinds of arguments advanced by the critics against the authenticity of the second part of Isaias, the Biblical Commission proposes to itself the fifth doubt: it asks, whether there are any serious arguments, which taken singly or in conjunction can convince us of the fact that the Book of Isaias must not be attributed to Isaias alone, but must be assigned to two or more writers. Here one is apt to think of the argument which rests on the difference of theological ideas which are said to mark the first and second part of Isaias respectively. Those contained in the second part are represented as differing in substance and form from those exhibited in the first. In order not to allow the critics the claim that these divers arguments advanced against the authenticity of the second part of Isaias do not prove conclusively, if they be taken singly, but carry conviction, if they be taken conjointly, the Biblical Commission simply denies that thus far it has been proved in

any way that Isaias did not write the last part of the Book which bears his name.

It is true that the decree of the Biblical Commission does not affirm distinctly the thesis that Isaias wrote Is. 40-66. If the critics wish to upset it, however, they have to look for arguments which have not thus far been in the field. Still it cannot be denied that the positive arguments for the authenticity of the second part of Isaias have acquired a new strength in the light of the new decree. When the strength of one's enemy has been broken, one does not find it hard to maintain one's position in the field. This is the more true in our case, because the arguments for the authenticity of the whole Book of Isaias are of considerable strength. External evidence in its favor consisting of the testimony of Ecclus. 48:25-27, of Josephus (*Ant.* XI. I.), of certain New Testament quotations and indirect references, and of lists of Old Testament writings in the Septuagint, Josephus, and other Jewish writers, is well supported by internal evidence which rests on the connexion of ideas between the two parts of the Book, a comparison of Is. 40-66, with other Old Testament Books, and on the testimony of language.

## Criticisms and Notes.

---

**THE HISTORY OF THE POPES FROM THE CLOSE OF THE MIDDLE AGES.** Drawn from the Secret Archives of the Vatican and other original sources. From the German of Dr. Ludwig Pastor, Professor of History in the University of Innsbruck and Director of the Austrian Historical Institute in Rome. Edited by Ralph Francis Kerr, of the London Oratory. Vols. VII and VIII. St. Louis, Mo.: B. Herder. (London: Kegan Paul, Trench, Trübner & Co.) 1908. Pp. 509 and 525.

In 1895 Professor Pastor had issued three volumes of his *History of the Popes*. Then, owing to the preoccupation of the author, who was engaged upon the editing of Janssen's later volumes of the *History of the German People*, there occurred an interruption of eleven years. In 1906 Pastor published the first part of the fourth volume, dealing with the pontificate of Leo X; and the following year saw the issue of the second part, comprising the history of Adrian VI and Clement VII. The earlier volumes had been promptly translated into English by the late Father Antrobus. The translation of the volume comprising Leo X's pontificate was taken up by Lady Amabel Kerr, and she had almost completed the work when in autumn of 1906 she died. The final touches to the translation have been supplied by Father Ralph Francis Kerr. No need to say that the work of translation is admirably done.

As to the manner in which Pastor treats his hero Leo X, that strange compound of glorious and inglorious traits, we need only look over the immense amount of reference material given by the author, to be assured that we have here no superficial portrait. The personality of the great Florentine, the cleverest of all the Medici family, who, whilst lacking the strength of his predecessor, Julius II, was yet a towering figure in the ecclesiastical and political arena of his age, no less than the historical background and entourage in which he exercised his indefatigable activity as politician, churchman, and generous patron of art and learning, is pictured for us in no uncertain lines, strengthened by the evidence drawn from the Vatican and other European archives. Leo did

not answer the true needs of the Church of his day. The See of St. Peter wanted a reformer, like Hildebrand; and, though Adrian VI, who followed Leo, possessed some of the sturdy qualities of Gregory VII, yet his Teutonic temperament failed to understand sufficiently the Italian nature on which he was to exercise his reforms, whilst the strong national antipathy that surrounded him on all sides at Rome prevented his short-lived efforts of correction from reaching the desired effect. Leo X meant to do great things, but they were not of a kind to benefit the internal discipline, though they served in a way to revive the precarious glory of the Temporal Power.

It is not easy to conjure up a true picture of the Pope who stands forth as the representative patron of all that is beautiful in outward form and grace, such as we find it in the art of the Renaissance period. His appearance was anything but comely or attractive. A little above the average height, broad-shouldered, with a large head set upon a short neck, very fat of face, the eyes prominent and short-sighted, his appearance did not produce a good impression at first sight. But the moment he spoke his whole manner changed, as it were, at the sound of his musical and pleasant voice, and became instinct with grace and an unaffected charm that attracted all who were within reach of his address. Raphael's picture in the Pitti palace and Andrea del Sarto's copy of the same at Naples have seized this side of his living presence, while his coarser appearance in repose is suggested by the drawing attributed to Del Piombo. Cheerful always, even in the midst of bodily discomforts and illness, his benevolent humor conciliated all manner of persons who had access to him; and if men of sober thought disapproved of his policy, they found it difficult to censure his measures in public. "The range of the finer qualities of Leo X," writes Pastor, "is so evident that no one can doubt them. To these belonged his high culture, his receptivity of all that was beautiful, his great gift of eloquence, the ease and grace of his epistolary style, Latin as well as Italian, his happy memory, his good judgment, and finally the dignity, majesty, and piety which were conspicuous on all occasions in which he took part in the public worship of God."

In spite of his cheerful worldliness, which seemed to be a part of him, Leo was conscientious in the fulfilment of all his religious

duties. However busy his life, he never failed to hear Mass, and was rigidly exact in the recital of his Office. These are facts which have sometimes been denied by those who read only the colored reports of festive doings at the Vatican in the age when external worldliness had entered the homes of clerics as much as those of the nobility.

Of Leo's political activity, above all his relations to France and the rôle he played in the French Concordat of his time, much may be read out of this volume which is significant for our own age. Aside from this and the efforts to promote a Crusade, the chief attention of the historian and ecclesiastical student will be centered upon Leo's share in that great religious and political revolution of the so-called Reformation, for which he has been made in a sense responsible, by those who account his lack of energy and timely appreciation of the dangers which threatened the Church's weal as among the chief causes of the great defection induced by Protestantism. No doubt Leo, in all that concerned the disciplinary reforms of which there was crying need in his day, acted throughout like an intellectual dilettante rather than as the responsible chief and leader of God's people. He was blind to the importance of immediate and trenchant measures to oppose at the critical moment the swelling tide of disorder and discontent in Church and State. The vortex of secularity carried him out of reach of the cries for bread to nourish the soul. His piety was the habit of a sensitive and kindly nature, but it did not extend to the realization of his responsibilities as Sovereign Pontiff. Although depravity of morals was undoubtedly greater in the reign of Alexander VI, "it is hard to say whether the subtle worldliness of Leo X was not an evil more difficult to encounter and of greater danger to the Church". With such a hand at the helm of the bark of Peter, protected though it was by the Divine Spirit from sailing into wrong channels or being wrecked, Luther and his supporters had little difficulty in making their socialist call-to-arms heard far and wide. But the story of that period must be studied with unbiased deliberation and with the memory that God's Church is not dependent for its preservation on the virtue of its pastors, who, even when, as sometimes unfortunately happens, their lives are disedifying, bringing destruction upon thousands who are swallowed up in the ruin of their leaders, cannot silence the voice of the Holy Spirit speaking through her.

**THE CHURCHES SEPARATED FROM ROME.** By Mgr. L. Duchesne (Director of the *École Française* at Rome). Authorized Translation from the French by Arnold Harris Mathew, De Jure Earl of Llandaff, of Thomastown, Co. Tipperary. viii-224 pp. 8vo. 1907.

**THE BEGINNINGS OF THE TEMPORAL SOVEREIGNTY OF THE POPES (A. D. 754-1073).** By Mgr. L. Duchesne. Authorized Translation by Arnold Harris Mathew. x-312 pp. 8vo. 1908.

These two volumes form Vols. IX and XI respectively of the *International Catholic Library*, edited by the Rev. J. Wilhelm, D.D., Ph.D., the joint author of the *Manual of Catholic Theology*, and published in London by Kegan Paul, Trench, Trübner, & Co., and in New York by Benziger Brothers. Those who are familiar with the previous issues of the series will not need to be told of the very attractive appearance of the volumes in respect of typography, paper, binding. The proof-reading appears to be very rarely at fault; but some more intimate editorial supervision might well be desired. There also appears to be a lack of frankness in the editorial apparatus. Thus, Vol. IX tells us the exact date when the translator wrote his brief foreword, but is silent as to the date when the author wrote his Preface. The title-page of the original volume from which the translation is made would, of course, supply the desired information as to the date of original publication, and the Preface need not be superfluously explicit; but the reader of the Translation would like to have this information expressly given, and not (apparently) expressly withheld. The treatment of the Encyclical of the Patriarch Anthimus (Chap. III) would suggest that it was a lecture delivered more than a decade of years ago; and the two following chapters are involved in the same reasonable suspicion. By some editorial oversight, the translator has both a "Translator's Note" and a "Translator's Preface" prefixed to the volume. The "Note" contains sixteen lines, while the "Preface" contains only eleven. Both Note and Preface say the same thing in different phrase, although the Note is even more detailed than the Preface. Neither Note nor Preface, however, gives the real information every reader has a right to look for, as to the date of publication of the original from which the translation has been made.

A distinguishing and most attractive feature of the historical labors of Mgr. Duchesne is his devotion to original sources, to-



gether with his admirable candor in placing his facts and his deductions therefrom before his readers. At times, as in his *Origines du culte chrétien*, he disavows any intention to argue from the facts to a conclusion in support of any theory; at times, as in the present works, he frankly states his conclusions; at times, as in his *Fastes épiscopaux de l'ancienne Gaule*, the facts stated permit of but one conclusion. Addicted to original sources, whether well-known to all historians or newly discovered and thus known but to specialists, he confesses himself, with naive frankness, careless of the lucubrations of the historians who have preceded him. If their conclusions agree with his own, he is pleased; if they do not, his attitude is neutral; but if his conclusions run counter to long-cherished views, to the "orthodox" statements of well-meaning Catholic apologists in history, he is entirely fearless of censure. He is mindful of the encouragement given by Leo XIII to historians, that their first duty is to tell the truth. Thus, when in his *Fastes* the Provençal legends concerning Mary Magdalen are found to be quite devoid of reasonable foundation, and his frankness causes much disquiet to the orthodox learned, who shrink terrified from the possible practical results to piety and the many-centuried devotions connected with the legends, he quiets the fears of those who discern a grave scandal to the simple faithful by declaring that: "Ecclesiastical authority would but poorly comprehend its duty in making a *tabula rasa* of a traditional devotion which has lasted for the past six centuries. After all, the honor paid to the memory of St. Mary Magdalen is wholly legitimate. However much the place where this honor is given may depend on a tradition more or less suspect, or the relics of this shrine be deemed well-authenticated or apocryphal, sincere piety is not hindered in its exercise—and this is what is of importance in the sight of God and of men."

In the present volumes there is a similar frankness in admitting the errors of judgment, of tact, of negligence, of interpretation, of devotions and their popular exaggerations, on the part of the faithful and of the clergy. Thus, speaking (Vol. IX) of the encyclical of Anthimus, which incriminates the Roman Church because of the doctrine of Indulgences, he says, *inter alia*:

It is to be desired, without doubt, that these wise regulations [of the

Council of Trent] should be better carried out. I do not fear to say that, in this department, there would be much to reform again. It is not always easy to prevent the indiscreet curiosity of theologians, nor the indiscreet devotion of pious souls. Having no authority to say what it would be best to do against such or such an abuse, I can at least (and here I must) bring to light the difference there is between the official teaching of the Church and the systems, or absurdities, which fill small books of piety, or which find their way, though always as private opinions only, into works of theology (p. 70).

And speaking next of Purgatory, he shows that the defined doctrine concerning it is "exactly, under another form, what his Beatitude [sc. Anthimus] declares to be the belief of the Church of the seven Ecumenical Councils;" but that

As to the fire of Purgatory, there is no question of it in this decree. The Catholic Church has never canonized this detail. The poets, from Homer to Dante, seem to know many things about the other world. Their imaginations, like those of artists, orators, and philosophers, may have their utility in fixing ideas and in causing them to enter into certain minds. All the same, even with simple people, the Council of Trent forbids the use of these means of instruction. It prescribes that we "should avoid in sermons preached to the masses difficult and subtle questions, devoid of interest for edification and piety." It forbids, no matter whom, to write or dispute on uncertain and contestable points. As to practices in which only vain curiosity, the passion of gain, or superstition, are concerned, it recommends them especially to the severity of the bishops. It is but too evident that these wise prescriptions are often violated. For my own part, I have heard more than one sermon in which they were forgotten. Those who are charged with enforcing the decrees of the Council of Trent would have enough to do if they had to punish all the extravagant language which imprudent preachers allow themselves to use. But these intemperances are not evils peculiar to the Latin Church. I do not think that his Beatitude Anthimus would claim as his own all the theories propounded in the pulpits of the "Church of the seven Ecumenical Councils," or which circulate in the little pamphlets destined for the Greek populace (pp. 71, 72).

Again, speaking of the quarrels between East and West in 1054:

Cerularius had begun hostilities; he wished for war, he made it, and succeeded all the better because, on the side of the Latins, arrogance and bitterness of speech were not sufficiently avoided (p. 77).

So, too, we find Pope John XI figuring in both volumes, in his acquiescence to the demand of the Emperor Lecapenus who thrust his son, a boy of thirteen years, on the patriarchal throne of Con-

stantinople. He speaks of the "painful astonishment" of many religious persons in the Eastern Church, when, in 933,

Legates came from Rome to Constantinople commissioned to impose upon them a Patriarch only thirteen years old, under the pretext of this child's being the son of the reigning emperor, himself an usurper, Romanus Lecapenus. The protestations raised by the great canonists against so extraordinary an installation have come down to our own time. . . . Sad to say, their objections on the score of legality were not the only ones that could be offered (Vol. IX, pp. 148, 149).

Fuller details of the extraordinary transaction are given in Vol. XI (p. 220). John "sent four ambassadors, among them two bishops, and these, on 2nd February, 933, by their presence at St. Sophia, in company with the patriarchal child, countenanced a tremendous breach of ecclesiastical law. Affairs at Rome had been conducted on the principle of *Do ut des*." "*Sion angitur a Babylone*"—the phrase of Bernard of Morlas in a later century—sums up briefly some epochs of Church History. But Duchesne relates the story, not for the pleasure of telling us unpleasant things, but because he is a historian. Meanwhile, the truth of principles is never obscured, nor is any mawkish sentiment permitted to intrude itself between the judgment to be passed on the obstinate and ill-motivated attitude of the Greek Church toward the Latin in the many schisms, minor and greater, which divided them, and the vindication which history makes of the constant irenical attitude of the Western Church towards both the Greek and the other separated Churches of Christendom. The author does, indeed, deprecate over-niceties of theological speculation, which have served to divide that which Christ prayed might be one in Him, as He was in the Father:

But these disputes about mysteries are better arranged by silence than by definitions. When it becomes a question of adopting a positive and precise formula, peace is at once disturbed. We have only to read the official reports of this celebrated Council [of Chalcedon, 451] to see that it ended in outward unanimity, but with a morally enforced acceptance of a definition which satisfied only a portion, and that a small portion, of the Greek episcopate. It was declared that in Christ there are two natures, but not two persons. This seems to be nothing new, and after-events proved that, with a little goodwill, the differences could have been amicably settled. As it was, all those who were inspired by Cyril, and all who revered him as a master of theology, felt themselves injured and conquered (Vol. IX, pp. 24-5).

At Chalcedon they had enforced theology, as it were, by police regulations, but they had not united the hearts of the dissentients. Hearts, true hearts, are not happy unless they are gratified. Rome is the seat of government, not the home of theology, nor the paradise of mysticism (p. 27).

The author is evidently weary of merely dialectical disputes, of syllogisms that often wound and rarely convert, and looks rather to gentleness and to tolerance in disputed matters, as a means of unification. He recalls how Athanasius, returned from exile immediately after the Arian crisis, gathered round him the remnants of orthodox episcopacy, and found these confessors of the faith ready at once to begin disputation. "Some contended that there was but one person in God, the others held that there were three. The great bishop listened patiently to them, and then delivered a judgment worthy of Solomon: 'I see well that your terms differ, but that in reality you believe the same thing; you can therefore give the right-hand of fellowship to one another.' Whereupon they embraced one another" (Vol. IX, p. 39). And he comments hereupon:

Why, before it was too late, was there not found a man of noble heart as well as of great judgment, to speak in such language to these two parties, who, both firmly believing in the unity of Christ, yet came to grief at the Council of Chalcedon? . . . On the vast horizon of the Christological controversy we see many clever men, many distinguished theologians, but there is no Athanasius.

It is for this reason that the Eastern schisms still exist, and that they present us with such difficult problems. But we may well believe that these problems are much more in need of our charity, and of our love of peace, than of our theological erudition.

In attempting to give an insight into the author's style (and also into that of the translator) and point of view, by means of extracts from the two volumes, we fear to have presented but one side of his mind. He is an ardent defender of principles and doctrines, finds nothing to commend in the attitude of his Beatitude Anthimius (the chapter concerning whose Encyclical is especially interesting and even lively in its analysis of motives and its portrayal of the slavery of the Greek Church to-day), pictures (in Vol. XI) the completely altered relation of the papacy, once Gregory VII had been seated on the Chair of Peter, to the world-problems confronting the See of Rome, although his

purpose in writing this volume was but to lead up to that threshold of wider horizons. It remains to be said that Vol. IX comprises treatments of the Church of England (13 pp.), the Eastern Schisms (comprising the National Churches East of the Roman Empire and the Monophysite Schisms), the encyclical of Anthimius in reply to the *Praeclara* of Leo XIII (20 June, 1894), the Roman Church before the time of Constantine, the Greek Church and the Greek Schism, Ecclesiastical Illyria, and, finally, the Christian Missions south of the Roman Empire (the Sahara, Nubia, Axoum and Himyar, the Arabs). The treatments are not of equal interest or of equal intelligibility to the general reader, and editorial footnotes would not have been resented, at times, by even the scholarly reader, not to speak of that general class of readers to which, we surmise, the *International Library* means to appeal.

With respect to the work of the translator, the extracts already given will illustrate fairly well his command of idiomatic English, although in his prefixed Note to Vol. XI he remarks that he has "endeavored to express the meaning of the original, rather than the actual words or idioms of the author, in order to avoid the clumsiness of diction, which a literal rendering would have involved." This acknowledgment is not made, however, in Vol. IX, which, it may be desirable to say frankly, would have tolerated the file with profit. Thus we find in the author's Preface to that volume (IX):

Various circumstances have led me to study the position of those Churches which are actually separated from the communion of the See of Rome.

What is meant by the phrase "actually separated"? Is it opposed to *potentially* or *morally*? We have little doubt that "actually" in this extract is meant to be a translation of *actuellement*; but *actuellement* should have been rendered by "at present," or "now," not alone to give the real meaning of the author, but to translate the word literally and correctly. So, also, we find (p. 17) the English word "actual" as a rendering of what is doubtless the original French *actuel*. The author is speaking of events in the fifth century; but, before going farther, he wishes first of all to say something of the *present* state of things in comparison with the *past*. The word "actual" is, if not misleading

(the context makes the meaning ultimately clear), at least ambiguous and embarrassing. Again, the expression, "these works I am now amalgamating" (Preface) would suggest that the author was still at work collecting and arranging the works (the grammatical progressive present); whereas the meaning is, we conceive, that he *has* "amalgamated" them and *now offers* them in the present volume. Again, "On the contrary" (p. 1) might better have read "On the other hand" (or some equivalent expression). What idea is exactly conveyed (p. 2) by the assertion that the "memory" of St. Gregory the Great "still flourishes" in the "solitary avenues of the *Clivus Scauri*"? And is there not some tangle of French negative particles in the declaration that the National Church of England "cannot deny that her origin is other than what has been shown" by the author? The meaning intended is the very reverse of what is stated, viz.: that she "cannot deny that her origin is *not* other," etc. Also, p. 5: "there is identity of doctrine truly" (French *vraiment*?) might have been better expressed: "there is, indeed, identity of doctrine." Again, on the same page: "Neither the English authors, Gildas, nor Nennius, nor the Anglo-Saxon Bede . . ." revels in disjunctive perplexities. "Apollinarius" (pp. 22, 23, 120) would be much more familiar to us as "Apollinaris;" "Theodorus" of Mopsuestia (pp. 22, 24), as "Theodore" (as he also appears, p. 25); "Baradaïus," who also appears in p. 217 as "Baradaï" (p. 34), as either "Baradoeus" or "Bar-dai." Also, why should French accents be retained in such words as *epiclesis* (p. 66, *épiclesis*), Meroe (p. 184, Meroé)? Why (p. 184) "Hièra" and "Dodécaschène"? Why "Denis" on p. 99, and "Dionysius" on p. 100? Why "Manuel Gédéon" (p. 133, footnote)? Why "Cerdon" (p. 92) for Cerdo? Or "*Quini-Sexte*" (p. 140) for *Quinisextum*? Evident misprints are found on p. 12, l. 14; p. 152, "Meander;" p. 222, "Barodaius." The inconsistencies in the spelling or the form of proper names is somewhat corrected in the Index, which, e. g., refers from "Denis" to "Dionysius" and from "Byzantium" to "Constantinople."

The evil influence of French forms of spelling is also seen in Vol. XI, and causes confusion in the text, but especially in the Index. Thus we find, p. 25, that the Lombard "princes, Liutprand, Ratchis, Aistulf, and Didier, far from being infidels, were men of piety. . . ." It is questionable whether English readers

are more familiar with the form "Luitprand" than with "Liutprand"; but it is unpleasant to find "Liutprand" in the text and not at all in the Index, which has only "Luitprand." Referring to the above quotation from page 25, the Index informs us, under the heading "Aistulf," that he was "a Lombard prince, full of piety." On the same page 25 we find, lower down, the spelling "Astolphus"; and the Index, apparently distinguishing the names as those of different persons, gives us many entries under "Astolphus." Also, the "Didier" of page 25 becomes, on page 47, "Desiderius" (as, indeed, it should be), and the Index gives us both names separately in their alphabetic order, as though referring to two different persons (the reference of "Didier" being to page 25—"Lombard prince, piety of"). But Didier occurs also on p. 45, footnote, without any reference in the Index. French forms of spelling are also found in Néreus (p. 50), Prudence (pp. 139, 171), Marin (p. 70); and should not "Vienna" (p. 42) be Vienne? St. Apollinaris appears as "Apolinaris" (p. 97). Prenesto occurs thrice (pp. 74, 75) for Praeneste (French, Préneste). What is meant by the expression "gate of Salaria" (p. 43)? Was the Via Salaria so called because it led into some country or place called "Salaria"? A more unpleasant confusion still is found with respect to the spelling "Amalasontus," in the phrase referring to "the prosperous reigns of Theodoric and Amalasontus" (page 1). Amalaswintha (or Amalasuntha, Amalasontha, Amalasonte), Latinized into Amalasuenta, may have appeared in Duchesne under the form Amalasonte; and it is conceivable that the translator, writing hurriedly, gave it a masculine form in English ("Amalasontus"), forgetting that she was the learned daughter of Theodoric, and for a time was queen-regent, having under her as minister the great Cassiodorus.

While these forms of variant or of French spelling are in themselves of slight importance, and will not embarrass a reader in any wise, it is not superfluous to call attention to them here for the lesson they teach of greater patience and leisure in the getting out of important works like those comprised in the admirable series of the *International Catholic Library*. Also, it may not be too venturesome for us to repeat the wish that the editor should take his readers into his confidence in respect of dates of publication of the originals and other bibliographical information appro-

priate for them to possess. Concealment, or even mere negligence, in such a matter is unworthy of a standard and scholarly series of volumes.

H. T. H.

---

## Literary Chat.

---

Most men who love things of the mind keep on hand a supply, if not of pocket-books, at least of books for the pocket—books to read when traveling on car or boat, when sauntering by country lanes, when resting in shady nooks, and so on. Best for this purpose are books unbound, and pamphlets—such as those which the Truth Societies publish, on a large variety of subjects, brochures of the Westminster Lecture type, or like the latest sample of the class, the neatly-printed little pamphlet entitled *The True Rationalism* and embodying a lecture delivered at Glasgow University by the Rev. Father Power, S.J., (Herder, St. Louis, Mo.; Sands and Co., London). You can read it quite through during your afternoon stroll or your ride up or down town, and you'll be the wiser and the better for having done so. You may, indeed, not learn from it very much that you didn't know before, but it may help to freshen up some old knowledge, and to resurrect some of the sub-conscious things. You will probably think more highly, or at least more surely of the sanity and value of the "old philosophy," and, what is still more likely, it will bring to mind some intelligent layman, Catholic or otherwise, who needs to be told certain truths regarding certitude, who may have grown sceptical concerning the validity of human reason, and who may be greatly helped by being shown that True Rationalism is to be found just where he had been warned not to look for it—in Catholic philosophy. To him you will do well to hand over the pamphlet.

---

Father Power writes clearly and forcibly; nor does he despise what is funny, as is evidenced by this sentence: "No trained horse or dog or elephant, in spite of the magniloquent puffs of their trainers, has come within shouting distance even of the clumsy definition that has made a certain boy immortal: 'A button is what when it isn't sewed on makes breeches fall down'" (p. 40).

---

Another recent neatly made-up little pocket pamphlet bears the title *Lord Bacon vs. Scholastic Philosophy*, by the Rev. Michael Hogan, S.J. It contains a reprint of two articles from the *Catholic World* and the *Messenger*. The title might suggest that the matter is technical and of interest principally to the student of philosophy. No, the presentation is clear and straightforward and appeals to the average intelligent reader, Catholic and non-Catholic. It should be widely spread, for it will serve to dispel some long-lingering errors concerning the so-called Baconian



philosophy, and to clarify some prevailing misconceptions regarding the relative values of the inductive and the deductive sciences. It is published by the Catholic World Press, New York.

---

One of the most attractive series of handy booklets appearing at present is Longmans' Pocket Library (Longmans, Green, and Co., New York and London). It thus far contains three of Cardinal Newman's works: the *Apologia*, *The Church of the Fathers* (reprinted from *Historical Sketches*) and *University Teaching* (reprinted from *The Idea of a University*). To speak in praise of these classics would be to paint the lily. Of the form in which they appear in the series just mentioned it is enough to say that it befits the content.

---

A pretty little volume, filled with solid yet withal sweet food for the soul, is Père Gonnellieu's *De la Présence de Dieu* (Téqui, Paris). It is a good book to have on one's table, aside of *The Imitation*, so as to pick it up from time to time and to refresh the inner life with its love-inspiring thoughts. *Brother Lawrence* is a favorite opuscle on the same subject, but the latter is more personal and subjective, which of course does not make it less helpful and attractive. By the way, it may not be superfluous to mention the fact that the English Catholic Truth Society has recently published *The Spiritual Maxims of Brother Lawrence* in a handy little brochure. It may be hoped therefore that the Catholic public will now more generally avail themselves of an aid to devotion, the efficacy and sweetness of which were so appreciated by non-Catholics that a Protestant firm long ago published and widely circulated *The Conversations and Letters of Brother Lawrence*, a little volume which gives a personal setting to the *Spiritual Maxims*.

---

Father Palladino, S.J., has just issued the ninth edition of his little manual previously entitled *May Blossoms*, but now appearing as *Spiritual Flowerets in Honor of the Mother of God* (Kilner, Philadelphia). Originally published in the form of slips, so as to facilitate circulation, the neat little blue-and-gilt covers in which it now appears, ensure the permanence of the many gems, fair and precious, which are here enshrined. The booklet cannot fail to draw many hearts more closely to Our Blessed Lady. On the whole the "thoughts" are sound, wise, prudent, practical, and well expressed. A very few exaggerations might be noticed, like the following: "Of yourself you are but a lump of malice"—surely an overstatement; so too this, "one look from her (our gracious Lady) will make you a saint." Again, the advice: "Touch no one; let no one touch you. Not the body alone, but the soul also, child, can be and often is seriously affected by contact"—is extreme and may be harmful. By the way, the appellative "child," used in every "thought," becomes monotonous and, unless the reader have the simplicity of "a little one," distasteful. These, however, are but small faults in a book which has so many attractions and solid merits.

Out of the many titles that have suggested themselves for Canon Sheehan's new clerical novel, the first instalment of which appears in this number, the author has selected *The Blindness of the Reverend Dr. Gray*. Inasmuch as the parish priest of that name, who is the central figure of the drama, is afflicted with a blindness that bars both his physical and, in some respects at least, his mental vision, the title is a most happy and appropriate one. The genial "Daddy Dan" of *My New Curate* (who just a decade of years ago was endearing himself to the priests of two continents through these pages) will find in the stern "Doctor Gray" of the story now beginning a confrère the very antithesis of himself. The two are totally different types of the Irish parish priest, although each has his lessons to teach and to learn, as each has his virtues, in greater measure than his faults. We can confidently promise our readers both pleasure and profit from the perusal of this latest composition of Canon Sheehan.

---

The publishers of the *Wiltzius Catholic Directory* are now busy compiling their 1909 edition. The Reverend Clergy as well as the Superiors of Religious Communities can greatly facilitate the work and expedite the publication of the new volume by making prompt returns to their respective chancery offices. The task of preparing and issuing this *Catholic Directory*, which covers some 1500 pages, is at best a difficult and laborious enterprise, and one that deserves the encouragement and coöperation of all, and especially of those who are requested to send official information and statistics for the pages of this year-book. The chancellors and secretaries of the various dioceses cannot, of course, make full and accurate returns to the publishers until the priests have submitted their replies to the chanceries. The publishers are making every effort to issue the forthcoming edition as early as possible in January next.

---

Herder (St. Louis) has published a pocket edition of the Hebrew text of the Book of Genesis, as amended by Prof. Hoberg of Freiburg University, whose exegetical and critical annotations to the same book have received high commendation among Bible scholars. The little volume, bound in limp cloth, gives the Latin Vulgate version, opposite the Masoretic text, printed in clear and pleasing type, so as to furnish a very desirable class-book for students of the Hebrew Bible.

---

The Franciscan Father Zephyrin Engelhardt, who is an excellent authority on matters relating to the early California missions, has just completed the first volume of a comprehensive history of the labors of Catholic missionaries on the Pacific Coast. His researches go back to the first efforts of the Spanish religious colonizers in 1533. He gives also a full account of the Jesuit missionary labors among the Indians up to 1767. This is followed by the work of Fra Junipero Serra and his band of Franciscans, to the year 1773. The fourth part deals with the

story of the Dominican missions from 1773 to 1850. The volume concludes with a good topical index, and numerous illustrations and maps make the history attractive as well as useful. The book is published by James Barry and Company of San Francisco.

---

Lea's *History of Auricular Confession and Indulgences in the Latin Church* receives an exceptionally just critique in a recently published (Herder) volume by Professor Gerhard Rauschen of the University of Bonn, entitled *Eucharistie und Buss-sakrament in den ersten sechs Jahrhunderten*. The author points out that Dr. Lea, despite his extensive knowledge of ecclesiastical matters, his unusually large apparatus of sources and references, and that historical temper which makes him desirous of being fair and objective in his statements, nevertheless displays to the well-informed historian a singular lack of familiarity with the facts of early Christian antiquity. Nearly all of Dr. Lea's facts and inferences are based upon medieval documents. As a result, the author of *Auricular Confession* is betrayed into numerous misapprehensions, and meets with difficulties which an all-sided study of his theme would have cleared up in such a way as to alter in all probability his view of the institution. Professor Rauschen refers to Boudhinon's *Sur l'histoire de la pénitence à propos d'un ouvrage récent* (*Revue d'histoire et de la littérature religieuses*, 1897) as the best refutation of Dr. Lea's book.

---

A posthumous work by Père Félix, S.J., entitled *La Royauté de Jésus Christ*, has recently appeared from the press of Douniol-Téqui (Paris). It comprises the last Retreat delivered by the illustrious *Conférencier* and forms the concluding (the eighth) volume of the published series—*Retraites de Notre-Dame*. The same firm has also just issued a new edition of Père Gratry's *Jésus-Christ, Réponse à M. Renan*. Although the book is primarily a critique of Renan's *Vie de Jésus*, the second part presents "the true picture of our Lord's life" in thoughts that have a value and moving power quite apart from their relation to the French infidel. Indeed, whatever came from the pen of Père Gratry is of permanent worth, because it is a message first from the soul of a man, the mind of a philosopher, and the heart of an apostle. His teaching should be especially appreciated at the present time for it gives due play to the "will element"—the exaggeration of which factor constitutes one of the mistakes of Modernism.

---

Many readers of these pages will probably be acquainted with the brief theological monograph by Father Brahm, C. SS. R., entitled *De Retincentia Voluntaria Peccatorum in Confessione* (Brussels: De Meester). The practical wisdom that breathes through its pages, the sanity of its theory, and the gentleness of its spirit have made it so highly appreciated by confessors that it has already passed into its fourth edition. For those who may not have seen the book it may be worth while to mention its general scope. The author first establishes the fact that voluntary

concealment of mortal sins in confession and consequently sacrilegious reception of the Sacrament are of not infrequent occurrence. He appeals in proof of this to the testimony of many saints and other experienced confessors. He then goes on to show the causes of the evil, causes partly in the penitent and partly in the confessor; and lastly to point out the remedies. The book is highly useful, especially for the newly-ordained, and indeed might well form part of the adjunct reading in the theological seminary.

## Books Received.

### BIBLICAL.

L'HISTOIRE ET LES HISTOIRES DANS LA BIBLE. Par l'abbé Landrieux, Vic. gén. de Reims. Paris: P. Lethielleux. 1907. Pp. 96. Prix 50c., *franco* 60c.

HISTOIRE DES LIVRES DU NOUVEAU TESTAMENT. Par E. Jacquier. Tome IV. Les écrits johanniques. Paris: Librairie Victor Lecoffre, J. Gabalda et Cie. Prix 3 fr. 50.

EVANGELIUM VOM GOTTESSOHN. Apologie gegenüber der modernsten deutschen Theologie. Von Dr. Anton Seitz, Prof. Munich Univer. Freiburg Brisg., St. Louis, Mo.: B. Herder. 1908. Pp. x-545. Price, \$1.85.

### THEOLOGICAL AND DEVOTIONAL.

LES FIANÇAILLES ET LE MARIAGE. Discipline actuelle. Décret *Ne temere* (2 août 1907) et Récentes Décision du Saint-Siège. Par le P. L. Choupin, professeur de Droit canonique au scolasticat d'Ore, Hastings. Paris: Gabriel Beauchesne et Cie. 1908. Pp. 165. Prix, 1fr. 60; *franco* 1 fr. 75.

LES PÉCHÉS CAPITAUX. Quinze Discours pour Prônes, Sermons, Conférences d'Hommes. Par Ph. G. Laborie, Missionnaire Apostolique. Paris: P. Téqui. 1908. Pp. 247. Prix, 2 fr.

THE DAILY COMPANION. For the Use of Religious. New York, Cincinnati, Chicago: Benziger Bros. 1908. Pp. 161. Price, \$0.30 *net*.

MÉDITATIONS DU SOIR, tirées de nos saints Livres, pouvant servir pour la Méditation, la Lecture spirituelle, etc. Par le R. P. André Prévot, S.C.J., docteur en théologie. Paris, et Tournai: Établissements Casterman. 1908. Pp. 748. Prix, 3 frs. 50.

CE QU'IL FAUT OBSERVER ET ÉVITER DANS LA CÉLÉBRATION DES MESSES MANUELLES. Commentaire Canonico-Moral. I. Sur le Decret *Ut Debita*, et II. Sur le Décret *Recenti*. Par le P. J.-B. Ferreres, S.J. Troisième édition, corrigée et augmentée. Paris: Maison de la Bonne Presse. 1908. Pp. 164.

A NOVENA FOR THE HOLY SOULS IN PURGATORY. Compiled from Approved Sources and edited by the Very Rev. Richard A. O'Gorman, O.S.A., Hythe, Kent. New York, Cincinnati, Chicago: Benziger Brothers. 1908. Pp. 67. Price, \$0.40 *net*.

**LAS RELIGIOSAS** según la disciplina vigente. Sus confesores; Cuenta de conciencia; Clausura; Votos; Elección de Superiores. Comentarios Canónico-Morales, por R. P. Juan B. Ferreres, S.J. Tercera edición corregida y aumentada. Madrid, Spain: Administración de "Razón y Fe." 1908. Pp. 308. Pr. 2.50 pesetas.

**LOS ESPONSALES Y EL MATRIMONIO** según la novísima disciplina. Comentario Canónico-Moral sobre el decreto "Ne temere," por el R. P. Juan B. Ferreres, S.J. Tercera edición corregida y aumentada. Madrid, Spain: Administración de "Razón y Fe." 1908. Pp. 307. Pr. 2.50 pesetas.

**FREQUENT AND DAILY COMMUNION.** By Father Julius Lintelo, S.J. Authorized edition. Translated from the French by A. O'B., and edited by Father Elder Mullan, S.J. New York: P. J. Kenedy and Sons. 1908. Pp. 67. Price \$0.05.

**CATHOLIC LIFE**; or, The Feasts, Fasts, and Devotions of the Ecclesiastical Year. New York, Cincinnati, Chicago: Benziger Brothers. Pp. viii-199. Price \$0.75 *net*.

**LA FOI ET L'ACTE DE FOI.** Par J. V. Bainvel, professeur à l'Institut Catholique de Paris. Nouvelle édition. Paris: P. Lethielleux. 1908. Pp. 238. Prix, 2 fr. 50.

**THE SEEMING UNREALITY OF THE SPIRITUAL LIFE.** The Nathaniel William Taylor Lectures for 1907 given before the Divinity School of Yale University. By Henry Churchill King, President of Oberlin College. New York, London, Bombay: The Macmillan Co. 1908. Pp. 256. Price, \$1.50 *net*.

**THE ENGLISH RITUAL EXPLAINED.** By the Rev. W. Dunne, B.A., Professor at St. Cuthbert's College, Ushaw. London, Glasgow: R. & T. Washbourne, Ltd.; New York, Cincinnati, Chicago: Benziger Brothers. 1908. Pp. 164.

**JÉSUS-CHRIST.** Réponse à M. Renan. Par A. Gratry, Prêtre de l'Oratoire, Professeur en Sorbonne et Membre de l'Académie Française. Publiée pour la Première fois en 1864, après la publication de la "Vie de Jésus." Nouvelle édition. Paris: P. Téqui. 1908. Pp. 137. Prix 1 franc.

**INSTRUCTIONS SUR LES FÊTES DE L'ANNÉE.** Par M. l'Abbé Morisot, Missionnaire Apostolique. Nouvelle édition. Paris: P. Téqui. 1908. Tome I, pp. 375; Tome II, pp. 421. Prix, 2 fr. chaque tome.

**LA ROYAUTÉ DE JÉSUS-CHRIST.** Œuvre Posthume. Huitième Retraite de Notre-Dame de Paris. Par R. P. Félix, S.J. Paris: P. Téqui. 1908. Pp. 231. Prix, 3 fr.

**FIGURES DE PÈRES ET MÈRES CHRÉTIENS.** Par M. l'Abbé H. Bels, Aumônier. Première Série. Paris: P. Téqui. 1908. Pp. 276. Prix, 2 fr.

**THE SAINT OF THE EUCHARIST**—St. Paschal Baylon, Patron of Eucharistic Associations. Adapted from the French of the Most Rev. Fr. Louis-Antoine de Porrentruy, Definitor-General of the Order of Friars-Minor Capuchins. By Father Oswald Staniforth, O.S.F.C. New York, Cincinnati, Chicago: Benziger Brothers. 1908. Pp. xxxi—246. Price, \$1.25 *net*.

**OF THE IMITATION OF CHRIST.** By Thomas A. Kempis. The Saraphic Edition made from the Latin by Father Thaddeus, O.F.M., with Remarks and Notes by the same, and the Life of the Author. New York, Cincinnati, Chicago: Benziger Bros. 1908. Pp. 315. Price, \$2.00 *net*.

**THE WAY OF PERFECT LOVE.** By Georgiana Goddard King. New York, London, Bombay: The Macmillan Co. 1908. Pp. 108. Price, \$1.25.

**MEDITATIONS.** For the Use of Seminarians and Priests. By the Very Rev. L. Branchereau, S.S. Translated and adapted. Volume II: Christian Virtues. New York, Cincinnati, Chicago: Benziger Brothers. 1908. Pp. 352.

MENSCHLICHE FREIHEIT und Göttliches Vorherwissen nach Augustin. Von Dr. Karl Kolb. Freiburg Brisg., St. Louis, Mo.: B. Herder. 1908. Pp. 130. Price, \$1.10.

PATROLOGY. The Lives and Works of the Fathers of the Church. By Otto Bardenhewer, D.D., Ph.D. Translated by Thomas J. Shahan, D.D., Professor, Catholic University of America. Freiburg Brisg., St. Louis, Mo.: B. Herder. 1908. Pp. 680. Price, \$3.75.

THEOLOGIA BIBLICA sive Scientia Historiae et Religionis utriusque Testamenti Catholica. Scripsit P. Michael Hetzenauer, O.C. Tomus I: Vetus Testamentum. Freiburg Brisg., St. Louis, Mo.: B. Herder. 1908. Pp. 653. Price, \$3.85.

#### HISTORICAL.

ANNUAL REPORT OF THE PENNSYLVANIA STATE COLLEGE FOR THE YEAR 1906-1907. From 1 July, 1906 to 30 June, 1907. Part I—Departments of Instruction; Part II—Agricultural Experiment Station. Harrisburg, Pa.: Harrisburg Publishing Co. 1908. Pp. 236.

THE HOLY BLISSFUL MARTYR, SAINT THOMAS OF CANTERBURY. By R. H. Benson. The St. Nicholas Series. Edited by the Rev. Dom Bede Camm, O.S.B. New York, Cincinnati, Chicago: Benziger Brothers. Pp. 167.

PONTIFICAL SERVICES. Vol. IV. Illustrated from Woodcuts of the Sixteenth Century. (No. XII Alcuin Club Collections.) With descriptive notes by Athelstan Riley, M.A. Printed for Members of the Alcuin Club for 1904. New York, Bombay, and Calcutta: Longmans, Green, & Co. 1908. Pp. viii-149. Price, \$6.00 *net*.

A CATHOLIC HISTORY OF ALABAMA AND THE FLORIDAS. By a Member of the Order of Mercy. Volume I. New York: P. J. Kenedy & Sons. 1908. Pp. 371.

THE MISSIONS AND MISSIONARIES OF CALIFORNIA. By Fr. Zephyrin Engelhardt, O.F.M. Volume I, Lower California. With Portraits, Maps, and Facsimiles. San Francisco: James H. Barry Company. 1908. Pp. 654. Price \$2.50 *net*.

THE GOVERNMENT OF ENGLAND. By A. Lawrence Lowell, Professor of Government in Harvard University. Two volumes. New York, London, Bombay: The Macmillan Company. 1908. Pp. 570 and 563. Price, \$4.00.

#### MISCELLANEOUS.

ECHOES FROM OAK STREET, or the Twentieth Century Prayer Meeting. By Ruthella Benjamin. Chicago: M. A. Donohue & Co. 1907. Pp. 162. Price, \$0.50 *postpaid*.

TWELVE LESSONS IN THE FUNDAMENTALS OF VOICE PRODUCTION. By Arthur L. Manchester, Director of Music and Professor of Voice Culture at Converse College. Boston: Oliver Ditson & Co.; New York: Charles H. Ditson & Co.; Philadelphia: J. E. Ditson & Co. 1908. Pp. 92. Price, \$1.00 *postpaid*.

STORIES FOR YOU AND ME. By Mother Mary Salome. New York, Cincinnati, Chicago: Benziger Brothers. 1908. Pp. 165. Price, \$0.75 *net*.

THE SHADOW OF EVERSLEIGH. By Jane Lansdowne. New York, Cincinnati, Chicago: Benziger Brothers. 1908. Pp. 287. Price, \$1.25.

JAHRBUCH DER ZEIT UND KULTURGESCHICHTE, 1907. Erster Jahrgang. Herausgegeben von Dr. Franz Schnürer. Freiburg Brisg., St. Louis, Mo.: B. Herder. 1908. Pp. vi-479. Price, \$2.15.

# Firms Having Episcopal Authorization

TO HANDLE

## THE SACRED VESSELS FOR REPAIRING

NEW YORK:	<b>MESSRS. FR. PUSTET &amp; CO.</b> , 52 Barclay Street, New York City. <b>BENZIGER BROS.</b> , 36 Barclay Street, New York City; Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y. <b>CHRISTIAN PRESS ASSN. PUB. CO.</b> , 26 Barclay Street. <b>THE M. H. WILTZIUS CO.</b> , 7 Barclay St., New York, N. Y.
CHICAGO:	<b>THE W. J. FEELEY COMPANY</b> , 6 Monroe St., Chicago, Ill. <b>BENZIGER BROS.</b> , 211-213 Madison Street, Chicago, Ill.; Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.
PHILADELPHIA:	<b>Z. J. PÉQUIGNOT</b> , 1331 Walnut Street. <b>H. G. OESTERLE &amp; CO.</b> , 125 South Eleventh Street. <b>H. L. KILNER &amp; CO.</b> , 824 Arch Street. <b>WRIGHT MANUFACTURING CO.</b> , 133 Master Street.
BOSTON:	<b>VINCENT LAFORME &amp; CO.</b> , 3 Franklin Street, Boston, Mass. <b>THOS. J. FLYNN &amp; CO.</b> , 62-64 Essex Street, Boston, Mass.
ST. LOUIS:	<b>B. HERDER</b> , 17 South Broadway, St. Louis, Mo.
CINCINNATI:	<b>BENZIGER BROS.</b> , 343 Main Street, Cincinnati, O.; Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y. <b>MESSRS. FR. PUSTET &amp; CO.</b> , 436 Main Street, Cincinnati, Ohio.
CLEVELAND:	<b>NORTHERN OHIO PLATING WORKS</b> , 49 Wood Street, Cleveland, Ohio. <b>R. A. KOCH &amp; CO.</b> , 1139 Superior Ave., Cleveland, O.
MILWAUKEE:	<b>THE M. H. WILTZIUS CO.</b> , 413-417 Broadway, Milwaukee, Wis.
NEW ORLEANS:	<b>F. A. BRUNET</b> , 313 Royal Street, New Orleans, La.
PROVIDENCE:	<b>THE W. J. FEELEY CO.</b> , 203 Eddy Street, Providence, R. I.
BALTIMORE:	<b>JOHN MURPHY CO.</b> , Park Avenue and Clay St., Baltimore, Md.

# **The Catholic University of America**

**WASHINGTON, D. C.**

***Rt. Rev. Monsignor D. J. O'CONNELL, Rector***

In addition to the courses of study leading to advanced degrees hitherto offered, the University now provides:

In the SCHOOLS OF PHILOSOPHY, LETTERS AND SCIENCE, a series of undergraduate courses leading to the degree—BACHELOR OF ARTS.

In the SCHOOL OF LAW, courses leading to the degree—BACHELOR OF LAWS.

In the SCHOOL OF TECHNOLOGY a series of undergraduate courses leading to the degree—BACHELOR OF SCIENCE:

In *Civil Engineering*,

In *Mechanical Engineering* and

In *Electrical Engineering*,

In *Chemical Engineering*.

For announcements and detailed information concerning courses:

In the Faculty of Philosophy, address Very Rev. Prof. J. J. GRIFFIN, Dean

In the Faculty of Law, address Prof. W. C. ROBINSON, Dean

In the School of Technology, address Prof. D. W. SHEA, Director

These courses are open to graduates of High Schools, Academies and others of like scholastic attainments.

---

## **TRINITY COLLEGE,** *Washington,* *—D. C.—*

**A Catholic Institution for the Higher Education of Women**



**BEAUTIFULLY LOCATED  
IN THE IMMEDIATE  
VICINITY OF THE  
CATHOLIC UNIVERSITY**

**INCORPORATED UNDER  
THE LAWS OF THE DISTRICT OF COLUMBIA,  
WITH FULL POWERS TO  
CONFER COLLEGIATE  
DEGREES, AND REGISTERED BY THE UNIVERSITY OF THE STATE OF NEW YORK.**

***Conducted by the Sisters of Notre Dame of Namur***

**FOR PARTICULARS ADDRESS THE SECRETARY OF THE COLLEGE**





## NEWMAN SCHOOL HACKENSACK NEW JERSEY

A school for gentlemen's sons. Preparation for any college or university. Gymnasium and swimming pool. Number limited and references required. Resident Chaplain. Prospectus sent on application.

**JESSE ALBERT LOCKE, A.M., LL.D., Headmaster**

## Church Furniture

Altars, Pulpits, Confessionals, Pews,  
Wood Carvings, in fact church furniture

## of Every Description

Designs and estimates furnished  
upon request.  
Send for booklet "In Evidence."

## American Seating Company

NOT IN ANY TRUST OR  
COMBINATION

Chicago,  
215 Wabash  
Avenue  
New York,  
19 West Eighth  
St.  
Boston,  
70 Franklin  
Street  
Philadelphia,  
1235 Arch St.  
Branches in all  
parts of country



## High Altar, St. Peter's Church, Reading, Pa.

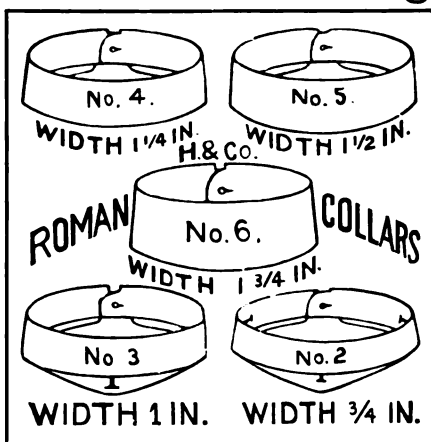
Designs submitted on approval for everything connected with the Church, whether in Marble, Stone, Wood, or Metal.

**HENRY H. LAW, Architect**

Studio: Mt. Vernon, N. Y.

Tel. 1297 W.

## Are You Wearing H. & Co. Collars?



Good linen is a sign of refinement. What is more noticeable than a cheap collar?—Order a dozen of H. & Co., they are **ALL LINEN**.

When the H. & Co., Linen Roman cannot be found at the leading church-goods house near you, send to us direct. Price \$2.00 the dozen—12 cents postage and may be returned if not satisfactory.

The Roman Collars are 4-ply Linen, fine and well made.

No. 2— $\frac{3}{4}$  inch deep. No. 5— $1\frac{1}{4}$  inch deep.  
No. 3—1 inch deep. No. 6— $1\frac{3}{4}$  inch deep.  
No. 4— $1\frac{1}{2}$  inch deep.

In ordering, specify sizes and number of depth wanted from above table.

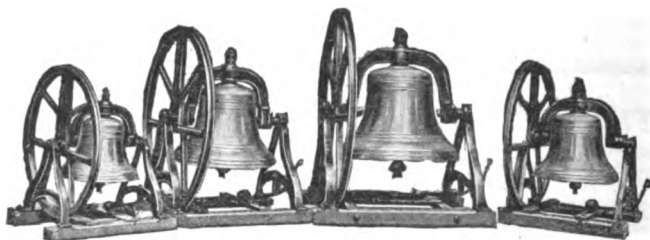
## R. B. HALSEY & CO.

202 Cannon Street

Established 1859

BRIDGEPORT CONN.

The following houses carry the H. & Co. Collars. M. H. Wiltzins Co., Milwaukee, Wis., and New York City. Thos. J. Flynn & Co., Boston, Mass. B. Herder, St. Louis, Mo. W. A. Fuchs & Co., Detroit, Mich. J. A. Jacques, Worcester, Mass. Reese & Boehm, Baltimore, Md. W. J. Feeley Co., Chicago, Ill. F. M. Kirner, Pittsburgh, Pa. J. A. Lennon, San Francisco, Cal. J. P. Daleiden & Co., Chicago, Ill.



**FOUNDERS OF  
HIGHEST GRADE  
PUREST TONED  
CHURCH  
BELLS  
CHIMES  
PEALS**

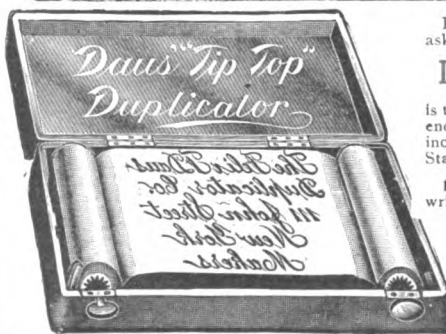
## McShane Bell Foundry Co.

Established 1856

Baltimore, Md.

**DON'T TAKE OUR WORD!**

**TRY IT YOURSELF FOR 10 DAYS WITHOUT DEPOSIT**



If not satisfactory, simply return it and no questions asked. The

### Daus Improved Tip Top Duplicator

is the result of 25 years' experience and to-day is used and endorsed by thousands of business houses and individuals, including prominent Railroad and Steamship companies, Standard Oil Co., U. S. Steel Corporation, etc.

100 Copies from pen-written and 50 Copies from type-written originals—**Clear, Clean, Perfect.**

Complete Duplicator, cap size (prints  $8\frac{3}{4} \times 13$  inches).

Price \$7 50, less special discount of  $33\frac{1}{3}\%$ , net, \$5.00

FELIX S. DAUS DUPLICATOR CO.,  
Daus Bldg., 113 John St., New York

## NOVELTIES IN CHURCH PRINTING

The largest and best line of Collection Envelopes and Collection Schemes for Building Associations and Church Debt Societies. The best line of Collection Baskets, lined and unlined, with or without handles. Sunday School Class-Books. Christmas Collection Envelopes.

## FAIR AND BAZAAR SPECIALTIES

The largest line of Church Registers, including Murphy's Straight Heading New Marriage and Baptism Registers, with the New Marriage Baptism Index for Recording Notifications of Marriages and being made part of the old Baptism Records.

COME IN AND SEE US

**D. P. MURPHY, JR.** 12 West Broadway. Cor. Barclay St.  
NEW YORK.

MEMORIAL CARDS FOR THE DEAD



## Wilson's Rolling Partitions

A marvellous convenience and the most effective method for dividing large rooms in Churches and School Buildings into small rooms, and vice versa; made from various kinds of wood; sound-proof and air-tight; easily operated and lasting. Made also with Blackboard surface. Fitted to new and old buildings. Used in over 5,000 Churches and Public Buildings. Mention THE ECCLESIASTICAL REVIEW for free pamphlet.

Also Venetian Blinds, Wood Block Floors and Rolling Steel Shutters

**JAS. G. WILSON MFG. CO.**

3 & 5 West 29th St. New York



## American Marble Company

CHICAGO, 339 WALNUT ST.

BOSTON, 101 TREMONT ST.

PHILADELPHIA, 1619 POPLAR ST.



WORKS

Mass, Italy

New York, N. Y.

Fair Haven, Vt.



We devote our time exclusively  
to the construction of

## Interior Ecclesiastical Marble Work

Including

ALTARS STATUES  
FONTS BAPTISTERIES  
SANCTUARY RAILINGS Also  
VENETIAN MOSAICS  
BRONZES

*Write Us Your Wants*

### RECENT INSTALLATIONS

St. Joseph's, Utica, N. Y.  
SS. Peter and Paul's, Detroit, Mich.  
St. Ludwig's, Philadelphia, Pa.  
St. Philip Neri, New York, N. Y.

**BAPTISTERY**  
Church of St. John the Evangelist, Philadelphia, Pa.  
American Marble Co., Builders.



The leading CHURCH TOWERS  
everywhere are being supplied  
with BELLS from the . . . .

## MENEELY BELL CO.

TROY, N. Y., and  
177 Broadway, New York City

JOHN F. DOYLE, President.

GERTRUDE DOYLE STOLTZENBERG, Secretary-Treasurer.

ALFRED L. DOYLE, Vice-President.

## THE DOYLE-STOLTZENBERG COMPANY

Incorporated under the laws of the State of New York.

*Salesroom and Warehouse, Nos. 51 & 53 Barclay St., New York City*

We make a specialty of Mission Goods and Religious Articles. We are Sole Agents for the Mirabilis Candle Springs **which absolutely prevent candle dripping and sputtering** and are essentially necessary in every church where cleanliness and safety are desired.

Our Munich Stained Glass Windows, Stations of the Cross, Vestments, Banners, Chalice, Ostensoriums, Ciboriums and Brass Goods **are of the most unique and original designs and of the best obtainable workmanship.**

We solicit your esteemed patronage and guarantee satisfactory results.

## The Erkins Studios

**ANNOUNCE**  
that they have  
opened a depart-  
ment of

### Ecclesiastical Statuary

A branch studio  
has been establish-  
ed at Carrara, Italy,  
thereby assuring  
the highest degree  
of material and  
workmanship,  
while direct impor-  
tation means better  
values at a less ex-  
penditure. Illus-  
trations furnished  
upon request.



**THE ERKINS STUDIOS**

*15 East Fifteenth Street, New York*

**FRENCH  
GERMAN  
SPANISH  
ITALIAN  
OR OTHER  
LANGUAGES**

**BY THE  
CORTINA METHOD**  
Giving a thorough mastery of  
a language in the  
shortest time.

**The Original  
Phonographic  
System**



LANGUAGE **CORTINAPHONE** OUTFIT

**FREE TRIAL** Really free, the complete outfit placed in your home. Express Prepaid. Send for particulars. Write today. *Special records made to order in any language. We also give instruction privately or in class at our New York School.* Awarded Medals, Chicago 1893, Buffalo 1901.

**CORTINA ACADEMY OF LANGUAGES**

44 West 34th St., Dept. S, New York.

"Fischer's Edition"

# CATHOLIC CHURCH HYMNAL

For Sanctuary, Choir and Congregational Use  
For Unison or Mixed Voices

Edited by A. EDMONDS TOZER

Knight of the Pontifical Order of St. Sylvester, Doctor in Music of the Universities of Oxford and Durham, Fellow of the Royal College of Organists, etc.

Edition with Music, \$1.00.

Edition, words only, paper, .20

Edition, words only, cloth, .35

From R. R. Terry's "CATHOLIC CHURCH MUSIC."

"It is safe to say that until the publication of Dr. A. Edmonds Tozer's "Catholic Hymns" in 1898 there was not a Catholic Hymn Book existing in England which a musician could take seriously."

Tozer's "CATHOLIC CHURCH HYMNAL," published in 1905 in "Fischer's Edition," is a revised and enlarged edition of the above-mentioned book.

## THE PROPER OF THE MASS

For Sundays and Holidays. Set to Simple Music, for Mixed Voices by

A. EDMONDS TOZER

Volume I. Proprium de Tempore

Volume II. Commune Sanctorum. Missae Votivae. Proprium Sanctorum.

Bound in cloth, per volume, \$1.00

Complete catalogues of "Fischer's Edition" of Church music will be sent free upon request. Address

J. FISCHER & BRO., 7 & 11 Bible House, New York, U. S. A.

Appointed Publishers of the Vatican Edition of Chant Books. The Largest Supply  
House of Catholic Church Music

Orders for above-mentioned volumes can be placed with Messrs. R. & T. Washbourne, 1, 3 and 4 Paternoster Row, London, England.

Ready November 1st, 1908

## SERMONS

By the

REV. REUBEN PARSONS, D.D.,

Author of "Studies in Church History" and "Ancient and Mediaeval History"

Edited by the

REV. J. H. CRONENBERGER, C.S.Sp.

This volume contains forty-three sermons of real merit on important subjects. They are solid in doctrine, substantial in thought, elegant in expression, practical in aim. The author's keen observation enabled him to treat his subjects for all ages and conditions of life.

12mo, cloth, 450 pages, net \$1.50

---

JOHN JOS. McVEY, Publisher,

1229 Arch Street,

Philadelphia, Pa.





# BOOKLOVERS SHAKESPEARE



## ALONE IN THE FIELD

Yes, there are editions of Shakespeare a-plenty. Most of them largely depend for any value they may possess on more or less gaudy mechanical features. A few were once important but are now antiquated through the advance of scholarship and the progress of time. One or two are intended solely for special students, interested in minute dissection. There is just one edition that is at once mechanically rich and tasteful, new—abreast of modern research, and generously equipped with every sort of suggestion and help for the use of the general reader. Just one—and that's the **Booklovers**. We'd like to have you see it.

### SPECIAL EDITORIAL FEATURES PECULIAR to the **Booklovers** EDITION:

1. **Arguments**, giving in prose an outline of the story of each play—condensed, but not too much.

2. **Critical Comments**, selected from the writings of the best-qualified Shakespearean scholars, such as Goethe, Coleridge, Johnson, Lamb, Ulrici, Brandes, Schlegel, and Lee.

3. **Two Sets of Notes**: Critical, dealing principally with textual criticism; and Explanatory, containing careful explanations of such passages as the general reader might find difficult to understand.

4. **Study Questions**, which furnish the equivalent of a formal course of Shakespearean study.

5. **Glossaries**, a complete one in each volume, explaining all obsolete or doubtful words.

6. **Topical Index**, by means of which a desired passage may be quickly located.

7. **Biography and Appreciation**—one volume containing not only a life of Shakespeare by Dr. Gollancz, but also essays on Shakespeare and his genius by Walter Bagehot, Thomas Spencer Baynes, Leslie Stephen, and Richard Grant White.

missed by those seeking the best in literature. The special mail-order prices, which we have decided to keep in force **until the present edition is sold**, are \$31.00 for the half-leather binding, \$25.00 for the cloth.

Many a pretentious, but unsubstantial and almost useless set has been sold for more. Discriminating book-buyers, alert for bargains like this, are eagerly responding.

Send your request this very day.

**The University Society** 78 Fifth Avenue  
New York

### WE SEND IT FREE FOR EXAMINATION

#### No Deposit. No Restriction. Simply Mail Request

The entire set will be sent to you, carriage paid, for your inspection. *We do not ask for any money now.* Fill out carefully and return promptly the coupon in the corner of this announcement. We allow you ample time for investigation of the books. If for any reason you decide that you do not wish to retain them, they may be returned at our expense. If you are satisfied—and we feel sure you will be—you retain the set and send us **only \$1.00**. The balance may be paid at the rate of \$2.00 per month. On your part there is no liability—no risk. Could any proposition be easier or fairer?

### COMPLETE—HANDY—UNIQUELY EDITED

The aim of the **Booklovers** is to make easy the understanding of Shakespeare's works. Every obsolete word, every doubtful phrase, every obscure reference is explained by noted scholars, whose commentaries throw light and interest upon the text to which they refer. Shakespeare is thus brought within the appreciation of all, whatever their degree of culture. This edition is printed in large type, from new plates, on selected white paper. There are in all 40 dainty volumes (7 x 5 inches in size), containing 7,000 pages, and artistically and durably bound in half-leather. The text used is founded on the famous Cambridge text. The illustrations comprise 40 full-page plates in colors and 400 reproductions of rare wood cuts.

The **Booklovers** is an absolutely complete and unabridged edition of Shakespeare. Each of the volumes contains an entire play and all the notes that explain that play. These notes are the most thorough and valuable ever offered to readers of Shakespeare in a general edition. In the extent of information it contains the **Booklovers** is, indeed, a Shakespearean Encyclopedia. Its clearness and convenience appeal to every intelligent reader.

### WHY YOU SHOULD ACT QUICKLY

Offered at one-half the quoted subscription prices (\$58.00 and \$46.00), and on very easy terms of payment, the **Booklovers** presents an opportunity too good to be

You may send, prepaid, for my examination, a set of the **Booklovers** Shakespeare in half-leather binding. If the books are satisfactory, I shall pay you \$1.00 within five days after their receipt, and \$2.00 per month thereafter for 15 months. If they are not, I shall notify you and hold them subject to your order.

Name.....

Address.....

If you prefer cloth binding, change 15 months to 22

E.R.  
11

**COUPON:**  
University  
Society,  
New York

# Christmas Crib

Artistically Sculptured  
Beautifully Decorated

Each figure a separate Statue and  
can be posed to suit space or light



CRIB SET No. 392

This beautiful set is the most complete and the finest sculptured set on the market. Special attention is given to facial expression and correct traditional colors on all figures.

Containing 24 pieces: Bl. Virgin, St. Joseph, Infant Jesus, 3 Kings, 3 Shepherds, Gloria Angel, 2 Adoring Angels, Ox, Ass, Camel and Servant, and 8 Lambs. Proportion of figures, 4 ft.; beautifully decorated.

PRICE, \$200.00 TO \$250.00

Stables in all sizes, write for estimates and photographs

Smaller Crib Sets from \$10.00 up

Send for our illustrated catalogue No. 10

---

---

Bernardini Statuary Co.

3 and 5 BARCLAY STREET

NEW YORK

# P. J. KENEDY & SONS

PUBLISHERS TO THE HOLY APOSTOLIC SEE

## A NEW SODALITY MANUAL, THE BOOK OF THE CHILDREN OF MARY

Compiled and Arranged by  
**FATHER ELDER MULLAN, S.J.**  
Professor of Dogmatic Theology, Woodstock College, Md.

Cloth binding, leather grain, round corners, red edges, 740 pages, 24mo. 75 cents.

Flexible leather binding, round corners, gilt edges. \$1.25.

Discount allowed to the Clergy, the Religious and Sodalities.

Letters of approval have been received from His Excellency Most Reverend Diomed Falconio, His Eminence Cardinal Gibbons, His Grace Archbishop Farley, and many other Archbishops and Bishops throughout the United States.

## SODALITY OF OUR LADY

Hints and Helps for those in Charge

By **REV. ELDER MULLAN, S.J.**  
Author and Compiler of "The Book of the Children of Mary."

Leatherette binding, flexible, 240 pages, net \$1.00 (postpaid, \$1.10).

This book will be a big help for Sodality Directors and all who are interested in Sodality work. It contains much valuable information and many practical suggestions.

## HOME FOR GOOD

A BOOK FOR YOUNG LADIES,  
BY **MOTHER LOYOLA**

Introduction by **Father Thurston, S.J.**

Cloth binding, 12mo., about 340 pages, net \$1.25 (postpaid, \$1.38).

*Published August 15th*

## A CATHOLIC HISTORY OF ALABAMA AND THE FLORIDAS

BY A MEMBER OF THE ORDER OF MERCY

Author of "Life of Catharine McAuley,"  
"In Many Lands."

Cloth binding, gilt top, 12mo., 348 pages. Net \$1.50 (postpaid, \$1.60).

Published under the direction of His Grace the Bishop of Mobile.

## ANNOUNCEMENT

The following books are in course of manufacture and will be ready shortly.

Advance orders will be filled on day of publication.

## FREQUENT COMMUNION

**FREQUENT AND DAILY  
COMMUNION**

Ready September

**CHILDREN OF MARY AND FRE-  
QUENT COMMUNION**

Ready October

**SODALISTS OF OUR LADY AND  
FREQUENT COMMUNION**

Ready October

**JUNIOR SODALISTS OF OUR LADY  
AND FREQUENT COMMUNION**

Ready November

These booklets are by

**FATHER JULIUS LINTELO, S.J.**

Translated from the French by A. O'B.

Edited by **Father Elder Mullan, S.J.**

Paper binding. Price, 5 cents.

60 cents per dozen. \$4.00 per hundred.

## SODALITY OF OUR LADY UNDER THE BANNER OF MARY

By **FATHER HENRY OPITZ, S.J.**

Translated by a Sodalist of Our Lady and

Edited by **Father Elder Mullan, S.J.**

## THE SODALIST'S IMITATION OF CHRIST

By **THOMAS A KEMPIS**

An English Translation reproducing the  
Rhythm of the Original

Revised, Corrected, and Edited by **Father Elder Mullan, S.J.**

Cloth, 75 cents. Leather, \$1.25.

## JESUS ALL GOOD

By **FATHER GALLERANI, S.J.**

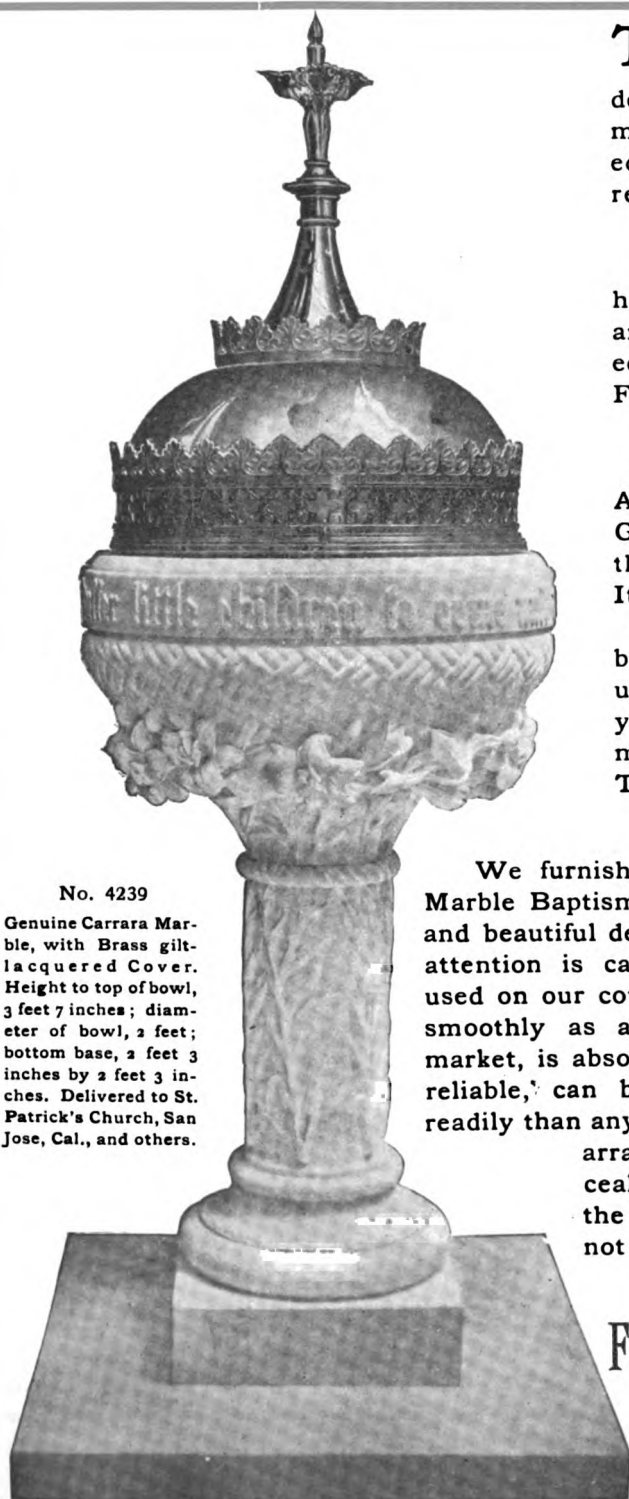
Translated by **F. Loughnan**

## A MANUAL FOR THE USE OF THE JUNIOR SODALITY OF OUR LADY

Compiled and Arranged by  
**FATHER ELDER MULLAN, S.J.**

5 BARCLAY STREET . . . NEW YORK





No. 4239

Genuine Carrara Marble, with Brass gilt-lacquered Cover. Height to top of bowl, 3 feet 7 inches; diameter of bowl, 2 feet; bottom base, 2 feet 3 inches by 2 feet 3 inches. Delivered to St. Patrick's Church, San Jose, Cal., and others.

**THIS** is one of our many pretty designs in Baptismal Fonts. Imported to order at a very reasonable price.

Carrara Marble is hard, non-porous and especially suited to Baptismal Fonts.

"We are the only American Church Goods Firm having their own house in Italy."

Marble orders are best placed through us. We answer your questions by mail promptly. That's all.

We furnish metal covers for Marble Baptismal Fonts, of new and beautiful designs. Particular attention is called to the hinge used on our covers. It works as smoothly as any hinge on the market, is absolutely durable and reliable, can be applied more readily than any other and as the arrangement is concealed, the shape of the Font and lid is not marred.

**Fr. Pustet & Co.**

52 Barclay Street  
NEW YORK

436 Main Street  
CINCINNATI

# FALL PUBLICATIONS

A Great Work Completed. Volume II of the  
"Moral Theology" in English Now Ready

## A Manual of Moral Theology For English-Speaking Countries

By REV. THOMAS SLATER, S. J.  
St. Beuno's College, St. Asaph

With Notes in the Text on American Legislation  
By REV. MICHAEL MARTIN, S. J.  
Prof. of Moral Theology, St. Louis University

Complete in Two Large Handsome Volumes.  
Each Volume with Complete Alphabetical  
Index.

Volume II, 8vo, Cloth, net, \$2.75  
Two Volumes, net, - - 5.50

## A Textual Concordance of the Holy Scriptures Arranged Especially for Use in Preaching

BY  
REV. THOMAS DAVID WILLIAMS  
Large octavo, Cloth, net, \$3.50

## An Entirely Different Prayer-Book MY PRAYER-BOOK Happiness in Goodness Reflections, Counsels, Prayers and Devotions

By REV. F. X. LASANCE  
16mo, cloth, \$1.25

## BENZIGER'S MAGAZINE The Popular Catholic Family Monthly Recommended by Seventy Archbishops and Bishops of the United States Subscription, \$2.00 a Year

Novels of Absorbing Interest—Stories by the  
Best Writers—Articles on Interesting Subjects  
—Current Events—Woman's Realm—Child-  
ren's Department—Question Box, etc.—About  
1,000 Illustrations a Year.

## SOMETHING NEW

*A Meditation Book, a Diary, and Note-  
Book in One*

## Benziger Brothers' Ecclesiastical Diary and Note-Book for 1909 Designed for the Special Use of the Reverend Clergy

For each day is given a subject for medita-  
tion with space for memoranda beneath.

Made in small pocket size, printed on very  
thin but opaque paper, flexible binding. An  
expensive bond paper specially made for writ-  
ing on in ink is used.

16mo, cloth, net, \$0.75

A Tale of the Days of Our Saviour

## THE SON OF SIRO A Story of Lazarus

By REV. J. E. COPUS, S. J.  
12mo, cloth, \$1.50

*A Book for Friests and all who rally Juven'les*

## THE BOY-SAVERS' GUIDE Society Work for Lads in their Teens By REV. GEORGE E. QUIN, S. J.

12mo, cloth, net, \$1.35

## ROUND THE WORLD

A Series of Interesting Articles on a Great  
Variety of Subjects of Much Educational Value

*Volume V Now Ready*

12mo, cloth, profusely illustrated, \$0.85

## The Shadow of Eversleigh A New Novel By JANE LANSDOWNE 12mo, cloth, \$1.25

## A Catholic Encyclopedia

## Catholic Home Annual for 1909 A Great Improvement over other years with many new features added Price, 25 cts. Per doz., \$2.00. Per 100, \$15.00

# BENZIGER BROTHERS

NEW YORK  
36-38 Barclay Street

CINCINNATI  
343 Main Street

CHICAGO  
211-213 Madison Street

**BUY NOW**

**SAVE MONEY**

## Opportune News of Holiday Gifts

WE have just received our supply of **Jeweled Rosaries** for the Holiday trade. Magnificent stones, both real and imitation. Newest mountings. They express perfectly the distinctive and simple elegance that mark our Rosary Department. Exceptional values, and an opportunity not to be missed.

Number 1. Mounted in rolled gold plate, with five-year guarantee, Beads pressed facet imitation stones.

- " 2. Imitation stone, best quality, mounted in rolled gold plate, ten-year guarantee, . . . \$1.00 and \$1.50
- " 3. Rolled gold plate, twenty-year guarantee, imitation stone, . . . \$1.75, \$2.00, \$2.50
- " 4. PURE STONE, best quality, mounted in rolled gold plate with twenty-year guarantee, . . . \$3.00, \$3.50, \$4.00, \$4.50, \$5.00

The above beads can be had in Amethyst, Topaz, Moonstone, Pearl, Garnet, Crystal, Emerald, Rose and Sapphire.

Each Rosary is packed in a satin-lined case, attractive and well made, and sent postpaid on receipt of price.

### JUST OUT!

## A New Edition of the "MANUAL OF PRAYERS"

The official prayer-book of the Catholic Church. Prepared and published by order of the Third Plenary Council of Baltimore. Rubricated edition (red and black type). Printed upon fine Bible paper, with red-line border on each page. Price postpaid \$1.25 and upwards.

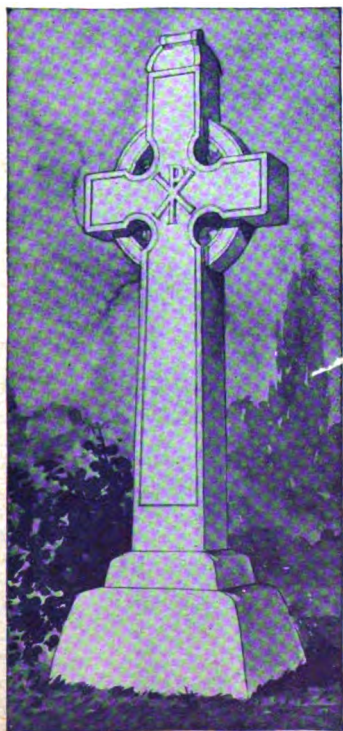
Send for book catalogue containing descriptive list with price and discount to the Reverend Clergy.

**CHRISTIAN PRESS ASSOCIATION PUB. CO.**

**26 BARCLAY STREET, NEW YORK**

REV. J. L. MRAGHER, D.D., President.

VERY REV. E. J. DONNELLY, V.P., Secretary.



## ART MEMORIALS FOR CHURCH AND CEMETERY IN MARBLE, STONE & GRANITE

NO greater tribute can be shown to those whom we have loved than a befitting memorial.

Whether it be a simple cross or an elaborate mausoleum, the proper material should be selected for permanency, and designed and executed by skilled workmen.

Our experience is at your command and examples of the high character of our work may be had for the asking.

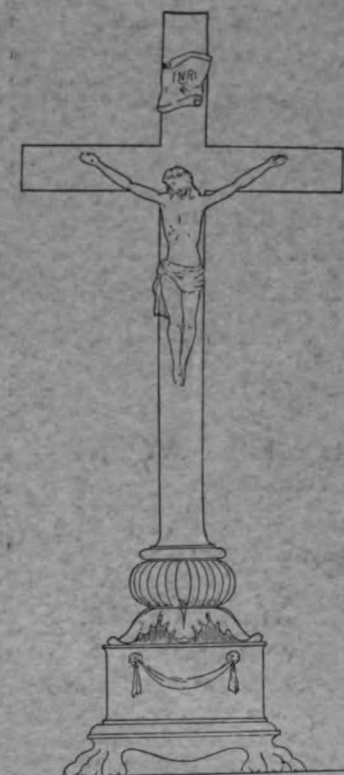
## THE LELAND COMPANY

FORMERLY LELAND & HALL CO., 557 FIFTH AVE., NEW YORK

Granite Works:  
BARRE, VERMONT

Studios: PIETRASANTA, ITALY  
133d ST., NEW YORK

Send for Booklet.



No. 3440

# The W. J. Feeley Company

## Gold and Silversmiths

Providence, Rhode Island

*Ecclesiastical Art  
Metal Workers*

### CRUCIFIX

No. 3440.

Height 16½ inches.  
Brass—fine finish.  
Corpus—good model.  
Price \$20.00 each.

### PYX

No. 4168.

Sterling Silver, Gold-  
plated, \$6.50.

Complete Catalogue  
on application.

PYX  
New Model



No. 4168

## Christmas Goods

DO not delay until the last moment in ordering your Christmas Cribs and other goods appropriate to the season. If you contemplate purchasing Church Goods or Religious Articles send for our catalogues.

Prices Always the Lowest

## The M. H. Wiltzius Co.

415-417 Broadway  
Milwaukee

7 Barclay Street  
New York



# Ecclesiastical Review



*A Monthly Publication for the Clergy*

*Cum Approbatione Superiorum*

## CONTENTS

- SOME SOCIAL CUSTOMS OF THE OLD ENGLISH CHRISTMAS..... 601  
JOHN R. FRYAR, Canterbury, England.
- A REVIEW OF MODERNISM IN THE PAST YEAR. II..... 618  
The Rev. CHARLES WARREN CURRIER, Ph.D., Baltimore, Maryland
- THE NEW APOSTOLIC CONSTITUTION ON THE ROMAN CURIA ..... 627  
The Rev. M. MARTIN, S.J., St. Louis University, Missouri.
- THE PAN-ANGLICAN AND THE INTERNATIONAL EUCHARISTIC CON-  
GRESS ..... 641  
H. P. RUSSELL, Leamington Spa, England.
- THE BLINDNESS OF THE VERY REVEREND DOCTOR GRAY: or  
THE FINAL LAW. A Novel of Clerical Life..... 652  
The Very Rev. P. A. Canon SHEEHAN, D.D., P.P., Doneraile, Ireland.
- THE NEED OF AMERICAN PRIESTS FOR THE ITALIAN MISSIONS..... 677  
The Rev. JOHN T. McNICHOLAS, O.P., S.T.L., Washington, D. C.

CONTENTS CONTINUED INSIDE.

PHILADELPHIA, 1305 ARCH STREET

## American Ecclesiastical Review

Subscription Price, Three Dollars and Fifty Cents  
a Year

Subscription Price, Foreign, Fifteen Shillings  
a Year

COPYRIGHT, 1908  
THE DOLPHIN PRESS

R. and T. WASHBOURNE, Ltd., 4 Paternoster Row, London, England  
W. P. LINEHAN, 309 Little Collins Street, Melbourne, Australia

Entered June 5, 1902, as second-class matter, Post Office at Philadelphia, Pa., under Act of March 3, 1879

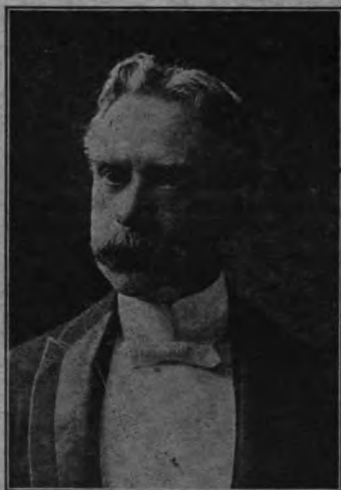
# St. Bernard's Seminary Altar Wine

THE Seminary owns sixty acres of Vineyard in full bearing. Its wine is made under the direct supervision of the BISHOP, and has his ABSOLUTE GUARANTEE of purity. It is made from the juice of the grape and advantage is not taken of the permission given to use cognac for fortification. No dealer has this wine for sale.

One case of 25 bottles	\$6.00
One keg of 5 gallons	5.50
One keg of 10 gallons	10.00
One keg of 23 gallons	20.00
One barrel	40.00
One case of 25 bottles of "Elvira" Wine	9.00

SEND FOR CIRCULAR

The sale of this Wine is in charge of the Rev. M. J. NOLAN, D.D., Chancellor, Rochester, N. Y., to whom all communications should be addressed.



MR. J. W. DONNELLY.

To the Right Rev. and Rev. Clergy:

We fully understand the deep responsibility that rests on the conscientious dealer in

## ALTAR WINE

With this knowledge in view, and having devoted a lifetime to this business, we can with confidence recommend the following choice wines as being VALID and LICIT for use at the Holy Sacrifice, namely:

"Collegiate"—A fine mellow wine used at the Jesuit Colleges.

"Santa Clara"—An agreeable, tart wine, made at Santa Clara College, Cal.

"Jurançon"—The old favorite altar wine, delicate and delicious.

"Vin de Tours"—A little sweeter than Jurançon, and equally desirable.

THESE WINES ARE VERY GRATEFUL TO THE FASTING STOMACH

Please write us for Price List and Circular, containing instructions for bottling, treatment of frozen wine, and other information. Address,

THE DONNELLY BROTHERS Altar Wine Merchants  
TROY, N. Y.

## ALTAR WINES BEYOND DOUBT

FROM THE

### Sacred Heart Novitiate, Los Gatos, Cal.

**MALVOISIE.** Mild, dry wine; free from all acidity; pinkish in color; agreeable; digestible; excellent quality. Per gal., \$1.10; per doz., \$4.00. In bbl. lots and over, \$1.00 per gal.

**NOVIATE.** Generous and full-bodied; somewhat sweet and resembles the Spanish wines; is the highest form of absolutely pure wine of its kind produced on this continent. Does not require bottling. Per gal., \$1.50; per doz., \$5.00.

Made by ourselves especially for the purpose

D. GIACOMI, S.J., Rector.

SOLE AGENTS, BARNSTON TEA CO.

P. A. MAHONY, Treas. and Sec.

No. 6 BARCLAY ST., New York.

Digitized by Google



For 1909

# The Ecclesiastical Review

Established in 1889

For  
Priests



By  
Priests

invites **Every Priest** to enroll his name on its list of subscribers



NEXT MONTH will bring THE ECCLESIASTICAL REVIEW to its *Fortieth Volume*, and it is looking ahead to a year of increasing efficiency, encouraged by the fact that each volume has seen the REVIEW steadily grow in the confidence and in the number of its readers.



The growth has been gradual, constant, and permanent, so that to-day the roll of subscribers is the largest in the REVIEW'S history. This gratifying fact brings with it a quickened sense of responsibility toward our subscribers and the resolve to make the REVIEW more and more interesting and helpful to priests.



The pages of the REVIEW in the course of a year deal exclusively with subjects relating to the various branches of ecclesiastical practice and science. On all sides it has been styled the "theological" of the English-speaking priest.



Questions of practical interest and importance to every priest in the domain of Sacred Scripture, Moral Theology, Liturgy and Pastoral Theology; the Documents of the Holy See and the Decisions and Decrees of the various Roman Congregations; Reviews of all publications of interest to the Clergy—fully treated.



Experience has shown—cases crop up every day—of the unwisdom of relying upon reading the copy of another subscriber. Sooner or later, in one way or another, this prop is withdrawn, and it is too late then to get the volumes that are desired.



It is better to subscribe without delay. The REVIEW is a "PRIEST'S ENCYCLOPEDIA," for Priests, by Priests, and no Priest should be without his own copy.



---

**SOME CONTRIBUTORS TO THE ECCLESIASTICAL REVIEW  
SINCE 1889.**

The Rev. AUGUSTINE LEHMKUHL, S.J., St. Ignatius College, Ex-aeten, Holland.

His Eminence CARDINAL SATOLLI, Rome, Italy.

The Right Rev. S. G. MESSMER, D.D., Bishop of Green Bay, Wisconsin.

The Right Rev. J. L. SPALDING, D.D., Bishop of Peoria, Illinois.

The Right Rev. B. J. McQUAID, D.D., Bishop of Rochester, New York.

The Right Rev. Monsignor P. A. ESCHBACH, C.S.S., D.D., Rector of French Seminary, Rome, Italy.

The Rev. A. C. M. SCHAEPMAN, J.C.D., Zevenaar, Netherlands.

The Rev. F. P. SIEGFRIED, Overbrook Seminary.

The Rev. A. J. MAAS, S.J., Woodstock College, Maryland.

His Eminence CARDINAL DOMENICO FERRATA, Rome, Italy.

The Right Rev. Monsignor T. J. LAMY, D.D., Louvain University, Belgium.

The Rev. HERBERT THURSTON, S.J., London, England.

His Eminence CARDINAL KREMENTZ, Archbishop of Cologne.

The Rev. JOSEPH AERTNYS, C.S.S.R., Witten, Holland.

The Right Rev. JOHN CUTHBERT HEDLEY, O.S.B., Bishop of Newport, England.

The Rev. HIPPI DELEHAYE, S.J., Brussels, Belgium.

The ABBÉ VIGOUROUX, Paris, France.



- The Rev. AD. TANQUEREY, S.S.  
 The Right Rev. F. S. CHATARD, D.D., Bishop of Vincennes, Indiana.  
 The Rev. JULES DE BECKER, D.D., D.U.J., Louvain University, Belgium.  
 The Right Rev. JAMES A. McFAUL, D.D., Bishop of Trenton, New Jersey.  
 The Rev. H. C. CASTLE, C.S.S.R., Bishop Eton, England.  
 The Rev. LUKE A. GRACE, C.M., D.D., Niagara University, New York.  
 The Rev. H. M. HAGE, C.P., St. Joseph's Passionist Monastery, Baltimore, Md.  
 The Rev. MART. HAGAN, S.J., Valkenburg, Holland.  
 The Very Rev. HENRY W. WYMAN, C.S.P., San Francisco, California.  
 The Right Rev. Monsignor PALLOTINI, D.D., Rome, Italy.  
 The Very Rev. EDWARD R. DYER, S.S., D.D., J.C.L., Baltimore Seminary.  
 The Rev. W. H. KENT, O.S.C., London, England.  
 The Rev. H. T. HENRY, Litt.D., LL.D., Overbrook Seminary.  
 The Rev. F. E. GIGOT, D.D., Dunwoodie Seminary.  
 The Right Rev. P. J. HURTH, D.D., C.S.C., Bishop of Dacca, India.  
 The Right Rev. Monsignor ANTON DE WAAL, D.D., Rome, Italy.  
 The Very Rev. PRIOR McNABB, O.P., Rugeley, England.  
 The Rev. DOM FRANCESCO SANCHEZ DE CASTRO, Lisbon, Portugal.  
 The Very Rev. G. PERIES, D.D., Paris, France.  
 The Rev. T. J. O'MAHONEY, D.D., D.C.L., All Hallows College, Dublin, Ireland.  
 The Very Rev. J. A. ZAHM, C.S.C., Notre Dame University, Indiana.  
 The Rev. MATTHEW RUSSELL, S.J., Dublin, Ireland.  
 Professor VIRGINIO PRINZIVALLI, Pontifical Academy, Rome, Italy.  
 The Very Rev. THOMAS J. MIDDLETON, O.S.A., Villanova College, Pennsylvania.  
 The Rev. JOSEPH POHLE, D.D., Catholic University, Washington, D. C.  
 The Rev. T. SLATER, S.J., St. Beuno's College, England.  
 The Very Rev. ALEXANDER MacDONALD, D.D., Antigonish, N. S., Canada.  
 The Very Rev. CANON P. A. SHEEHAN, P.P., D.D., Doneraile, Ireland.  
 The Rev. MICHAEL WATSON, S.J., Melbourne, Australia.  
 The Very Rev. J. M. LAGRANGE, O.P., Ecole Pratique d'Etudes Bibliques, Jerusalem.  
 The Rev. THOMAS SHAHAN, D.D., Catholic University, Washington, D. C.  
 The Rev. T. SHEARMANN, C.S.S.R., Wendouree, Australia.  
 The Very Rev. DOM ALEXIUS, O.S.B., Superior of St. John's Abbey, Collegeville, Minnesota.  
 The Rev. JOHN A. RYAN, S.T.D., St. Paul Seminary, Minnesota.  
 The Rev. G. E. PRICE, Birmingham, England.  
 The Rev. DENIS T. O'SULLIVAN, Woodstock College, Maryland.  
 The Rev. JOHN T. CREAGH, D.D., Catholic University, Washington, D. C.  
 The Very Rev. C. H. McKENNA, O.P., New York City.  
 The Right Rev. ABBOT FINTAN, O.S.B.  
 The Very Rev. F. A. O'BRIEN, LL.D., Kalamazoo, Michigan.  
 The Rev. W. GASTON PAYNE.  
 The Rev. EDWARD F. X. McSWEENEY, A.M., S.T.D., Emmitsburg, Maryland.  
 MARTIN F. MORRIS, LL.D., Washington, D. C.  
 The Rev. THOMAS HUGHES, S.J., Rome, Italy.  
 The Rev. JOSEPH SELINGER, D.D., Jefferson, City, Missouri.  
 The Rev. HUGH POPE, O.P., Hawkesyard Priory, England.



- The Rev. M. RYAN, Ph.D., St. Bernard's Seminary, Rochester, New York.
- The Rev. G. LEE, C.S.Sp., Pittsburg Catholic College.
- The Very Rev. CHARLES E. BOURDIN, Miss. Ap., Canton, China.
- The Rev. J. V. TRACY, D.D., Boston, Massachusetts.
- The Rev. JOHN FREELAND, Ely, England.
- The Rev. DOMINIC WAEDENSCHWILER, O.S.B., Mount Angel, Oregon.
- The Rev. EDWARD CURRAN, Pouch Cove, Newfoundland.
- The Right Rev. Monsignor P. O'KELLY, D.D., Rome, Italy.
- The Rev. ELDER MULLAN, S.J., Rome, Italy.
- The Very Rev. W. GOETZMANN, D.D., Donaueschingen, Germany.
- The Rev. EDWARD A. O'CONNOR, S.T.L., Troy, New York.
- The Right Rev. JULES CHATRON, Bishop of Osaka, Japan.
- The Rev. Doctor H. G. GANSS, Carlisle, Pennsylvania.
- The Rev. E. J. DEVINE, S.J., Montreal, Canada.
- The Rev. THOMAS A. K. REILLY, O.P., Jerusalem, Palestine.
- The Rev. P. J. FERRERES, S.J., Tortosa, Spain.
- The Rev. FRANCIS B. CASSILLY, S.J., Chicago, Illinois.
- The Rev. W. H. COLOGAN, Stock, England.
- The Rev. R. H. BENSON, M.A., Cambridge, England.
- The Rev. M. MARTIN, S.J., St. Louis University, Missouri.
- JAMES J. WALSH, M.D., LL.D., Ph.D., Fordham University, New York City.
- The Rev. A. VIEBAN, S.S., J.C.D., St. Mary's Seminary, Baltimore, Md.
- The Rev. T. CAMPBELL, Charlottetown, P. E. I., Canada.
- The Very Rev. H. VINCENT, O.P., Jerusalem Biblical School.
- The Rev. HENRY BEAUCLERK, S.J., Demerara, British Guiana.
- The Rev. THOMAS B. SCANNELL, D.D., Weybridge, England.
- The Rev. JOHN M. PETERS, S.T.B., St. Bernard's Seminary, Rochester, N. Y.
- The Rev. F. X. REUSS, C.S.S.R., Rome, Italy.
- The Rev. Professor ARTHUR BARRY O'NEILL, C.S.C., St. Joseph, N. B., Canada.
- The Rev. J. W. FOX, S.J., St. John's College, Fordham, New York.
- The Rev. M. F. DINNEEN, D.D., St. Mary's University, Baltimore, Maryland.
- The Rev. FR. JOHN T. McNICHOLAS, O.P., Immaculate Conception College, Washington, D. C.
- The Rev. L. B. PALLADINO, S.J., Missoula, Montana.
- The Rev. F. SHEAHAN, Pocantico Hills, New York.
- The Rev. F. VICTOR, O.S.F., Los Angeles, California.
- The Rev. L. V. McCABE, LL.D., Overbrook Seminary, Pennsylvania.
- The Very Rev. PIUS R. MAYER, O.C.C., Carmelite Monastery, New Baltimore, Pennsylvania.
- The Rev. MICHAEL MAHER, S.J., Stonyhurst College, England.
- The Rev. EUGENE MAGEVNEY, S.J., St. Ignatius College, Chicago, Illinois.
- The Right Rev. C. P. MAES, Bishop of Covington, Kentucky.
- The Rev. HERBERT LUCAS, S.J., St. Asaph, Wales, Great Britain.
- The Right Rev. Monsignor J. F. LOUGHLIN, D.D., Philadelphia, Pa.
- The Rev. F. T. LLOYD, D.D., Oscott College, England.
- The Very Rev. A. A. LAMBING, LL.D., Wilkesburg, Pennsylvania.
- The Very Rev. L. F. KEARNEY, O.P., D.D., Somerset, Ohio.
- The Rev. THOMAS JEFFERSON JENKINS, St. Lawrence, Kentucky.
- The Rev. FRED. J. HILLIG, S.J., Valkenburg, Holland.
- The Rev. C. A. WHEATLEY, Kidderminster, England.
- The Very Rev. H. BRINKMEYER, Rector of St. George's Seminary, Cincinnati, Ohio.





*Pastor.*—"Yes, I am quite glad to say that I have been a subscriber to THE ECCLESIASTICAL REVIEW from its start, and I have every one of its upward of forty volumes, including Supplements, bound, and often consult them."

*Representative of the Review.*—"Perhaps one or other of your assistant-priests doesn't take the REVIEW yet, Father?"

*Pastor.*—"All four of them subscribe, and are quite particular about it—strange that I should know, but only last evening we were talking about the REVIEW and the New Clerical Story it has from the author of 'My New Curate,' and the subject of subscriptions came up.

"That reminds me—one of them said he was trying to get some back volumes, and another was looking, he said, for two or three odd numbers to complete his file. While you are here, it would be well to see them about that. I'll call the servant to see if the two Fathers are in now. Just take a seat for a moment."

*Representative of the Review.*—"Thank you, Father. We have something quite NEW I want to call their attention to." (SEE THE BOY BELL-RINGER ON THE LAST OF THESE RED PAGES.)



- The Rev. JOSEPH CAMPBELL, St. Paul's Seminary, St. Paul, Minnesota.  
 The Rev. CHARLES CRONIN, D.D., Vice Rector of English College, Rome, Italy.  
 The Rev. J. C. HILD, C.S.S.R., Professor of Moral Theology.  
 The Very Rev. CONRAD EUBEL, O.M.C., Poenit. Apost., Rome, Italy.  
 The Rev. J. U. HEINZLE, S.J., Canisius College, Buffalo, New York.  
 The Very Rev. PRIOR GRUWE, O.S.B., St. Joseph's Monastery, Gessen, Louisiana.  
 The Right Rev. HENRY GABRIELS, D.D., Bishop of Ogdensburg.  
 The Rev. FRANCIS J. FINN, S.J., Cincinnati, Ohio.  
 The Very Rev. PRIOR FELIX HINTEMAYER, O.S.B., Mary Help Abbey, Belmont, North Carolina.  
 The Rev. WALTER ELLIOTT, C.S.P., St. Thomas College, Washington, D. C.  
 The Rev. P. ST. JOHN, S.J., Valkenburg, Holland.  
 The Rev. JOSEPH WISSEL, C.S.S.R., Mission House, New York.  
 The Rev. R. SCHWIKERATH, S.J., Woodstock College, Maryland.  
 The Rev. EDWARD DUBLANCHEY, S.M., D.D.  
 The Rev. WILLIAM POLAND, S.J., St. Louis University, St. Louis.  
 The Rev. EDMUND DIDIER, Carmelite Chapel, Baltimore, Maryland.  
 The Very Rev. JOSEPH RAINER, D.D., St. Francis Seminary, Milwaukee, Wis.  
 The Rev. CHARLES COPPENS, S.J., Creighton University, Omaha, Nebraska.  
 The Right Rev. THOMAS J. CONATY, D.D., Bishop of Los Angeles.  
 The Rev. THOMAS O'SULLIVAN, S.J., St. Louis University, Missouri.  
 The Rev. P. A. BAART, D.D., Marshall, Michigan.  
 The Rev. CHARLES F. AIKEN, S.T.D., Catholic University, Washington, D. C.  
 The Rev. SALVATORE M. BRANDI, S.J., Rome, Italy.

**B**ESIDES the above contributors to THE ECCLESIASTICAL REVIEW many others might be named, whose pens, now stilled forever, had placed them in the forefront of the scholars in their chosen branches of study and among the leaders of Catholic thought in their respective countries. Among these honored names are the following :

- The Very Rev. J. B. HOGAN, S.S., D.D.  
 The Rev. JOSEPH PUTZER, C.S.S.R.  
 The Rev. A. SABETTI, S.J.  
 The Very Rev. H. I. D. RYDER, D.D.  
 The Very Rev. Doctor HETTINGER.  
 The Right Rev. W. STANG, D.D., Bishop of Fall River.  
 The Right Rev. JAMES BELLORD, Bishop of Milevis.  
 The Rev. R. J. HOLAIN, S.J., Woodstock College.  
 The Very Rev. CANON MACKEY, O.S.B., Annecy, France.  
 The Most Rev. F. X. KATZER, D.D., Archbishop of Milwaukee.  
 The Most Rev. FR. JANSEENS, D.D., Archbishop of New Orleans.  
 The Rev. PAULINUS F. DISSEZ, S.S., D.D.  
 The Right Rev. LOUIS DE GOESBRIAND, D.D., Bishop of Burlington.  
 The Right Rev. JOSEPH RADEMACHER, D.D., Bishop of Fort Wayne.  
 The Right Rev. Monsignor MCCOLGAN, V.G., Baltimore.  
 The Rev. L. DELPLACE, S.J., Louvain University, Belgium.  
 The Rev. MATEO LIBERATORE, S.J., Rome.  
 The Rev. LUKE RIVINGTON, D.D., M.A.  
 The Very Rev. JOSEPH A. ALIZERI, C.M.  
 BROTHER AZARIAS.



## CONTENTS CONTINUED

### ANALECTA :

#### E SECRETARIA BREVIUM:

Constitutio Apostolica de Promulgatione Legum et Evulgatione Actorum Sanctæ Sedis.....	688
---	-----

### STUDIES AND CONFERENCES:

Our Analecta—Roman Document for the Month .....	690
The Confraternity of the Blessed Sacrament ( <i>The Very Rev. F. A. O'Brien, LL.D., Kalamazoo, Michigan</i> ).....	690
The Holy Father and the Archbishop of Philadelphia .....	693
The Rights of Pastors when Catholics select the Church for their own Burial :	
1. <i>The Very Rev. Ferdinand Brossart, V.G., Covington, Ky.</i> .....	694
2. <i>The Rev. M. Martin, S.J., St. Louis University, Missouri</i> .....	696
The " Woman Question " in Church Music .....	700
Popular Understanding of the Liturgy .....	702
The Taste of our Altar Wines .....	703
Singing Compline in the Vernacular .....	704

### ECCLESIASTICAL LIBRARY TABLE :

Catechetics : Dr. Shields's Catechetical Method with Beginners in School ; Plan of the Munich School of Religious Instruction. Illustration of a First Catechesis .....	705
---	-----

### CRITICISMS AND NOTES :

Janssen-Christie : History of the German People at the Close of the Middle Ages .....	712
Lowell : The Government of England.....	715
Royce : The Philosophy of Loyalty.....	718
Nardecchia : Waddingus-Sbaralea : <i>Scriptores Ordinis Minorum</i> .....	719
King : The Way of Perfect Love .....	721

LITERARY CHAT.....	722
--------------------	-----

BOOKS RECEIVED.....	725
---------------------	-----



THE  
Ecclesiastical Review

1909 Year Book 1909

FOR  
PRIESTS

+++  
IT IS NOT FOR SALE

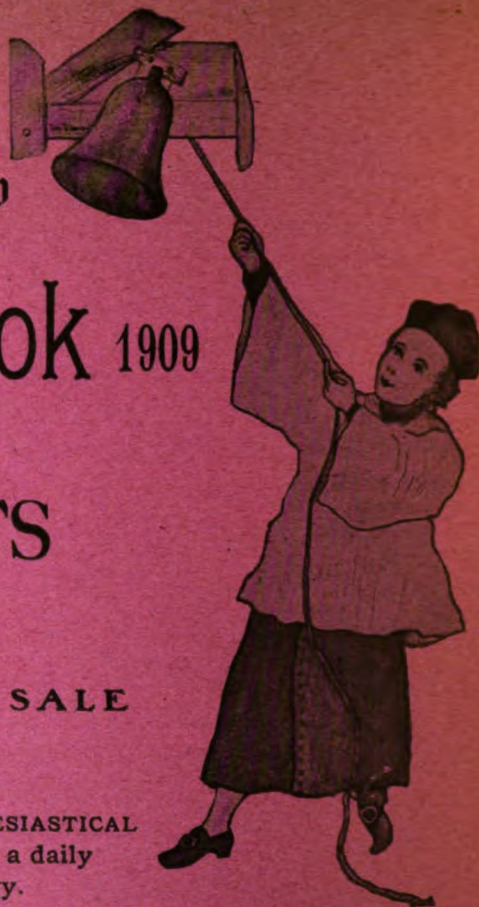
+++  
In size it conforms to THE ECCLESIASTICAL  
REVIEW, and is designed to be a daily  
vade-mecum for the Clergy.

The CONTENTS of this YEAR BOOK for Priests—

- RUBRICS for the Mass and Office, *in English*.  
ORDO for the Mass and Office, chiefly *in English*, and arranged after a wholly *novel plan*; a week to each page. On the opposite (odd) pages are:—  
FORECASTS and ANNOUNCEMENTS; for the different days and seasons of the year; also ample blank space for  
MEMORANDA, at the option of the user.  
DIGEST, by way of easy review, of some two dozen leading pastoral topics.  
ROMAN DOCUMENTS for 1908, in brief, with a good *Index* for quick reference to same.  
ECCLESIASTICAL LITERATURE published during 1908 (Books in English and in Latin)—Sacred Scripture, Theology, Canon Law, Liturgy, Church History, Philosophy,  
CLERICAL INFORMATION for practical purposes.

This volume will be published annually, for the convenience of the REVIEW subscribers. No doubt many pastors will adopt it for their Sunday announcements, and preserve it as a record for future reference and comparison.

To every subscriber to the REVIEW whose subscription for 1909 is clear, this YEAR BOOK is complimentary. It goes to no others, and is not for sale to any one.



# THE ECCLESIASTICAL REVIEW

---

FOURTH SERIES.—VOL. IX.—(XXXIX).—DECEMBER, 1908.—No. 6.

---

## **SOME SOCIAL CUSTOMS OF THE OLD ENGLISH CHRISTMAS.**

### **GAMES.**

*The Lord of Misrule.* This functionary was also called the "Xmas Prince." His office was to preside over the Christmas festivities, and his duties consisted in directing the various revels of the season. In some great families, and occasionally at Court, he was also called the "Abbot of Misrule," thus corresponding with the French *Abbé de Liesse*, implying merriment. Stow, in his *Survey of London*, alluding to this whimsical custom, says: "In the feast of Xmas, there was in the king's house, wheresoever he lodged, a Lord of Misrule, or Master of Merry Disports: and the like had ye in the house of every nobleman of honor, or good worship, were he spiritual or temporal. The Mayor of London, and either of the Sheriffs, had their several Lords of Misrule, ever contending, without quarrel or offence, who should make the rarest pastime to delight the beholders. These lords, beginning their rule at Allhallowed Eve, continued the same till the morrow after the Feast of the Purification, commonly called Candlemas Day, in which space there were fine and subtle disguisings, masks, and mummeries, with playing at cards for counters, nayles, and points, in every house, more for pastimes than for game." Leland, in his *Collectanea de Rebus Anglicis*, speaking of the year 4 Henry VII, 1849, says: "This Christmas I saw no disguisings, and but right few

playes; but there was an Abbot of Misrule that made much sport, and did right well his office." From an examination of his "Privy Purse Expenses," it appears that large sums of money were expended by this king upon these masquerades and sports. Hampson, in his *Med. Ævi Kalend.* (Vol. I.) tells us that the Lord (or Abbot) of Misrule at Court was usually a writer of interludes and plays, and the office was not unfrequently held by a poet of some reputation. Such, for example, was George Ferrers, "in whose pastimes Edward VI had great delight," according to Warton. There can be no doubt, however, that scandalous abuses often resulted from the exuberant license assumed by the Lord of Misrule and his satellites, and consequently we find their proceedings denounced in no measured terms by Prynne and other Puritans.

*Mummers.* The Yule log is no longer drawn in state into the Baron's hall, but we have still some fragments of the ancient Christmas revels preserved in the mummers' curious performance. Mummings were amusements derived from Saturnalia, and so called from the Danish *mumme* or Dutch *momme*, signifying to disguise oneself in a mask. Dr. Johnson defines a mummer as one who performs frolics in a personated dress. Christmas was the grand scene of mumming, and some mummers were disguised as bears, others like unicorns, bringing presents. Those who could not procure masks rubbed their faces with soot, or even painted them. In the Christmas mummeries the chief aim was to surprise by the oddity of the masks, and the singularity and splendor of the dresses. Everything was out of nature and propriety. Fosbroke, in his *Encyclopedia of Antiquities*, and Strutt, in his *Sports and Pastimes*, refer to this form of amusement.

Then came the merry maskers in,  
And carols roared with blithesome din;  
If unmelodious was the song,  
It was a hearty note, and strong.  
Who lists may in this mumming see  
Traces of ancient mystery;  
White shirts supply the masquerade,  
And smutted cheeks the visor made;



But, oh! what masquers, richly dight,  
 Can boast of bosoms half so light!  
 England was merry England when  
 Old Christmas brought his sports again.

In Yorkshire the mummers are called "Bletherhead Bands." In Cornwall they rejoice in no less complimentary term of "Geese Dancers." In Staffordshire they are known as "Guisers." And in Sussex they are designated "Tipteerers." There was a celebrated nativity (or Christmas) Play, the pageant of St. George, which existed in the fourteenth and fifteenth centuries and took a foremost place among the miracle plays of old England. The scaly appearance of the dresses is supposed to allude to the scales of the Dragon. A crusading element was also introduced in the character of the Turk, and the fierce fight between the Christian knight and the black Morocco dog. The mumming play had many variants; indeed, it varied in different parts of the same county, not only in diction, but also in the *dramatis personae*. But the chief characters were St. George and the Dragon, Beelzebub, Father Christmas, the Turk, and the Doctor. War and love are the general topics, and St. George and the Dragon are always the most prominent characters. Interludes, expostulations, debate, rhymes, battle, and death always found a place among the mimicry; but a physician was at hand to immediately restore the dead to life.<sup>1</sup> It is generally understood that these Christmas plays derived their origin from the Crusades, and hence the feats of chivalry and the romantic extravagance of knight-errantry that were preserved in all the varied pretensions and exploits.

"Hoodening" is a kind of old horse-head mumming once very prominent, notably in Kent and Wales, and still existent in some places. At Walmer, in Kent, "hoodening" is still observed. The young men perambulate the village, bearing a "hoodening-horse," a rudely cut wooden figure of a horse's head with movable mouth, having rows of hob-nails for teeth,

<sup>1</sup> Is it that the inclusion of the physician had its origin in a reference to the life-giving power of Christ?

which opens and shuts by means of a string, and closes with a loud sharp snap. It is furnished with a flowing mane, and is worn on the head of a ploughman, who is called the "hoodener." It has been suggested that the wooden (pronounced *ooden* or *hooden*) horse's head gave the name "hoodening" or "goodening." It is evidently connected with the old pagan feast held on the Kalends of January during the seventh century, when men used to clothe themselves with the skins of cattle and carry heads of animals. Some have thought that "hoodening" is possibly a relic of the old "hobby-horse dance" which formed one of the leading festivities in the squire's hall at Christmas. Home suggests that it is an ancient relic of a festival ordained to commemorate our Saxon ancestors' landing in the Isle of Thanet. This theory is helped by the fact that the custom of "hoodening" seems to have had a greater hold in the Isle of Thanet than elsewhere. At any rate it is a very ancient custom which still lingers amongst English villagers, and attracts the attention of the curious in old English customs. In Wales this horse's head is called the "Mari Lwyd," which has been translated the "Grey Mare." *Lwyd* certainly means "grey," but *mari* is not the Welsh for "mare."

*The Pantomime.* Children of both "larger and smaller growth" still look forward to the Christmas pantomime, which, in spite of modern developments, maintains its popularity. Pantomimes have entirely changed their character since they were first introduced. But even in its present form the Christmas harlequinade is essentially a British entertainment, and was first introduced by a dancing-master of Shrewsbury, named Weaver, in 1702. One of his pantomimes, entitled "The Loves of Mars and Venus," met with great success. The arrival in London, in 1717, of a troupe of French pantomimists with performing dogs, gave an impetus to this kind of drama, which was further developed in 1758 by the arrival of the Grimaldi family, the head of which was a posture-master and dentist. Under the auspices of this family the art of producing pantomimes was greatly cultivated and

the entertainment much appreciated. Joseph Grimaldi, the son of the dentist, was clever at inventing tricks and devising machinery, and "Mother Goose" and others of his harlequinades had an extensive run. At that time the wit of the clown was the great feature, but, by-and-by, as good clowns became scarce, other adjuncts were supplied, such as panoramas or dioramic views; and now the chief reliance of the manager is on scenic effects, large sums of money being lavished on the *mise en scene*. The humors of Grimaldi and his successors, the merry tricks of the clown, and the diversions of the harlequinade have given place to grand spectacular displays and scenic effects which would certainly have astonished our forefathers.

Various indoor games were quite a feature at Christmastide, not omitting cards. Some of these were noticed in *Poor Robin's Almanack* for 1775, thus:

Some folks at dice and cards do sit,  
To lose their money and their wit,  
And when the game of cards is past,  
Then fall to noddy at the last.

It is a matter of uncertainty as to what game is here meant by "noddy," some being of opinion that it is the popular game known as "Beat the knave out of doors." Another Christmas game, which has been described by Gifford and which was the source of endless amusement, was "Dun in the Mire." A log of wood was brought into the middle of the room; this was "Dun" or the cart-horse, and a cry was raised that he had stuck in the mire, etc. In *Poor Robin's Almanack* for 1693 we find other old Christmas games enumerated:

Christmas to hungry stomachs gives relief,  
With mutton, pork-pies, pasties, and roast beef,  
And men at cards spend many idle hours  
At coadum, whisk, cross-ruff, put, and all-fours.

#### CHRISTMAS FARE.

The season of the Nativity is no longer marked by that hospitality which characterized its observance among our fore-

fathers. At present Christmas gatherings are chiefly confined to family parties. Even the family circle around the home-hearth at Christmas is not the complete, happy, and sacred meeting it once was. The craze and facilities for emigration, the ardor for, amplitude and accessibility of individual amusements, the increasing disregard for parents, and the growing independence of young people—all these have altered (not for the better) the tender memories and sweetening influences of the Christmas family gatherings. The Yule Log, the Loving Cup, the Family Circle, those simple and innocent games—e. g. “Blindman’s Bluff,” “General Post,” and the homely “Dance,” in which grandsire and stripling, master and man, mistress and maid, all joined—are now things of the past. And the existence of even the carols, the mistletoe, the Christmas tree, and the decorating of houses with evergreens is threatened. Merry-making is fine medicine. Nobody knows how many incipient illnesses are cut short, how many breakdowns of physiological energy are prevented by the brisk holiday, the good eating, the cheery fellowship, the “go” and “abandon” of Christmastide. What the long dreary English winter would be without it one can hardly picture. But with it dull November is forgotten, December is victoriously conquered, and new energies are stored up wherewith to resist the onslaughts of cold January, fitful February, and bleak March. Christmas cheer, after all, need not be made indigestible. When it is looked at a little in detail the analysis is decidedly reassuring. A fine plump turkey presents a noble figure and two or three good slices from the breast are almost as easy of digestion as an oyster or a sweetbread. Even the goose, if it be well cooked and eaten with apple-sauce, can be disposed of without qualms by the fairly healthy stomach. As for the “Roast Beef of Old England” the honorable and honored “Sir Loin,” the miserablist dyspeptic in the world may warm the poor fires of digestion with a slice from his incomparable “Upper Cut.” The very plum pudding of modern times, though not less rich than that of our grandmothers’ days, is so deftly

compounded by the modern cook and so thoroughly boiled that Dyspepsia itself may well be content to try a helping. Then the apples and the nuts, the raisins and the almonds, the oranges and the wine—what are these but light and cheerful aids to that beaming and happy frame of mind in which digestion proceeds as merrily as the song of the lark when he rises from his couch of primroses to greet the dawn of the spring morning?

The fire, with well-dried logs supplied,  
Went roaring up the chimney wide;  
The huge hall-table's oaken face,  
Scrubbed till it shone, the day of grace,  
Bore then upon its massive board  
No mark to part the squire and lord.  
Then was brought in the lusty brawn,  
By old blue-coated serving-man;  
Then the grim boar's-head frowned on high  
Crested with bays and rosemary.  
While round the merry wassail bowl,  
Garnished with ribbons, blithe did trowl.  
Then the huge sirloin reek'd: hard by  
Plum porridge stood, and Christmas pie;  
Nor fail'd old Scotland to produce  
At such high time her savory goose.

Among the foods peculiar to special seasons, none is so common as the plum pudding at Christmas. There seems little doubt that porridge (and not pudding) was the older and more correct designation of this time-honored delicacy. The word pudding was formerly used in the sense of stuffing (or forcemeat). Porridge, on the other hand, was used in the sense of our present-day pudding. When Shakespeare speaks of "porridge after meat," he undoubtedly means "pudding after meat." And in Sheppard's *Epigrams* (published 1651), we read: "No matter for Plomb Porridge or Shred Pies." Mr. P. H. Ditchfield says: "The plum-pudding is not older than the early years of the eighteenth century, and appears to be a 'House of Hanover' or 'Act of Settlement' dish. The pre-Revolution or Stuart preparation of plums and other ingredients was a porridge or pottage, and not a pudding, and was made with very strong broth of shin of beef."

Christmas plum-puddings have of late years become the toys of fashion. In the good old days, when the Yule Log crackled in the spacious fire-grate of the rich and poor, and when snow actually fell at Christmas-time, people were well content with plain homely plum-puddings topped with dancing spirit-fire; but custom has changed with the times and the present generation (or at any rate a part of it) requires its Christmas puddings enriched with jewellery or gold coins. This innovation commenced about 1895 and in the year 1899 it was quite a popular institution, and various London firms made plum-puddings containing surprises, from a bone button to a diamond ring. Diamond rings, gold thimbles, half-sovereigns, and sovereigns are now, it is stated, frequently placed in plum-puddings which are intended as presents. In 1899 the demand for Christmas puddings from all parts of the world was so great that one firm of makers made 84,000 of an average weight of seven pounds each.

But of greater importance is what has been considered the theological *raison d'être* of the plum-pudding. The searchers after symbolical interpretations contend that, on account of the very richness of its ingredients, the plum-pudding is emblematic of the costly gifts of the Magi.

*Yule Babies, Yule Doughs, or Pop Ladies.*<sup>2</sup> A custom existed in some parts of giving sweetmeats of a special kind to children at Christmas. These tasty morsels in the shape of a doll—eyes, mouth, and all—were made of dough and currants. They were flat cakes, about the size of a hand, roughly shaped in the figure of a woman, with the hands crossed over the breast, and in the crossed arms was a smaller figure representing a child; the features being rudely suggested by means of currants. There can be no doubt that this sweetmeat—which was made and given to children only at Christmas—represented the Blessed Virgin Mary and the Holy Child. And this was the practical and pleasing way of bringing home to the mind of the children the central fact and figure of Christmastide.

<sup>2</sup> Lolypop Ladies.

*Mince Pies.* These were known also as shred pies and Christmas pies. In former days Christmas festivities appear to have been even more entertaining in England than in other countries. England was once famous for its "Merry Christmasses." Hence the Italian proverb: "He has more business than English ovens at Christmas!" As early as 1596 the English mince pies were popular under the name of mutton pies. And less than a century later we find them known as shred pies, for in Sheppard's *Epigrams* occurs the passage (already quoted): "No matter for Plomb Porridge or Shred Pies." About the time of Queen Elizabeth and James I they were called "minched pies." Of late years it has been the fashion to make mince pies round in shape, they should be (and were) made cradle-shaped. There is both a theological teaching and history attached to mince pies being cradle-shaped: (1) formerly their crust was so shaped as symbolical of the manger bed of the Infant Saviour; (2) thus it came about that, at a time when the doctrine of the Incarnation was attacked, the eating of mince pies at Christmas was made a test of orthodoxy; (3) hence the custom of presenting paste images and sweetmeats to the Fathers of the Vatican on Christmas Eve.

*The Boar's Head.* Aubrey tells us (in a MS. dated 1678) that, before the Civil Wars, the first dish brought to table in a gentleman's house at Christmas was the boar's head with a lemon in its mouth. The same custom also prevailed at the Inns of Court, the boar's head being borne on a large silver dish, to the accompaniment of minstrel music. This time-honored custom was right royally kept up, also at St. John's Gate, Clerkenwell. The hall was strewn with rushes, the gigantic Yule Log drawn in to the music of the minstrels, and then the boar's head was carried in by the cook, dressed in white and singing the old Carol of the Boar's Head (printed by Wynkyn de Worde, 1521) copies of which were placed in the hands of the guests, who joined in the chorus. At Queen's College, Oxford this "right merrie jouste of ye Olden Tyme" is still enacted with accustomed ceremony.

A large boar's head, weighing sixty to seventy pounds—surmounted by a crown, wreathed with a gilded garland of sprays of laurel, bay, and rosemary, and surrounded with small banners and mistletoe, and served on a large charger—is brought into the hall by three bearers, whose entry is announced by trumpet. A procession of the provost and fellows precedes the entry of the honored dish. The bearers are accompanied by the precentor, who chants the old carol, the Latin refrain being taken up by the company.

- I. The boar's head in hand bring I,  
Bedecked with bays and rosemary;  
And I pray you, masters, merry be,  
Qui estis in convivio.

*Chorus:* Caput apri defero,  
Reddens laudes Domino

- II. The boar's head, I understand,  
Is the bravest dish in all the land,  
When thus bedecked with gay garland:  
Let us servire cantico.

*Chorus:* Caput apri defero, etc.

- III. Our steward hath provided this,  
In honor of the King of Bliss,  
Which on this day to be served is  
In Reginensi Atrio.

*Chorus:* Caput apri defero, etc.

There are four versions of this ancient carol. The earliest is called "The Original Carole," taken from "Christmas Carolles, newly empynted at London in ye Flete strete, at ye sygne of ye Sonne, by Winkyn de Worde. The yere of our Lorde m. d. XXI." The second is the one already quoted. The third is very rare and is taken from the Balliol MSS. No. 534; and the fourth is from the Porkington MSS., a fifteenth-century collection. The mythical origin of the custom is the story of an undergraduate of Queen's College, Oxford, who was attacked by a wild boar while he was diligently studying Aristotle during a walk near Shotover Hill, some five hundred years ago. His book was his only means of defence; so he thrust the volume down the animal's throat, exclaiming "Graecum est!" The boar found Greek very difficult to di-



gest and died on the spot; and the head was brought home in triumph by the student. Ever since that date, for five hundred years, a boar's head has graced the College table at Christmas. There is preserved in the college a picture of a saint having a boar's head transfixed on a spear, with a mystic inscription, "Cop cot"; and in Horspeth Church, near which the contest is supposed to have taken place, there is a window containing a representation of the incident. The origin of this strange custom of bearing in the boar's head, as a dish, at Christmas is really as old as heathendom, and recalls the sacrifice of the boar to "Frigg" at the midwinter feast of old paganism. The origin of the custom can certainly be traced to the old Scandinavian Yule festival, when an offering of a boar's head was always made.

*The Wassail Bowl or Loving Cup.* Fraternal and pretty was the custom of the "stirrup cup" which in olden days was handed by the host to his parting guest with the wish "God-speed," the last thing as the latter jumped into the saddle; equally beautiful and benign was the institution of the old English "loving cup" at Christmas in which each drank to the health and happiness of the others. The loving cup at Christmas is the old Scandinavian wassail bowl, in which, as it passed from one to another, every animosity was supposed to be drowned. It is also known as the "grace cup." The head of every household assembled the members of his family around the bowl, from which he drank their healths, then passed it round to the rest, who drank also. The toast as each drank was the ancient Saxon phrase, *wass hael* ("To your health!"). The ingredient of the loving cup consisted of ale, spiced with nutmeg, sugar, and roasted apples; and this concoction was called "lamb's wool," from the very softness of the beverage. Pointer, in his *Oxoniensis Academia* (1749), says that at Merton College, Oxford, the Fellows met together in the hall on Christmas Eve and other solemn times to sing a psalm and drink a grace cup (called *poculum charitatis*) to one another.

Turkey has graced the Christmas table from the date of its

introduction into England, about the year 1524. The bird is mentioned by Tusser as forming part of the Christmas fare in 1587:

- Beefe, mutton, and porke, shred pies of the best;
- Fig, veale, goose, and capon, and turkie well drest.

No matter what century we study or to what country and race the people belong, we find that dishes and beverages play a prominent part at all seasons of great rejoicing—wine at the marriage feast, the fatted calf at the prodigal's return. Nor is Christmas any exception to the rule. On Christmas morning in olden days every English gentleman threw open his hall to his friends, tenants, and neighbors. The strong ale was broached, the blackjacks were passed freely round. The "hackin" (or "great sausage") was ready. And if, perchance, it was not cooked and ready, two young men took the dilatory cook by the arms and ran her round the market-place or village-green as a punishment for her laziness. Christmas saw the tables of the English gentry groaning under the weight of the boar's head, sirloin or baron of beef, turkey, capons, mince pies, plum-pudding, etc.

The damsel donn'd her kirtle shëen;  
 The hall was dressed with holly green;  
 Forth to the wood did merry men go,  
 To gather in the mistletoe.  
 Then open wide the baron's hall,  
 To vassal, tenant, serf, and all;  
 Power laid his rod of rule aside,  
 And Ceremony doff'd his pride.  
 The heir with roses in his shoes,  
 That night might village partner choose;  
 The lords, underogating share  
 The vulgar game of 'post and pair'.  
 'Twas Christmas broach'd the mightiest ale;  
 'Twas Christmas told the merriest tale.  
 A Christmas gambol oft would cheer  
 A poor man's heart through half the year!

#### CHRISTMAS DECORATIONS.

No account of the season would be complete without some

reference to the old and beautiful custom of decorating the interiors of churches and houses with evergreens at this time. Phillips, in his *Sylva Florifera* (1823), says that tradition asserts that the first Christian Church in Britain was built of boughs and that this plan was adopted as more likely to attract the notice of the people because the heathens built their temples in that manner, probably to imitate the temples of Saturn which were always under the oak. The great feast of Saturn was held in December and, as the oaks of England were then without leaves, the priests obliged the people to bring in boughs and sprigs of evergreens; and Christians on the twentieth of the same month did likewise, whence originated the custom of placing holly and other evergreens in our churches and houses to show the arrival of the feast of Christmas. A correspondent of *Book of Days* (Vol. II, p. 753), says the decking of churches, houses, and even shops with evergreens at Christmas springs from a period far anterior to the revelation of Christianity, and seems proximately to be derived from the custom prevalent during the Saturnalia of the inhabitants of Rome, ornamenting their temples and dwellings with green boughs.

We have Christmas carols in praise of the holly and ivy of even earlier date than the fifteenth century. The ivy which so eagerly seeks and as tenaciously clings to something stronger than itself for support, symbolizes the universal need and craving of man for some higher and stronger power on which to lean for guidance and support. Aubrey informs us that in several parts of Oxfordshire it was the custom for the maid servant to ask the man for ivy to decorate the house and, if he refused or neglected to fetch in a supply, the maids stole a pair of his breeches and nailed them to a gate. A similar usage prevailed in other places, when refusal to comply with such a request incurred the penalty of being debarred from the well-known privilege of the mistletoe.

Holly is a corruption of "holy"; and Dr. Turner, an early writer on plants, calls it "holy" and "holy tree." In Germany it is called *Christdorn*; in Denmark, *Christorn*; and in

Sweden, *Christtorn*. In many parts of England the holly (and not the mistletoe) served as the kissing bough.

Holly berries! holly berries! gleaming through the prickly screen,  
Heralds of old Father Christmas, with his wreathes of evergreen;  
Keeping warm our hearts within us in the time of falling snow,  
You are bright, but much brighter is a sprig of mistletoe!

The doors of the ancient Romans were under the special protection of their gods, and were wreathed with laurels in honor thereof. From wreathing the outside it was a natural step to wreath the inside of the places where the Christians assembled, as there were very obvious reasons for not wishing to call attention to them. The wreath which had a certain significance to the pagan, had quite a different meaning to the Christian. In the holly—which puts forth its red berries at Christmastide—the Christian saw an effort on its part to show honor to Christ. It was against a holly tree that Baldur (the Sun-god) was placed when the rest of the Æsir (or royal race of gods) shot at him.

The mistletoe plays an important part in Scandinavian mythology, and the custom of hanging branches of this plant is common to all Norse nations. The legend is that there was amongst the twelve gods of Valhalla one who was a traitor. This was Utgard Loki, the enemy of goodness and truth. He knew that when Nanna (the bride of Baldur) had obtained the universal promise of all nature that nothing (animate or inanimate) should harm the favorite of Valhalla, the mistletoe had been overlooked. So he got an arrow made of this plant and put it in the hands of Hoder, the blind brother of Baldur. Standing behind him, Loki directed the dart at the “white god.” The cock, since then sacred to Baldur, flew up to intercept the arrow, which, after first piercing the bird’s breast, entered the Sun-God’s heart. In reparation for the death of Baldur, at the instigation of Loki, the mistletoe was dedicated to Baldur’s mother, “Frigg,” so long as it does not touch the earth, which is Loki’s kingdom. Hence the mistletoe is hung from the ceilings of houses; and

the kiss given under it is a sign that the plant is no longer an instrument of mischief. In France fêtes were held during the twelfth century in honor of the mistletoe. The old "kissing-bunch" is still hung in some of the most old-fashioned families of cottagers in Derbyshire and Cornwall. Two wooden hoops, one passing through the other, decked with evergreens, in the center of which is hung a "crown" of rosy apples and a sprig of mistletoe, is suspended from the central beam of the living room and beneath it there is much show of kissing and romping.

It has been remarked that the use of mistletoe is confined to those countries where once the Druidical religion was established. These had an extraordinary veneration for the number three, and the mistletoe was sacred to them because not only its berries but its leaves also grew in clusters of three. According to Dr. Stukeley, the Druids called the mistletoe the "all-heal," and were accustomed at Yuletide to carry it in their hands and lay it upon their altars. In his *Medallic History of Carausius* (published 1757), Stukeley refers to the ancient practice of bringing mistletoe into York Minster and laying it upon the high-altar as an emblem of the salutiferous advent of the Messiah. To our Christian forefathers, then, the mistletoe had a very real and laudable meaning. In it they saw an illustration, afforded by nature, of the Christmas mystery. "Here was an ordinary tree producing that which was unlike all its kind and yet of it, a golden branch differing from everything the old stocks had ever seen before, and though taking fibre and substance from the womb of the parent tree, possessing a nature and essence quite different." The old Druidical reverence for the mistletoe would strengthen, then, the interest which Christians perceived in the weird parasite; for they would feel that other forms of imperfect faith had seen something remarkable in the emblem and found very probably in that fact a token of the strivings of their forefathers through natural religion to attain to truths which revelation had made certain to them. Moreover, as far as our imperfect knowledge will allow us to judge, the

Druidical reverence for the mistletoe was prompted by the same mystery which led to its Christian interpretation. The beautiful green plant blossoming in winter amidst leafless trees, taking its fibre and substance from the apparently lifeless oak, while possessing a nature so different, was constantly treated as a symbol of the Incarnation in medieval ages.

Christmas has many lessons to teach. And, if we would learn and act upon them, our Christmas would be well spent and we would go on again during the coming year in our round of occupations and duties with a true faith and a younger heart. Christmas is in an especial sense the season for "making-up" of quarrels and a hearty determination to grant and accept forgiveness in the name of Him who is the Prince of Peace and at whose first appearance in time and space the shepherds heard the heavenly song: "Peace on earth!" It is also the time for "sending portions" as the Hebrews did on days of gladness—food to the hungry, clothes to the needy, coals to the cheerless, gifts to the miserable, the word of kindness to the desolate-hearted. Christmas is the reminder of the power of the Incarnation as claiming the religion of the body, of the family, of that natural society in which all men are "members one of another."

To what extent the Christmas spirit of forgiveness and good-will to all mankind was wont to be observed in former times, is well shown by the fact that "sanctuary" to "undesirables" at Yule-tide was granted. During the twelve days of Christmastide at York the sheriffs, after attending Mass, proceeded to the pillory in the pavement and, after the blowing of horns, declared that "all manner of thieves, dice-players, and all other unthrifty folk be welcomed to the town, whether they come late or early, at the reverence of the high feast of Yule till the twelve days be passed."

And the home—what of that? Christmas is preëminently the festival of the home in recognition of all that has been done for home-life by Christian principles as well as by the example of the home at Bethlehem, at Nazareth, at Caphernaum, and at Bethany. The memory of the Holy Family must surely do

something to stem the disintegration of home-life and abnegation of parental responsibility, which are among the most disquieting features of our day. Christmas is, too, a time when parted members of a family should do their very utmost to re-assemble round the parental hearth. But there is yet one other and deeper teaching of Bethlehem. Which of the lessons of the Nativity is more obvious than that of the sacredness of childhood? Christmas is especially the festival of the children. On this day the Saviour of the world is thought of as a child and it is natural to Christian people to do everything they possibly can to make the children happy in honor of Him who was Himself an infant and who said: "Suffer the children to come unto Me, for of such is the kingdom of Heaven!"

*The Message of Bethlehem.*

Joy that, from year to year, though hearts are failing,  
Time's fulness still strikes one white, perfect hour,  
When in the "House of Bread" a King at Christmas  
Still feeds His people with the finest flour!

Yet, on the world's steep hill-sides, bleak and starless,  
Sad, sullen souls some deathly vigil keep;  
O, Little Lord of Bethlehem, remind us  
That Thou must also bring these other sheep!

"Who will go for Me? I awhile must tarry,  
The cradled captive of My Mother's breast"—  
(The Babe saith:) "Answer thou—wilt thou not answer:  
Here am I—send me on Thy Heart's high quest!"

But the world's hills are very dark and dreadful—  
Without its city Thou wert crucified—  
O send Thy fearless Angels on Thy mission,  
And keep us kneeling at Thy cradle-side.

"Wilt thou indeed sit down beneath My banner?  
First learn the mystery of love's saving loss:—  
If thou wouldst watch beside My Christmas cradle,  
I bid thee rather rise and share My cross!

JOHN R. FRYAR.

*London, England.*

## MODERNISM IN THE PAST YEAR.

(Concluded.)

ON 7 March, 1908, Loisy was excommunicated *nominatim* by the Congregation of the Inquisition.

Frederick von Hügel, in a critique of Loisy's Synoptic Gospels, had said: "This short sketch cannot but leave the impression of ruin on the average mind, and even trained scholars will readily understand much of the opposition exhibited by the official Church."

Loisy's views had begun to appear while he was Professor of Hebrew and Holy Scripture at the Catholic Institute of Paris. In consequence, the seminarians were forbidden to attend his lectures, and his ideas met with disapprobation at Rome, although the Abbé himself was not named. Leaving the Institute, he obtained from the government a chair at the Sorbonne. Three times he made his submission to Rome. In his first submission, he distinguished between theology and historical criticism, yielding in the former, and reserving his historical and critical conclusions. This was declared insufficient. A second submission, somewhat modified, was also refused. Fearing the effects of excommunication, he sent in a third submission, resigned at the Sorbonne, and pledged himself to certain restrictions in the publication of his future writings, and consented to retire from Paris into the country.<sup>1</sup>

It was, no doubt, his publications after these admonitions that drew upon him the sentence of excommunication which for so long had hung suspended over his head.

While this opposition to the Encyclical on the one hand, and its disciplinary measures on the other, were agitating the world of theological thought, the Pope was greatly consoled by the action of the episcopacy in various countries, in renewing their adhesion to Rome, while the great body of the clergy, and the faithful in general, continued the practice of their religion, undisturbed by the Modernist agitation.

In the United States, many of the Bishops hastened to offer

<sup>1</sup> *Current Literature*, citing the *Eclair*, September, 1907.



their homage to the Holy Father, disclaiming for their dioceses the existence of any Modernism. The Archbishop of Boston addressed a pastoral to his people, on the subject of Modernism, while, in several places, for instance in New York and Philadelphia, discourses were delivered on this theme. The Board of Trustees of the Catholic University, at their meeting at Washington, on 13 November, 1907, agreed in regarding "Modernism" as a serious danger to the Church, and instructed Cardinal Gibbons, Chancellor of the University, and President of the Board of Trustees, to write a letter to the Sovereign Pontiff, declaring the adhesion of the University and its trustees to the Encyclical.<sup>2</sup> This letter was answered by Cardinal Merry del Val in a communication to Cardinal Gibbons, expressing the pleasure of the Holy Father at this adhesion.<sup>3</sup>

In Belgium His Eminence Cardinal Mercier, Archbishop of Malines, in a Pastoral Letter issued not long since, thanks God that there is no Modernism in his country.<sup>4</sup> The Catholic press of Germany maintained the same for theirs, and the Bishops, though admitting the existence of a modified Modernism, believed that it did not exist in its completeness, as outlined in the Encyclical. On 10 December, 1907, the Bishops of Germany, those of Bavaria, owing to political reasons, excepted, held a meeting, from which they addressed to their people a Pastoral Letter against Modernism. It is a document worth reading.<sup>5</sup>

Germany was still in a state of agitation, owing to the recent condemnation of the late Dr. Herman Schell, and the movement in favor of erecting a monument in his honor, as well as to the works of Mgr. Ernest Commer, Professor of Dogma at the University of Vienna, in which he exhibits

<sup>2</sup> The *Messenger*, December, 1907.

<sup>3</sup> Id., March, 1908.

<sup>4</sup> This Pastoral Letter has since then been published in pamphlet form, and, as the Cardinal had made reference in it to Father Tyrrell, it brought forth a reply from the latter in a work, entitled *Medievalism*, of over 200 pages. THE ECCLESIASTICAL REVIEW, September, 1908.

<sup>5</sup> *Civiltà Cattolica*, 15 February, 1908.

Schell as the standard-bearer of progress, and Catholic *reformism*, in other words of Modernism, in Germany.<sup>6</sup> He traces the influence brought to bear on Schell to the liberal Catholicism of de Lamennais, and to what he is pleased to call the *Americanism* of Father Hecker. The first edition of the work appeared before the decree *Lamentabili*, and it was rewarded by a strong letter of commendation from the Pope.<sup>7</sup>

After the appearance of the Papal documents, the liberal press of Germany set up a cry of indignation, and some priests and theologians joined hands in trying to thwart the determination of the Holy See to repress dangerous doctrines. At the beginning of this year, a series of articles appeared in Berlin in the *International Wochenschrift*. Among the writers was a priest, Dr. Albert Eberhard, Professor of Theology at Strasburg.<sup>8</sup> Accepting the dogmatic portion of the Encyclical, he directs his antagonism to its disciplinary measures, and to what he regards as a curtailment of intellectual freedom. Receiving a reprimand from Rome, he offered an apology, disclaiming any intention of being disrespectful. Another writer in the same review was Dr. Joseph Schnitzer, Professor of the History of Dogma at the University of Munich. He was suspended on 6 February, 1908. In his last lecture to a very large audience, at which he received quite an ovation from many of the students, he announced that he would suspend his lectures.

In England, the opposition to the Encyclical was especially represented by George Tyrrell, who published his *Through Scylla and Charybdis, or the Old Theology and the New*, besides various scattered articles, prominent among which was that in the *Hibbert Journal* of January, 1908, on "The Prospects of Modernism," characterized by its sharpness and vigor. In this article, Tyrrell writes that "the faith of Pius X and of Abbé Loisy is one and the same; the difference is in

<sup>6</sup> *Hermann Schell und der fortschrittliche Katholizismus*, 2d edition, 1908.

<sup>7</sup> *Le Modernisme en Allemagne*, by Joseph Brucker. *Etudes*, 5 June, 1908.

<sup>8</sup> *Etudes*, 20 June, 1908.

their understanding of its embodiment. This has been said and explained so often, and so well, that I need not insist upon it."

In this paper, I am simply recording facts, yet I cannot resist the temptation to express the wish for a little more light on this subject which "has been explained so often and so well."

In the same article, we read: "The solidarity of Newmanism with Modernism cannot be denied. Newman might have shuddered at his progeny, but it is none the less his. He is the founder of a method which has led to results which he could not have foreseen or desired."

In Spain, Father Gareia, O.P., has recently given a series of lectures to the "Centro Sacerdotal" of Salamanca on the Modernist philosophy, regarded as an attitude of mind rather than as a system. The subjects were Kantian criticism, phenomenism, agnosticism, Kantian dogmatism, voluntarism, pragmatism, and immanentism, all of which he regards as the sources of the philosophical mentality of the Modernists.<sup>9</sup> The June number of *Razon y Fé* gives us further ideas on Modernism in Spain.

France has been regarded as the cradle of Modernism, and, though it may be traced to the German philosophy that originated in the "Critiques" of Kant, still the direct and visible source of Modernist belief must be sought among French writers. It has been said that the French clergy had reached an intellectual crisis. According to the Abbé Georges Bertrin, no such crisis exists.<sup>10</sup> He defends the French clergy against the imputation of Modernism. The immense majority, he says, give themselves entirely to the ministry, paying little attention to the theoretical disputations that agitate the few. The moral air they breathe is one of serenity, and the impression they make is that of quiet happiness enjoyed in the fulfilment of duty. A certain number of others, owing

<sup>9</sup> *Revue des Sciences Philosophiques et Theologiques*, Paris, July, 1908.

<sup>10</sup> "La Crise du Clergé Français," *Revue Pratique d'Apologétique*, 15 February, 1908.

to their special duties, or from scientific curiosity, take a lively interest in the questions of criticism now so much in vogue. But nothing in what they say or think is opposed to the teaching of the Church. Some young people are indeed carried away by the new ideas, but those that really fall are very few.

In all those countries mentioned, and in others, the press has been kept busy producing writings for and against the action of the Holy See in its campaign against Modernism. The most prominent and most avowed Modernist periodicals are published in Italy, such as the *Giornale d'Italia*, *Rinnovamento*, *Nova et Vetera*, *Vita Religiosa*, *Le Battaglie d'oggi*, *L'Azione Democratica*, *La Giustizia Sociale*, and *La Vita Femminile*. From the existence of these many periodicals, we may gauge the depth of Modernism in Italy, and conclude that the Holy Father knew what he was saying when he informed the world that the evil was widespread.

Besides professedly Modernist periodicals in Italy, France, and elsewhere, the secular press in Europe and America has been filled with articles more or less inimical to the Church, to read which much valuable time would be uselessly consumed. A few of these may, however, be mentioned in passing.

Romolo Murri has an article in the *Nuova Antologia*. Its title, *Voluntarismo et Intellettualismo*, is sufficient to indicate that it belongs to the sphere of the "New Apologetics," and that it treats of one of the fundamental principles handled in the Encyclical. The Rev. Henry Schwab has an article in the January number of the *Hibbert Journal*, entitled "The Papacy in its Relations to American Ideals." One of the bitterest articles is that in the *Arena* for November, 1907, by the editor, B. O. Flower, entitled "The Pope's Amazing Attempt to recall the Dark Ages." On 26 September, 1907, an editorial appeared in the *Independent*, before we had received the full text of the Encyclical, with an anonymous communication said to have been from a priest. The criticism of the Pope's action was sharp indeed, and one that could

not possibly come from a loyal son of the Church. The *Independent* has been especially virulent in its attacks on the Holy See. I hardly need mention the fact that Dr. Briggs has also been foremost in the ranks of the malcontents. Also, Charles Johnston writes in a spirit antagonistic to the Papacy in the *North American Review* of December, 1907. The *Open Court* (Chicago) for the same month offers us two articles on the same lines, one by Orlando J. Smith, and the other by "Père" Hyacinthe, as commentaries on the Syllabus of Pius X. William John Tristram, in the *Primitive Methodist*, London, writes on "The Attitude of Roman Catholicism to Modern Movements," and the Rev. W. E. Addis treats in the *Contemporary Review* of the "Pope's Encyclical and the Crises in the Roman Church." The *Nation*, 25 September, 1907, falls into line with those who condemn the disciplinary methods of the Holy See. The position it takes is, that in our age and in most countries of the world such methods are worse than useless. "Placing a book on the Index is an advertisement of it." The writer's prognostication is, however, that the Church will triumph as it triumphed at the Reformation; that, as Newman says, "it can still subdue the reason and overcome the heart." "The Roman Church," he says in another place, "seems to bear a charmed existence." The *Outlook*, 28 September, 1907, had an article criticizing the opposition of the Pope to what it calls progress; it says that "the Syllabus of Pius X is the expression of a humble and devout man who is so sincere that he cannot compromise in any detail his religion, which is a religion of minute regulation." *Current Literature* for September, 1907, in an article on Loisy, remarks that, by his Syllabus Pius X has kindled a flame in the whole Catholic world. The same magazine cites the *Tribuna* of Rome, in its definition of the Pope's position, a definition accepted by the *Indépendance Belge*. According to the *Tribuna*, the Pope believes that with modern liberalism no compromise is possible. He sees that the world is becoming irreligious. Religion alone can save it. The restoration of all things in Christ is his aim. He will face de-

traction, misrepresentation, poverty, and the world's scorn, if only the Catholic world shall possess the original deposit of the faith, free from heresy.

We would be carried too far, were we to make mention of all the articles scattered through numerous periodicals, either already mentioned, or others, such as *World's Work*, the *Edinburgh Review*, and the rest.

On the other hand, defenders of the Pope's action are not wanting. Foremost among the champions of the Papacy stands the *Civiltà Cattolica*. There is hardly a number of this fortnightly which does not contain some information on Modernism. Among others, it has given us some articles on Theological and Ascetical Modernism. Another organ of the Jesuits, *Études*, has kept us informed about the movement. In this country, the same Society has added to our information by its publication entitled *The Catholic Mind* which appears at Fordham University, and by the *Messenger*. Other magazines, such as the *Catholic World*, the *American Catholic Quarterly Review*, and the *Tablet*, not to mention this REVIEW, have added to our fund of knowledge.

In one of the numbers of the *Nineteenth Century*, Canon Moyes has a very lucid dissertation on Modernism, while Father Sydney F. Smith, S.J., treats of the Encyclical in the *Month*. In the *Hibbert Journal* of January, Father Gerard writes on "The Papal Encyclical from a Catholic's point of view." The articles of Archbishop Ireland in the *North American Review* make instructive reading.

In Continental Europe, we find the *Revue du Clergé Français*, April, 1908, with an article on "The Evolution of Dogma" against Modernist ideas.

The *Revue Pratique d'Apologétique*, 1 and 15 April, has three articles by L. de Grandmaison on the Development of Christian Doctrine, in which allusion is made to certain Modernists. In *Questions Ecclésiastiques*, for May, 1908, H. Quilliet writes on Evolution and Modernism, also on Vital Evolution and the Sacraments. He shows the nature and origin of the Sacraments, according to Catholic doctrine, and

as opposed to that of the Modernists. E. Ugarte de Ercilla in *Razon y Fé*, May, 1908, writes on "Modernism the ruin of Philosophy." In the same Review, (June), A. P. Goyena, in an article on the Evolution of Dogma, by giving us the doctrine of St. Thomas, indirectly refutes Harnack, Sabatier, Loisy, and Le Roy. Fr. Thomas M. Pegues, O.P., has a clever article, "Autour de l'Encyclique" in the *Revue Thomiste*, November and December, 1907. He takes issue with Fonsegrive who, while praising the Encyclical, maintains that it is a complete rupture with the modern intellectual world outside the Church, owing to its insistence on Scholastic Philosophy, which the modern world does not understand. The *Ami du Clergé* of Langres should be read for its many articles by "Un Vieux Moraliste."<sup>11</sup>

We would be carried too far were we to enumerate all the books written on subjects connected with Modernism. A few only may be mentioned here. The Rev. J. B. Lamius, O.M.I., gives us a Catechism of Modernism which has been translated into English by his confrère, the Rev. J. Fitzpatrick.

Abbé Blanc, Professor of Philosophy at the Catholic University of Lyons, has written a Commentary on the Encyclical. Father J. Lebreton, Professor at the Catholic Institute of Paris, writes on *L'Encyclique et la Théologie Moderniste*. From the pen of Father Chr. Pesch, S.J., we have *Eine Untersuchung über den Modernismus*, and M. Lepin, Professor of Theology at Lyons, writes a commentary on Propositions 27-38 of the Decree *Lamentabili*. The book is entitled *Christologie*. It is substantially a republication of the author's articles that appeared in the September, 1907, numbers of *La Croix*. For various other works, the *Civiltà Cattolica* of 1 March, 1908, may be consulted.

It must be quite evident from the foregoing that the action of the Holy Father in condemning Modernism has set men thinking, the men who rule the world of thought. The struggle is on between reason, standing alone, acknowledging

<sup>11</sup> See also, *La Nouvelle France*, Quebec, for its articles by Rafael Gerodin.

no guide, and faith; or between rationalism and supernatural revelation, though I suppose, that Modernists, calling themselves Catholic, would quickly repel any accusation of rationalism. There is, also, a struggle between philosophical systems, that of the Stagyrte, which the medieval doctors made use of to systematize Catholic theology, and the system of *pure* and *practical* reason, of which Emmanuel Kant was the author, and which has probably wielded more influence over the world of thought, than any since the Aristotelian held sway. It might be called also a struggle between *subjectivism* and *objectivism*, between *idealism* and *analytical reasoning*. Who knows but that it may develop into a contest between *pantheism* and *theism*.

This struggle exists not only in the Catholic Church; for Protestantism has also its Modernism, and its "New Theology." The orthodox and the conservative among Protestants have scented the danger, even though a great many who still believe strongly in an objective, supernatural revelation have been exasperated with the Pope, not for opposing rationalistic tendencies, but for the methods employed, which to them savor too much of the hated Inquisition.

A resolution passed at the recent Lambeth Conference of Anglican Bishops is very significant. It would seem to show that the conservative spirit is gaining ground. It reads thus: "In view of the tendencies widely shown in the writings of the present day the Conference places on record the conviction that the historical facts stated in the Creeds are an essential part of the faith of the Church."<sup>12</sup>

This hardly needs comment. Although it is carefully worded, and perhaps a little more reserved than their predecessors of the sixteenth century would have made it, the framers of this resolution show clearly that their Christ is the Christ of the New Testament, taken literally, and not a Christ "transfigured," and "disfigured," by faith.

The day seems at hand, foreseen by thinking minds, when

<sup>12</sup> *New York Herald*, 8 August, 1908.



the struggle will be, not between Catholicity and the denial of this or that dogma, but between liberal Christianity and the attempt to subvert the basis upon which it rests.

One of the characteristic features of the present struggle is its *psychology*. The very notion of faith is at stake: it is the old dispute regarding the origin of ideas, and the nature of truth, carried upon the theological arena.

If we look into the past for a parallel to the present agitation, we may find some likeness to it at the time of the Arian heresy, and, again, at the period of the Jansenist agitation in France. Then, as now, both sides were strangely commingled, and it must have been hard, at first, to distinguish between friend and foe. In the present struggle, however, there is an apparent lack of organization among Modernists, and their tendencies are less open. They have had, also, little time to develop, for Rome has not been slow to act. It is certain that the "New Theology," or whatever one may call it, among Catholics at least, has received a set-back which is likely to be its death-blow.

CHARLES WARREN CURRIER, PH.D.

Washington, D. C.

## THE NEW APOSTOLIC CONSTITUTION ON THE ROMAN CURIA.

(*First Article.*)

A CONSTITUTION was recently issued by the Holy See on the reorganization of the Roman Curia and began to take effect on the 3d of November in the present year of 1908. Like other great Roman documents, it will no doubt come to be generally called by the words with which it begins—*Sapienti consilio*. From an examination of this document it is evident that it deals with three departments of that Curia, viz. the Roman Congregations, Tribunals, and Offices. In treating of the Congregations the Sovereign Pontiff sets forth the kind of ecclesiastical business assigned to each of them, he institutes a new Congregation, *De Disciplina Sacramentorum*, and unites various other Congregations heretofore distinct.

Then three Tribunals are enumerated, the Sacred Penitentiaria, the Sacred Roman Rota, and the Apostolic Segnatura. Under the third department five Offices are set down—the Apostolic Cancellaria, Apostolic Dataria, Apostolic Camera, Secretariate of State, and the Secretariates of Briefs to Princes and of Latin Letters. By way of appendix to the Constitution there is added a number of special laws and rules which have reference to the mode of transacting business in those departments of the Curia.

#### TO BE KNOWN BY THE CLERGY.

That an acquaintance with the new legislation contained in the Constitution, *Sapienti consilio*, will be expected from priests generally and will be indispensable for many of them can be readily understood. This applies with special force to diocesan officials, especially chancellors, who under the new régime will need to have recourse to one or other of the Roman Congregations or Tribunals in order to solve their doubts and to procure dispensations. Heretofore in the United States when difficulties were to be solved or dispensations to be obtained from the Holy See, the matter was presented to the Congregation of Propaganda, since this Congregation possessed authority to manage all ecclesiastical affairs for those subject to its jurisdiction. Hence for this country, as indeed for every country under the Propaganda, this Congregation took the place of all the other Roman Congregations. Now one of the Decrees of the Constitution, *Sapienti consilio*, ordains that the United States be exempt from the jurisdiction of the Propaganda and be placed under the common law of the Church. Accordingly when doubts are proposed to the Holy See or dispensations are to be sought from Rome, it should be ascertained which of the Congregations or Tribunals is competent to deal with the question. The new status introduced into the United States renders it imperative for those who have to consult the Holy See to know the province of each of the Roman Congregations and Tribunals; nor will it be safe for one to rely on his former knowledge of

the departments of the Roman Curia, because, as will be seen later, very substantial changes have been effected by the new legislation. While a careful study of the document itself, *Sapienti consilio*, is to be recommended to every priest, it will be found useful for many to have its chief provisions given in English along with a brief commentary upon the more important and more difficult points contained therein: it is this which is now proposed to be done in the pages of the REVIEW. When any portion of the Constitution is quoted, the English translation published in the weekly magazine, *Rome*, is followed.

#### THE PREAMBLE OF THE CONSTITUTION.

In the beginning of the Constitution the Sovereign Pontiff explains the occasion of its publication. In order to assist the Pope in transacting the business of the universal Church, Congregations of Cardinals were instituted in the sixteenth century. By Apostolic Letters issued 22 January, 1587, Sixtus V deemed it advisable to establish fifteen such Congregations with a view to maintain ecclesiastical discipline and to administer justice for different parts of the Christian world. This ordination of Sixtus was to undergo several changes under subsequent Pontiffs. According to the exigencies of circumstances the number of those Congregations became at one period increased, at another diminished. It happened too that by positive enactment of the Roman Pontiff and also through custom gradually introduced, several Congregations were competent to deliberate upon and give decisions in the same kind of matter. Besides, it occurred that, while some Congregations had comparatively little business to transact, others were overcrowded so as to be unable to accomplish within proper time the duties assigned to them. Representations by various persons, especially cardinals and bishops, were made orally and by letter to the Sovereign Pontiff—to the present Pope as well as to his immediate predecessor, Leo XIII, with the purpose of obtaining a remedy of the inconveniences arising out of the existing conditions.

The present Sovereign Pontiff, even in the first year of his reign, endeavored to supply a partial remedy. On the 17 December, 1903, he published an Apostolic Letter declaring that henceforth the business of electing bishops for all countries, except those subject to the Propaganda, or to the Congregation for Extraordinary Ecclesiastical Affairs, or where the election of bishops was regulated by Constitutions or Concordats, should be transacted by the Congregation of the Holy Office, not only for Italy but for other countries likewise. Leo XIII had instituted a special Congregation, whose duty it was to attend to the appointment of bishops in Italy; but this Congregation is no longer distinct from the Congregation of the Holy Office, having been united to the latter by the present Sovereign Pontiff. Shortly afterwards (28 January, 1904) another Apostolic Letter was issued, by which the Congregation of Rites was permanently united with the Congregation of Indulgences and Relics. More recently still, (26 May, 1906) two Roman Congregations, one entitled *Super Disciplina Regularium*, and the other, *De Statu Regularium Ordinum*, were abolished and their faculties were transferred to the Congregation of Bishops and Regulars, since owing to altered conditions there appeared no sufficient reason for keeping those two Congregations distinct from that of the Congregation of Bishops and Regulars.

At the present juncture the Holy Father has deemed it prudent to make further alterations in the Roman Curia. The Commission appointed for the Codification of Ecclesiastical Law is now engaged in its great work, and it is considered opportune to make further amendments in the Curia so that it may discharge its functions to the Roman Pontiff and the Church with more facility and with greater perfection. Under these circumstances the Sovereign Pontiff in the closing paragraph of the preamble to his Constitution declares as follows: "Wherefore, after having taken counsel with several of the Roman Cardinals, we have determined and we do decree that the Congregations, Tribunals, and Offices which compose the Roman Curia and to which the affairs of the universal

Church are referred for treatment shall, after the autumn holidays of the current year, that is, after the third day of November, 1908, be only those, besides the usual Sacred Consistories, which are defined in the present Constitution, and which shall remain divided and constituted in number, order, and competence by the laws which here follow."

From these words it may be noted that what has been usually termed the Sacred Consistory continues under the new legislation. Every one is aware that the Sacred Consistory is a meeting of the College of Cardinals held in the presence of the Sovereign Pontiff for the transaction of important ecclesiastical business. During several centuries, viz. from the tenth to the sixteenth, it was by aid of the Consistories that the Roman Pontiff discharged the ecclesiastical affairs of the whole Catholic world: just as in the centuries previous to the tenth the affairs of the Church were regulated by the Pope in conjunction with the clergy of Rome. Meetings of the Consistory were accustomed to be held three times a week under the presidency of the Pope himself: discussions on questions of faith, morals, and ecclesiastical discipline were carried on; disputed cases which had been presented to the Holy See for settlement were examined and decided. However the amount of business was continually increasing so that the Consistory was unable to transact it wholly. Hence it became necessary to establish commissions of cardinals in order to attend to special classes of business; and accordingly the Roman Congregations were instituted. After the introduction of those Congregations the duties of the Consistory became very much lightened, its sphere of operation being considerably limited. The Consistory was of two kinds, secret and public, called respectively ordinary and extraordinary, according as the members of the Sacred College alone were to be present or others also to be invited, such as bishops, ambassadors, etc. Under the new reorganization of the Roman Curia the Sacred Consistory remains. It is likewise to be noted that under the new régime, besides the Sacred Consistory, the Roman Curia is to comprise certain Congrega-

tions, Tribunals, and Offices and to comprise nothing else. In our notes upon these three departments of the Curia it is advisable to follow the order laid down in the Constitution, *Sapienti consilio*, and therefore to begin with the Congregations. By the new legislation there are eleven Congregations and eleven only: others that previously existed are now abolished or united to some of the other Congregations.

# I.

## CONGREGATION OF THE HOLY OFFICE.

### ITS COMPETENCE.

This Congregation, called also the Roman and Universal Inquisition, was instituted by Paul III (21 July, 1542) and was confirmed by Sixtus V, who assigned to it specific duties—"inquirendi, citandi, procedendi, sentiendi et definiendi in omnibus causis, tam haeresim manifestam quam schismata, apostasiam a fide, magiam, sortilegia, sacramentorum abusus concernentibus." Hence it possessed jurisdiction over matters regarding faith and other questions connected with faith; it condemned bad books and attached censures to certain propositions. Its sphere of operation is somewhat altered under the new legislation; in one respect its jurisdiction is enlarged, while in some other respects it is curtailed. It has now charge of questions regarding indulgences, not only in reference to the doctrine, but also to the use of indulgences. Heretofore it belonged to the Congregation of Indulgences and Sacred Relics, which for some years has been united to the Congregation of Rites, to give decisions regarding indulgences: henceforth this function will be discharged by the Holy Office alone. On the other hand the Holy Office has been accustomed to issue declarations and decisions concerning the precepts of the Church, such as fast, abstinence, and feasts: but by the Constitution, *Sapienti consilio*, this class of questions is transferred from the Holy Office and placed under the jurisdiction of the Congregation of the Council. Again, within recent times it appertained to the Holy Office to attend to the election of bishops, not only in Italy, but, as has been seen above, in

many other parts of the Church. Henceforth the work of electing bishops for places outside the jurisdiction of the Propaganda is to be performed by the Consistorial Congregation, instead of the Holy Office. Similarly the Holy Office will not, as heretofore, be concerned with the dispensation of religious vows, since this function will pertain to the Congregation for the Affairs of Religious. However, the Congregation of the Holy Office will continue to have authority over questions concerning the Pauline Privilege, *disparitas cultus*, and *mixta religio*, in matrimonial cases; it will also belong to this Congregation to decide questions regarding the *doctrine* of the Sacraments, while a special Congregation has now been instituted, which is entitled, *De Disciplina Sacramentorum*.

#### PERSONNEL OF THE HOLY OFFICE.

The Roman Pontiff himself is Prefect of this Congregation, this rule being continued in the new legislation. One of the older Cardinals, not however the Dean of the Sacred College, is designated by the Pope to discharge the office of Secretary. Besides the Cardinals who alone are properly speaking members of the Congregation, there is an *Assessor*, whose duty it is to prepare the subject-matter which is to come before the Congregation; a *Commissarius*, who is always a Dominican and to whom it belongs to construct processes in criminal cases; *Promotor fiscalis*, or public accuser; Advocate of the accused; Notary and other inferior officials. Besides, in the Congregation of the Holy Office there is a body of *Consultors*. The Master of the Sacred Palace, who is by tradition a Dominican, and also the General of the Dominican Order, are *ex officio* members of this body: other Consultors are appointed by the Sovereign Pontiff from the secular and regular clergy.

#### METHOD OF PROCEDURE.

The method of procedure in this Congregation is briefly as follows: The Consultors hold a meeting in the Palace of the Holy Office on each Monday under the presidency of the Assessor. Questions are discussed and are settled by a *con-*

*sultative* vote. Then on Wednesday the same questions are brought before the Cardinals of the Congregation, who give a *definitive* vote. The Assessor in an audience with the Holy Father on the following day (Thursday) reports the decision of the Cardinals, which is then usually confirmed by the Pope *in forma communi*: only rarely is it changed or rejected. Sometimes there is a meeting of the Cardinals of the Congregation in presence of the Sovereign Pontiff, at which meeting questions discussed by the Cardinals on the preceding day are again considered and settled. The Pope may then approve the decisions in *forma specifica* and promulgate them as Apostolic Constitutions. It may be here noted that there is nothing in the Constitution, *Sapienti consilio*, to indicate that, after the new legislation comes into force on 3 November, 1908, a different mode of procedure will be adopted.

#### THE AUTHORITY OF THE HOLY OFFICE.

This Congregation may issue either doctrinal or disciplinary decrees. Although the word *decree* is by some theologians and canonists distinguished from declarations and decisions, this distinction is unnecessary in the present question, so that these words as well as responses and resolutions may be used indiscriminately. It is to be laid down as certain that whatever pronouncements this Congregation may make regarding doctrine are not in themselves infallible. They may be so approved *in forma specifica* as to become Pontifical Decrees, as has been already said; and the Sovereign Pontiff may make them even *ex cathedra* pronouncements, which are certainly infallible. In this case they would not be infallible as Decrees of the Holy Office, but because the Pope proclaimed them for the universal Church. It is deserving of notice that the Pope could not communicate to this Congregation or indeed to any Congregation his personal prerogative of infallibility. However, although the doctrinal decrees of the Holy Office be not infallible, they are nevertheless such as to demand the religious assent of the faithful; nor is it enough for a person to observe in regard to such decrees *silentium obsequiosum*, i. e. to re-



frain from attacking them outwardly or from teaching anything opposed to them. There is required an interior assent to the decrees. Pius IX in his Apostolic Letter to the Archbishop of Munich (21 December, 1863) declared: "Verum etiam opus esse, ut se subjiciant tum decisionibus, quae ad doctrinam pertinentes a Pontificiis Congregationibus proferuntur," etc.<sup>1</sup> Similarly in the Decrees of the Vatican Council, Sess. 3. de Fide et Ratione, we read as follows: "Quoniam vero satis non est, haereticam pravitatem devitare, nisi ii quoque errores diligenter fugiantur, qui ad illam plus minusve accedunt; omnes officii monemus, servandi etiam Constitutiones et Decreta, quibus pravae ejusmodi opiniones, quae isthic diserte non enumerantur, ab hac Sancta Sede proscriptae et prohibitae sunt." Accordingly when the Holy See issues decrees condemning erroneous opinions, either immediately by the Pope or mediately by the Holy Office, which he employs for this purpose, it is the duty of all Catholics to observe such decrees. In order to demand interior assent to doctrinal decrees of the Holy Office it is not necessary that these be infallible. When it declares that certain doctrines are to be held, or certain others to be rejected, interior assent may and ought to be given to such declarations on account of the competence of the authority from which the declarations are derived. The Church has a Divine commission to protect Catholic truth and to keep her children from anything hurtful or dangerous to faith: and she can exercise this commission even when she employs means which are not infallible, such as the doctrinal decrees of the Holy Office.

Apart from these *doctrinal* decrees, which the Holy Office alone of all the Roman Congregations is competent to deal with, this Congregation has also authority to publish decrees on points of *discipline*. A question has been proposed and discussed by theologians and canonists whether the decrees of the Holy Office regarding disciplinary matters are obligatory in conscience. It is presupposed that the decrees themselves are authentic and have been duly expedited *juxta Stylum*

<sup>1</sup> Cf. Denziger, 1537.

*Curiae.* In reply to the question several hypotheses may be made. First, sometimes the *disciplinary* decrees refer only to individuals, and are not directed to, nor intended for, any other. Such decrees have the force of particular precepts and are not binding upon any one else. Secondly, other decrees are general so that it is clearly the intention of the Congregation to apply them to all the faithful throughout the Church. This intention may be manifested by such words as *Decretum Generale, Urbis et Orbis*, etc. In this class of cases the obligation is universal, even though the publication of the decrees was occasioned by the question of an individual. However, a certain limitation or exception should here be made. Although such general decrees are binding upon all belonging to the Latin rite, they may not bind Catholics who belong to any of the Oriental rites. Quite recently a question was proposed to the Holy See whether the new matrimonial legislation contained in the Decree "Ne Temere" was binding upon the Orientals. "An decreto, 'Ne Temere' adstringantur etiam catholici ritus orientalis?" The answer was (1 February, 1908) "Negative." While of course the authority of the Holy See extends to all the faithful throughout the world, it is not intended by the Sovereign Pontiff that decrees purely disciplinary should be obligatory upon Orientals unless they are directed or extended to them, or unless express mention be made of them as being affected by the decrees. Thus Catholics who belong to any of the Oriental rites are bound by the Constitution, *Sacramentum Penitentiae* of Benedict XIV, and by the Constitutions against Freemasonry. They are also bound by decrees which interpret the Natural or Divine positive law, as also by those which regard Catholic doctrine. Thirdly, decrees may be addressed to individuals and so be particular in their form, and yet be equivalently universal. In this class of decrees a distinction must be made. Sometimes such decrees are so many *extensive* interpretations of laws already existing, i. e. they go beyond the proper meaning of those laws; thus they are in fact new laws, and like all laws require to be promulgated before becoming obligatory. There are

also some decrees which are called *comprehensive*, viz. they are clearly contained in a law already existing: these are obligatory immediately upon all without special promulgation. But there is another supposition which may be made. The decree may be a declaration of some point of law objectively doubtful, upon whose meaning there has been a difference of opinion among approved authors. Is this decree binding without being promulgated? Here we find a controversy among theologians; some holding that the decree is binding immediately, because the law already exists and therefore needs no further promulgation to make it binding. Others are of opinion that a doubtful point regarding the meaning of a law, when settled by a Congregation or even by the Sovereign Pontiff, needs to be promulgated before the obligation arises. This second opinion seems to be probable intrinsically, as well as from the weight of authority supporting it. When the law is so doubtful that approved theologians held contradictory opinions regarding its existence, a decree of the Congregation interpreting it is equivalent to a new law. When one examines modern theologians treating the question, he finds many in favor of this view, so that it seems to be safe in practice. However, if several decrees have been issued confirming the decision or interpretation previously given, this should be held sufficient to bind all without formal promulgation.

It should be observed also that all privileges and dispensations that are granted by the Congregation of the Holy Office within the province assigned to it, are to be considered valid according to the tenor of the rescript.

In order to avoid repetition when treating of each of the Roman Congregations, it will not be out of place here to notice that the rule for determining the extent of the obligation as given above for the Congregation of the Holy Office, may be equally applied to the other Roman Congregations. The new Constitution, while making several changes in the respective provinces of the different congregations, does not alter the obligatory force of their decrees, when the latter

are issued in the required form. Owing to the peculiar work of the Congregation of the Holy Office, engaged as it has been with *doctrine*, the rule referred to has been more frequently applied to the decrees of some of the other Congregations than to those of the Holy Office. Thus when one examines the *Decreta Authentica* of the S. Congregation of Rites published a few years ago, he finds a large number of them addressed immediately to individuals, who propose questions upon one subject or another within the province of that Congregation; but he also finds some *decreta generalia*. Another Roman Congregation which has issued a vast number of decrees, particular and general, is the Congregation of the Council of Trent. Some of these decrees are to be interpreted *comprehensive*; others, *extensive*. There occurs to the mind of every one moderately versed in the decrees of the Roman Congregations the example of the sponsor in a private Baptism—how far he contracts a spiritual relationship with the person for whom he acts as sponsor and with his parents. It is quite certain that two decrees were issued by the S.C.C. upon this question, one particular, and the second general. Both state that the impediment of spiritual relationship is contracted in such a case. Yet afterwards eminent authors, such as St. Alphonsus, not aware of the existence of those decrees, held the contrary opinion. Many years subsequent to the issuance of these decrees, the Holy See gave its approval to the opinions held by this great Doctor of the Church in his *Moral Theology*; nor has there been since the date of that approval (5 July, 1831) any condemnation from Rome of the particular opinion referred to. Accordingly we find a number of eminent theologians holding that these decrees touching the question of spiritual relationship in a private Baptism on the part of the sponsor are to be understood *extensive* and that they are the expression of a new law, which has never been duly promulgated and is therefore not obligatory. There are other theologians equally eminent who hold that those decrees are to be taken *comprehensive*, interpreting a law already existing and consequently not requiring any further

promulgation. It is not to our present purpose to offer any opinion upon this disputed point, but only to draw attention to the distinction of extensive and comprehensive interpretation, a distinction which not infrequently recurs when there is question of rightly interpreting a decree of one of the Roman Congregations.

## II.

### THE CONSISTORIAL CONGREGATION.

This Congregation, it should be noticed, is different from the Sacred Consistory, or Sacred College of Cardinals. It derives its name, however, from the S. Consistory, since its chief duty has been to prepare matter by examination and discussion for the Consistory. It was instituted by Sixtus V in 1587.

#### ITS COMPETENCE.

According to the Constitution *Sapienti consilio*, this Congregation comprises two distinct parts. The first is thus set forth in the words of the Constitution: "To the first appertains not only the charge of preparing what is to be done in the Consistories, but also, in places not subject to the Congregation *de Propaganda Fide*, of founding new dioceses, and *chapters* both *cathedral* and *collegiate*; of dividing dioceses already constituted; of electing bishops, apostolic administrators, and adjutors and auxiliary bishops; of instituting the canonical investigations or *processus* concerning those to be elected and of diligently sifting the acts of these processes; of ascertaining the knowledge of those who are to be elected. But when the men to be elected, or the dioceses to be constituted or divided, are outside Italy, the officials of the Office for Public Affairs, commonly called the *Secretariate of State*, shall themselves receive the documents and draw up the statement (*Positionem*), to be submitted to the Consistorial Congregation."

The meaning of this part of the Constitution is sufficiently obvious, needing no interpretation or commentary; the duties

here assigned to the Consistorial Congregation clearly prove the great importance of the work committed to it.

The second part of the work of the Consistorial Congregation comprises all that relates to the government of each diocese not subject to the Congregation of Propaganda—business which was heretofore performed by the Congregation of Bishops and by the Congregation of the Council. Hence the fulfilment of episcopal obligations, the *relatio status* made by bishops regarding the condition of their dioceses; the ordering of apostolic visitations and the examination of what has been done in them; in fine, all that appertains to the government and studies of seminaries come within the province of this Congregation. There is to be noted a peculiarity of the Consistorial Congregation, viz. that it possesses authority to solve whatever doubts may arise regarding the competence of each of the Roman Congregations. For example, if a question were proposed to the Congregation of the Holy Office regarding one of the Sacraments, it might be held by this Congregation that it belonged to the Congregation *De Disciplina Sacramentorum*; while if it be referred to the latter Congregation, an opposite decision might be given, viz. that it should be solved by the Congregation of the Holy Office, as involving a point of doctrine. In such cases the Consistorial Congregation possesses authority to decide which Congregation should settle the question.

#### PERSONNEL OF THE CONSISTORIAL CONGREGATION.

The Pope himself is Prefect of this Congregation, as he is of the Congregation of the Holy Office. The members of this Congregation are to consist of the Cardinal Secretary of the Holy Office and the Cardinal Secretary of State, both *ex officio* members; and others whom the Sovereign Pontiff may select. The Secretary of this Congregation is to be a cardinal chosen by the Pope; but there will be another prelate having the title of Assessor, who will fill also the office of Secretary of the Sacred Consistory. Heretofore the Consistorial Congregation had no Consultors, although it had some inferior officials;

but under the new regulation, besides the Assessors of the Holy Office and the Secretary of the Congregation for Extraordinary Affairs who are *ex officio* Consultors during their respective terms of office, there are other Consultors to be selected by the Sovereign Pontiff. No doubt the reason for this change is to be found in the increased amount of business assigned to this Congregation.

M. MARTIN, S.J.

*St. Louis University, Missouri.*

---

### THE PAN-ANGLICAN AND INTERNATIONAL EUCHARISTIC CONGRESSES.

THE present year of grace will be memorable in religious circles for the assembling of the Pan-Anglican and International Eucharistic Congresses. The former of these Congresses meets in London once in every ten years and claims, as its title suggests, a national or racial representation of ecclesiastical organization. The International Eucharistic Congress which, year by year, has met in divers cities of the world, and this year has met in London, represents a Church of all nations whose organization transcends national frontiers. The Pan-Anglican Congress was confined almost wholly to bishops and delegates representative of the Anglican Communion in the United Kingdom, British colonies and dependencies, and the United States. The International Eucharistic Congress, on the other hand, gathered cardinals, bishops, and delegates likewise from all these regions, and, in addition, from almost all the countries of Europe as well as from the remaining quarters of the globe.

That the Anglican Communion, despite its dispersion into so many parts of the world consequent upon the expansion of the British Empire, is essentially national or racial, is emphasized by the fact that nearly seven-tenths of its membership are in England itself; while, of the remainder (found in Scotland, Ireland, the colonies and dependencies, the United States, and the various Anglican Missionary Settlements).

considerably less than half a million converts belong to the last-named.

The Anglican proportion of Christianity of the world is therefore very small, being far less than a tithe of that of the Church of Rome, less than a fourth of that of the Eastern Orthodox Churches, and perhaps a fifth of that of the various non-Episcopal Protestant denominations.

But not only is this its numerical proportion small as compared with the Christianity of the world at large; it is small also as compared with that of the more limited area of the British Empire. "If we take the whole world within our survey, we are but a small body even among English-speaking Christians," is the admission of the Pan-Anglican Congress Committee itself. Such being the fact, a further consideration is suggested, namely, that, though by Establishment national, the Anglican Church cannot be said to be more representative of the religion of the English than are other forms of Christianity which happily enjoy liberty of worship wherever the British flag floats. And this is the more apparent, since, as a consequence of being the national religion by virtue of Establishment merely, the membership of the Anglican Communion is in large measure but nominal, being made up of very many who, because they are of no religion in particular, enter themselves "Church of England" in census-returns, as being members of the English nation. Anglicanism, moreover, consists not of one religion, but is in substance made up of religions as various as those from which it lies separate, from the minimum of doctrine that is held by the Free Churches, to the maximum of the Catholic doctrine, minus only the necessity of submission to the Pope's jurisdiction. This "comprehensiveness," maintained by Establishment, is scarcely likely to survive Disestablishment, such a measure being the rather calculated to disperse it by reason of the removal of the one bond that hitherto has held men of such contrary beliefs and opinions in unpeaceful communion. It seems scarcely hazardous to predict that under Disestablishment many Anglicans will find rest in the ranks of the Free



Churches on the one side and in the Communion of Rome on the other. Meanwhile, we find on a present comparison of numbers that, outside of England itself, Anglicanism, as compared whether with Catholicism or with Free-Church Protestantism, is in all parts of the British Empire, as in the United States also, in a minority, often a comparatively small one. Catholics are in a majority of two to one against Anglicans in the British Empire outside of England, and of about twelve to one against them in the United States; and, while the membership of the Free Churches greatly outnumbers that of the Anglican Communion in these areas, it at least equals it in the home country.

Thus, though by Establishment national, the Anglican Communion cannot in any sense be said to be coëxtensive with the nation whether at home or anywhere abroad, while outside of England it is in matter of fact far less representative of the religion of England and her subject races than is either Catholicism or Free-Church Protestantism.

Nevertheless, the Anglican Church contends for the principle of National Churches and claims to be "the Church of England" to the exclusion of all other Christian bodies. This claim is advanced by her High-Church section on the ground of an association with the Church of Rome—outside British possessions and the United States—and with the Eastern Orthodox Churches, as forming in conjunction with these communions one visible Church of all nations—as being, in other words, a part or a national branch of a Catholic Church made up of the Roman, Eastern Orthodox, and Anglican communions. Rome and the Orthodox East are quite unaware of any such association, each of them, on the contrary, regarding itself—the latter doubtless very absurdly—as constituting the whole of the visible Church Catholic. This circumstance does not appear very greatly to disturb the High-Church mind, however, nor yet to disabuse it of its theory of "catholic consent," though certainly to other minds it would appear fatal at least to this particular theory. But the point under immediate discussion is the principle of National

Churches, for which Anglicanism represented by the Pan-Anglican Congress stands, as contrasted with the principle of Catholicism transcending nationality as represented by the International Eucharistic Congress, and to this we will devote our present attention.

The argument in behalf of National Churches and their independence of one another in relation to ecclesiastical jurisdiction necessarily presupposes that it was the intention of Christ, not to make of His Church a world-wide visible kingdom at unity in itself by virtue of a Catholic jurisdiction, but, rather, to divide her among the nations in independent branches after the manner of a family whose branches claim indeed a common parentage but recognize no central authority. Intercommunion amongst such National Churches is of course deemed desirable, and some Anglicans desire it accordingly with the Eastern Orthodox Churches, to say nothing—after the example of the bishops at the Pan-Anglican conference—of such union with the world-wide Communion of Rome. But, however desirable and however insistent the duty of striving after it, intercommunion may not be purchased at the cost of the sacrifice of the National Church's independence of "the rest of the Catholic Church" in relation to ecclesiastical jurisdiction. Such, put into plain words, seems to be the sum of the Anglican defence of the Church of England's isolated position.

Catholics, on the other hand, believe that it was the intention of Christ to make of His Church on earth a visible kingdom held everywhere independently of nationality in unity of ecclesiastical organization by means of a Catholic jurisdiction. The cardinals and bishops of the International Eucharistic Congress represent accordingly a principle entirely at variance with that represented by the Pan-Anglican Congress. Gathered out of many nations they represent not a corresponding number of independent National Churches, but one visible Church of all nations—a Church which "fights the battle of unity against nationality and wins," being everywhere recognized as the one Church whose organization transcends national frontiers.

By means of her jurisdiction she unites in one visible polity more than two-thirds of the Christendom which High-Churchmen identify with the visible Catholic Church; the remainder of this Christendom, according to the High-Church view, being made up by the Eastern Orthodox Churches—sixteen in number—together with the Anglican Communion, between no two of which is any common administrative authority to be found.

Accordingly, we have on the one hand, visibly united as a kingdom, not of this world though in it, transcending nationality and interpenetrating all nations, by far the more numerous as well as world-wide proportion of Christendom; and, on the other, we have a proportion less than a third, divided, subdivided, confined by national boundaries and subjugated for the most part by the civil power. And of this latter proportion an isolated division numbering less than a fourth is represented by the bishops of the Pan-Anglican Congress.

In view, then, of its numerical as well as racial limitations—of the fact that it represents but a small proportion of the Christianity of the British Empire and the United States, let alone that of the world at large—the epithet “world-wide,” so often employed when speaking of the extent of the Anglican Communion, cannot be said to apply save in a very sparsely dispersive sense. Its numbers all told do not exceed, and probably fall far short of, the twenty-four millions of Catholics of the British Empire and the United States who are under Papal jurisdiction; to say nothing of its membership as compared with the much larger membership of the Free Churches within the same area. And as regards the imposing array of the Pan-Anglican episcopate it should be remembered that in the United States an Anglican membership of less than a million is represented by no less than some ninety bishops, whereas very few more than an equal number of bishops represent the twelve millions of Catholics in this same area. One of the bishops in the Pan-Anglican Congress, in short, is reported to have observed in the pulpit of his cathedral that

"if there was one mental impression more than another produced upon him by taking part in the Pan-Anglican Congress, it was certainly a sense of the littleness rather than the greatness of the Anglican Communion."

As to the theory—unknown to Rome and the East, and held, indeed, by but a section of Anglicans—that the Roman, Eastern Orthodox, and Anglican communions form one visible Church of all nations, it surely should be obvious to everyone that if the Catholic Church be a visible kingdom she is and can be so only by virtue of the fact that she has a jurisdiction which holds her throughout her length and breadth in visible unity of polity and government. If she is the visible kingdom of Him who has received the nations for His possession, she has been provided by Him with a jurisdiction commensurate with the purpose for which He established her—a jurisdiction capable of holding the nations in unity of religion independently of national frontiers. Where is this jurisdiction? Under the Pope, as the Vicar of Christ, multitudes of Christians of all nations and races are held in visible unity of religion, and they are thus held by a Catholic jurisdiction. The Anglican Communion obviously has no part with them in this association, nor have the Churches of the East, since they one and all lie outside the jurisdiction that from this extra-national center unites Catholics the world over in one ecclesiastical polity. By no figure of speech can the Eastern and Anglican communions be said to form one ecclesiastical body politic with the Church of Rome.

Nor is any approach to a Catholic jurisdiction to be met with outside the Communion of Rome. The Eastern Orthodox Churches, like the Anglican Communion, are national or racial, with the difference, however, that since they are not dispersed abroad by colonization, they are more confined to locality, being simply coterminous with the State as in the case of the Russian Orthodox Church, or governed as so many "nations" (*millet*) under Ottoman rule.

Eastern Orthodox Christianity is thus made up of no less than sixteen Churches, independent indeed each of the

rest in relation to administrative authority, but dependent all of them under the rule either of the Sultan or of the Czar. Of these sixteen Churches by far the largest is the Russian National Church, numbering as it does nearly nine-tenths of Eastern Orthodoxy. Of this large proportion, however, multitudes are Catholic, who, though in heart and will acknowledging the Pope's authority, are by the State forcibly registered members of the national religion; while of very many more it may be added that their position as "Orthodox Russians" is due to centuries of tyranny, persecution, and abject serfdom. The "Greek Church," properly so named, is the established Church of the modern kingdom of Greece, and is independent of the jurisdiction of the Patriarch of Constantinople, being governed by the Holy Directing Synod set up by the Greek parliament, its every session requiring the presence, and its every decree the signature, of the Royal Commissioner, on precisely the same erastian lines as those which prevail in the Russian Holy Synod. Similarly have all the remaining National Churches of the East been formed at the expense of the Patriarchate of Constantinople. Moreover, although the Patriarch of Constantinople is still the official civil head of the *millet*, or nation, in the Turkish Empire to which the Orthodox Patriarchs of Alexandria, Antioch, and Jerusalem, as also the Bishops of Cyprus belong, and though these can approach the Porte only through him, yet are they one and all independent of him ecclesiastically. Thus is his Patriarchate—after all the National Churches have been cut off from it—confined to so much only of the Turkish Empire as is not occupied by their Patriarchates and Cyprus. And in even this reduced territory wherever there are Bulgars his jurisdiction is disputed by their Exarch. Throughout Turkey, indeed, the Orthodox are divided into two rival communions—Patriarchists who adhere to the Patriarch of Constantinople, and Exarchists, whose Exarch lives in Constantinople and with the consent of the Porte has jurisdiction over Bulgars everywhere in Turkey. For the Bulgarian Exarch measures his jurisdiction by nationality and language, not by area.

Thus in the Principality of Bulgaria itself the Bulgars have eleven sees, while in Macedonia and Thrace they have twenty-one sees, nearly all of which are rivals of Greek dioceses in the same towns. Their Holy Synod, of the usual erastian type, sits at Sophia. They justify their position of independence of the Patriarch of Constantinople precisely on the ground that they are a national branch of the Catholic Church and have the right as such to manage their own affairs; and they are quite prepared on these terms to restore intercommunion with the Patriarchists. Meanwhile, the Russian Orthodox Church, which from the first has espoused the cause of the Exarchists, is in communion not only with them, but with the Patriarchists also. It was at the instance of the Russian government, indeed, and despite the opposition of the Patriarch of Constantinople, that the Porte was compelled to set up a new *millet*—the Orthodox Bulgarian nation; and although the Patriarch of Constantinople in a Synod of 1872 issued an excommunication—never since repealed—against the Bulgarian Exarch, all his followers, and everyone who aids, abets, or acknowledges him, he has not dared at any time to make such excommunication effective against Russia. The Exarchists get their Holy Chrism from Petersburg, and the Russians, regardless of Constantinople's interdict, hold open communion with them.

If more is needed in evidence of the fact that no unity of administrative authority is to be found between any two of the Churches of the East, and no ecclesiastical jurisdiction sufficient for such a purpose, the reader will find it in an exceedingly interesting work entitled *The Orthodox Eastern Church* by Dr. Adrian Fortescue. He will read there how Constantinople, originally the smallest of suffragan sees, became under imperial influence and patronage, and at the expense of the Patriarchates of Alexandria, Antioch, and Jerusalem, the first see of Eastern Christendom; and how, since being deprived of such secular patronage, she has been compelled to descend, until now at length she occupies a position scarcely more exalted, certainly less honorable, than that

which she enjoyed at the first. Her Patriarchs, whose election requires confirmation and may be rejected by the Sultan, are deposed by him at his pleasure, though more often at the petition of the Orthodox themselves. Very few of them reign so long as two years before they are deposed, and usually there are some four ex-Patriarchs awaiting the success of their partisans and the Sultan's permission for re-election. The Russian Church, on the other hand, deprived of its Patriarchate by Czar Peter the Great, nigh upon two centuries since, is governed to this day by the Holy Synod which he set up in its stead; every member of this synod being nominated by the Czar himself, being removable at his will, and having to swear allegiance to him as "the supreme judge in this spiritual assembly." Like the Orthodox in Turkey, Russians boast of the freedom of their Church from Papal government—that is to say, from the one only form of Catholic jurisdiction that is in fact to be found. The only alternative they have ever experienced is the yoke of the Czar in a form still more absolute than that in which the Orthodox of Turkey are dominated by the Sultan. In no case has a Church which has cast off Papal jurisdiction found self-government free from State domination. In vain do some Anglicans cast about for other than the Papal form of Catholic jurisdiction since other there is none. The divisions of Christendom are due to the circumstance that, being separate from Rome, the Eastern and Anglican communions lie outside the pale of Catholic jurisdiction. Their independence as National Churches has ever meant independence of one another indeed, but dependence always upon the civil power. "Then only can you resist the world, when you belong to a communion which exists under many governments, not one." No ecclesiastical jurisdiction save the Papal has ever yet prevailed against the disintegrating forces of nationality and the endeavors of the civil power to take captive and confine within national bounds each portion of Christendom in turn. There is but one Church that so much as "fights the battle of unity against

nationality, and she wins. Look through her history, and you cannot deny but she is the one great principle of unity and concord which the world has seen."

Thus, the first point of contrast which is suggested by a comparison of the composition of the Pan-Anglican and International Eucharistic Congresses is that, while the former is representative of a communion that is limited almost entirely to nationality or race by reason of the fact that it lies outside the pale of Catholic jurisdiction, the latter, on the contrary, is representative of a Church which in considerably more than tenfold numerical strength holds Christians of all nations and races in visible unity of religion and ecclesiastical organization by virtue of her Catholic jurisdiction.

A second point of contrast between the Congresses is suggested by the word "Eucharistic" in the title of the Catholic International Congress. Catholics believe that in the Sacrament of the Eucharist, Christ, God and Man, risen, ascended, glorified, is by a miracle of His loving condescension, and in accordance with His own words "This is My Body," as truly present, though hidden from mortal eyes, as when He was seen upon earth in the days of His humiliation. The purpose of the Congress is a manifestation of faith in this truth and the deepening of devotion to the Person of Christ enthroned upon the altars of His Church. From these countless altars He reigns as King all over His visible kingdom. The exterior government of this His kingdom He has, indeed, placed in the hands of His Vicar and visible representative, but it is He Himself who in real Eucharistic Presence holds the faithful of all nations in visible unity of worship and communion. Here is the secret of that unity in the universality of worship upon which national character makes no impression; which at the same time does but sanctify, and therefore intensify, the spirit of patriotism; while it allows, moreover, of clothing in varying rites, as demonstrated by the Greek Mass in Westminster Cathedral, reminding us of the fourteen millions of Oriental Catholics, of the Latin and Uniat rites, who are under Papal jurisdiction. The real Presence of Christ in



the Sacrament of the Eucharist explains, in short, the phenomena of the Catholic Church, the regalia of her worship, her influence upon the world whether to excite men's love or hate, her propagation, recuperative power, and constant abiding. Such at least is the Catholic explanation of the results that flow from the manifestation of belief in the Eucharistic Presence. The Saviour of the world in real Presence on His altars is the center of that worship which encompasses the nations that have been given for His possession.

The Eucharistic Congress affords a synthetic example of what has here been said. Its bishops and members, representative of many nations, are yet absolutely one in faith and worship respecting this doctrine. They have met without a shadow of any fear or suspicion of controversy, to consult how best they may further devotion to their Lord present in this Sacrament, in Mass, Communion, Benediction, Procession. The note of controversy has been the one thing conspicuous by its absence from their deliberations. They have come from all quarters of the earth and in the world's largest metropolis have borne witness to the universal belief of the One Church of all nations that the world's Saviour abides still upon earth in the Sacred Humanity which He took of Mary, though sacramentally veiled from view. And had the procession of the Sacred Host been permitted in London streets, tens of thousands, who for lack of space in Westminster Cathedral were unable to unite with them there, would have had part with them in the adoration of Jesus of Nazareth as He passed by in streets as of old and blessed them.

Such was the significance of the Eucharistic Congress. Very different in this connexion was that of the Pan-Anglican gatherings. For while at the Pan-Anglican Congress and Conference very many subjects were discussed, the one subject that before all others cried aloud for some settlement was studiously avoided. Controversy concerning the doctrine of the Real Eucharistic Presence is, as everyone knows, the real interpretation of the troubles that for so many years have rent and distracted the Anglican Communion and necessitated

the scandal of ritual suits in the law courts and examinations by Royal Commissions. The decennial gathering of the Pan-Anglican episcopate seemed to many who are sighing for the peace of their Israel a providential opportunity for some settlement of these constantly recurring disputes. They anxiously looked to the Pan-Anglican episcopate for some utterance on the subject. Their bishops were silent, however—perhaps wisely; since they knew very well that any reference to so controverted a subject would at once introduce into their deliberations a much-dreaded note of controversy. Disunited themselves in opinion and faith respecting the doctrine, they doubtless felt their consequent incapacity, as well as their powerlessness, to still the tempest of controversy that prevails round about them in every part of their communion. The fear of controversy amongst themselves in relation to a doctrine which unites the Catholic world in the sacramental bond of peace is precisely the significance of a silence conspicuous by contrast with the deliberations of the Eucharistic Congress.

H. P. RUSSELL.

*Leamington Spa, England.*

---

## THE BLINDNESS OF THE REVEREND DR. GRAY ;\*

OR

### THE FINAL LAW.

#### CHAPTER IV.

##### A DEPUTATION.

**D**URING all his years as curate Dr William Gray had been looking forward to the time when, emancipated from the ordinary drudgery of missionary life, he would have abundant leisure to devote to those beloved studies that were to him more entrancing than the lightest literature is to the modern reader. He used to dream of a snug library or study, with a southerly aspect, for, like all highly strung and nervous temperaments, he

\* This novel is copyrighted exclusively for the ECCLESIASTICAL REVIEW, and will not appear in any other magazine in America, Great Britain or Australia.

sought for the exaltation of sunshine, and dreaded the depression of a dark room with a northern window, never warmed or hallowed by a blessed sun-ray. That room should be warmly carpeted, its walls lined with books, leather-bound, denoting the strength and stress of thought that lay within. There should be a desk, on which writing materials might lie, ready to hand, for although he had never written anything as yet, he hoped to overcome that dread or shyness of print which seems to be the *dam-nosa hereditas* of the Irish priesthood. And it should be well warmed in winter, particularly at night, when he could shut out all aspect of human things and bury himself in the luxuries of free and unfettered thought about the vast mysteries of religion and humanity. Above all, this library was to be sound-proof and care-proof, that is, not a single worry or care that might stretch a nerve too tightly was to be allowed to pass the threshold of that door. For Dr. William Gray had found that care and worry stretch the *dura mater* of the brain much more seriously than speculations upon the Trinity; and he wisely argued that it is not only a criminal waste of brain tissue, but also a futile and fruitless waste, to worry with feverish anxiety about such wretched human trifles, which, as a rule, manage to settle themselves into some harmony by the simple process of being let severely alone.

But this was a dream of youth; and alas, how few of our youthful dreams are realized! True, here was the library with its southern aspect, through whose windows the level wintry sun was now shooting cold and ghastly streamers of pale light. And here were his books, a goodly number, some calf-bound, some new and haughty with their vellum and gold bindings, and disdaining the companionship of their antique and plebeian comrades. And here was the writing-desk, just as he had imagined it, solid in Spanish mahogany, with a massive ink-stand and a goodly array of pens and large sheets of white and blue foolscap; but alas! these last were virgin pages still. Because the chamber was not sound-proof, nor shadow-proof, nor care-proof; and the stately priest had to admit that he had used up more brain-power in worry than in work, and that that long line of white that lay from wall to wall across the room, represented not syllogisms, but suggestions, mostly futile, to disentangle himself from those horrid webs of circumstance that will weave themselves around the most lonely lives.

And if all those walls could speak, and echo back, like the modern phonograph, the words that escaped the lips of this haughty and irritable and honorable man, as he dwelt betimes on some fresh instance of human perversity or depravity, what a strange tale would they tell! For the overcharged brain or heart must speak to some one, or break; must put into the dress of speech the naked and turbulent thought, which will burst its barriers if imprisoned. But, perhaps the most poignant of all the sounds they would utter, would be the *Woe! Woe!* over lost time; over the opportunities for sound study and scholarship wasted; over the little wounds inflicted, very often in mere wantonness or thoughtlessness, by a people whose nerves were steeled against sensitiveness by the hardships they had to face. For though they feared him, they knew that there are ways to fret the lion and exhaust him; and every harsh word he uttered was repaid by some subtle annoyance that fell and struck its barbs into his soul. And his vast learning and reputation as a theologian, and his more secret repute as at heart a kind and generous and honorable man, had but little effect. These things do not count for much when nerves are raw under a castigation, and hard things are uttered from lip to lip—the echo of hard things uttered in the holy place.

Of course, these things were not universal, nor even general. They were limited to one or two families, with whom he had come into contact at first, and who with the old Pagan pertinacity of their race refused to forgive or forget. The vast body of his parishioners were humble, not too devout people, whose eyes were so accustomed to search the earth for what it would yield them that their sight failed when they looked too much toward Heaven. But, as is usual everywhere, these kept aloof. They stood on the ditch and watched. What was it to them if the pastor chose to say a hard thing sometimes? And what was it to them if a few turbulent and sullen peasants stood aloof from him, and threw their little poisoned darts into the very sanctuary itself?

But I am only proving that a care-proof house has not yet been patented. Science has not invented such; and although our good physicians are fond of instructing their patients not to worry, I am not aware that any skilful chemist as yet has discovered the secret of getting the acids and alkalies of life together without hissing at each other.

This morning, however, as Dr. William Gray rode slowly homeward from the house of Betty Lane, he felt some singular relief from the load of pain and anxiety that generally weighed upon him. His own prompt action, so emphatically endorsed by the spiritual foresight of that holy, if ignorant woman, had settled at once, and without putting to too much trial that exercise of judgment which he so much feared, the question of his niece. He was quite determined now to close down the doors of his mind on any repetition of that problem. He would dismiss it. That was all.

The exercise of riding in the clear, frosty air, the relief of mind he experienced, seemed to give him quite an unusual appetite, and he greatly astonished his old housekeeper by saying that he thought he would try a second egg. It was so unusual, so portentous a request, that the good woman was alarmed. It looked like the approach of death, or some fatal disease, like cancer or consumption, or perhaps that *wolf*, which, in the minds of the Irish peasantry, is supposed to inhabit the inside of any delicate person who develops an unusual appetite. Then he took up the morning paper; and in reading of the follies and woes of the world outside, he almost forgot his own, and experienced that glow of satisfaction which comes from a sense of security, or immunity from the graver cares that seem to beset and waylay humanity.

Suddenly a series of shadows, flung on the wall before him, struck him with a sense of impending evil. He heard the loud, single knock that generally does not prelude mere visits of ceremony; he heard his housekeeper whispering in the hall, and he knew she was marshaling the unknown visitors into the parlor at the opposite side. Then she came and told him with the happy indifference of those who are not concerned with such troubles that "he was wanted."

"Who wants me?" he said brusquely.

"Some people from the parish," she said.

"Ask them their business," he ordered, and tried to resume his reading of the paper.

In a minute she returned with the message:

"They says, yer Reverence, they must see yerself!"

He rose up unwillingly, thought a little, took a pinch of snuff, made a gallant attempt to control his rising temper, and crossed the hall.

There were six men of the peasant class, and two women in the room. They had arranged themselves in a semicircle; and their mud-covered boots had already left their brown and yellow stains on the carpet. The priest stood in front of them without saying a word. He was fully a head above the tallest man present; and as he craned his neck forward, and ran his gray eye along the line of faces, their eyes fell down before him, and the men twirled their caps in fright. After a pause, he said:

"Well? You want me?"

There wasn't a word spoken. The women at last nudged the men, and whispered:

"Can't ye spake?"

"Come," said the priest. "I cannot wait. My time is precious. If you have no business to transact, you had better go!"

"'Tis about the schoolmaster at Athboy," at length one found his tongue to say. "We wants your Reverence to remove him."

"Do you refer to the principal teacher," he asked ominously, "or to the assistant?"

"'Tis the young man we don't want," was the reply. "'Tis Carmody we want sent away."

"Very good," said the priest. "Now specify your complaints against him."

"We has no complaints agen himself," was the reply. "'Tis on account of his uncle."

"The grabber," said another of the deputation, *sotto voce*.

"Now, Murphy," said the priest, turning sharply on the delinquent, "I shall put you outside the door, if you won't conduct yourself."

"I again repeat the question," said the priest, his brows contracting still more sternly. "Specify your charges or complaints against the assistant-teacher."

"We have nothin' to say agen the young man hisself," the spokesman repeated, "but we won't have the nephew of his uncle in our schools."

"In *your* schools?" echoed the priest. "And, when and how, pray, did they become *your* property?"

"They're the property of the parish," said the man —

"Yes! and I'm parish-priest," repeated Dr. William Gray. "Yes, do you understand, I am the parish priest, and therefore legal Trustee, Owner, and Manager of these schools, so long as

I remain here. Furthermore, I shall appoint and dismiss my teachers, according to their agreements, without consulting you or anybody else in this parish. And"—he added with slow emphasis—"I shall not dismiss Mr. Carmody, until he gives me righteous reason for doing so. Now, go!"

He waved his hand toward the door, and they filed out, one by one, in silence. As he closed the door, he heard some muttering:

"He'll hear more of this, begor!"

He knew it. But he cared not. After all, it is a great matter to know that, when you have to fight, your back is against the wall of some great principle.

The next evening the principal of the school came to say that the school was deserted, except for the presence of six or seven Protestant boys.

Dr. William Gray rode over the next morning to study the situation. He was annoyed and grieved over this new assertion of popular rights; but he was not anxious, because he saw clearly before him down along the path of duty, and there was none of that balancing of judgment that is the worst element in mortal wear and tear. It is very trying to be perplexed. It costs nothing to endure. And, if sometimes the thought of such baseness and perfidy as were now at work in his parish, sent the hot blood leaping up to the brain of the priest, he put his finger on the arteries and bade them stand still, for human perversity and depravity were, alas! now to be taken as part of the program of life.

When he entered the long low room, where usually sat some seventy or eighty pupils, the sense of the desolation smote him. Here was half his parish in open rebellion; and here was the practical instance of the foul teaching that was given to the rising generation.

There were six boys present. Two of these were the sons of a Doctor Wycherly, a retired naval surgeon, who had a small property in the parish. The elder of the two was a tall, fine lad about sixteen years old. His fair handsome face was freckled; but the browning and burning of summer suns and seas had yielded to the blanching of winter, and there was an ominous whiteness under the eyes that seemed to hint at some delicacy of constitution. His brother was a more robust lad of thirteen or fourteen years, a bright, alert figure already foredestined by Nature and Fate to find his fortune on the seas.

The other boys were children of coastguards, whose flagpole, mast and yards and pennon could just be seen rising over the chine of the hill behind the school, although very far away.

The principal came forward when the priest entered, and saluted him. The latter briefly acknowledged the salutation, and then asked where was Mr. Carmody.

Mr. Carmody had been down at the end of the school behind the blackboard. He felt that he, in some unconscious manner, was a delinquent, not a victim—the involuntary cause of much trouble in a dangerous place. When called, he came forward.

In his abrupt, imperious manner, Dr. Gray interrogated him.

“Your uncle took this evicted farm?”

“Yes, sir,” he said. “I know very little about him. He never wrote to my father the whole time he was in America; and we have seen little of him since he came home. But the Slatterys, who were evicted, and whose passage was paid to America by their children, came and implored him to take the place off their hands and let them go away.”

“Well?” said the priest.

“He gave them,” continued Carmody, “as well as we can understand, the full value of their interest, four hundred pounds, I believe; and they gave him up all rights. He had some trouble with the landlord, who wanted him to pay up all arrears of rent before giving possession; but this he refused.”

“Well?” said the priest.

“The Slatterys cleared out; my uncle went in; and instantly the cry of ‘Grabber’ was raised.”

“By whom?”

“By the Duggans, who have the next farm to this, and who were watching night and day, till they could get the Slatterys away.”

“Did they offer for the place?”

“Yes, sir. My uncle can prove that the Duggans wanted to purchase the interest for a hundred pounds—a quarter of what the farm was worth; but the Slatterys wouldn’t give up. Then the Duggans hoped to tire them out, or starve them out; but the unfortunate people held on until my uncle came to the rescue.”

“I see it all now,” said the priest. “I had heard something of all this; but I wanted to see it confirmed.”

“There’s one thing more, sir,” said Carmody. “You were



good enough to appoint me here as assistant. Now, I don't want to give you trouble, or to be the occasion of dissension in this parish. If you like, I shall resign my place here; and perhaps —"

"You are at perfect liberty, Mr. Carmody," said the priest sternly, "to send in your resignation at any time you please; but, mark me, I shall never ask you to do so, until you give personal and adequate cause. I am here to maintain two principles, —one, my rights, as manager, to appoint and dismiss my teachers, altogether independent of public opinion; the other, to do ordinary justice to you. If you wish to run away, the gap is open."

He turned away, and accosted the principal teacher.

"Do these young Wycherlys possess any brains?"

He was well known to have no love for Protestants, and he had never noticed the boys before.

"The older boy, Jack," the teacher said, "is a lad of promise. Dion is idle, except when he's in a boat."

"Call up the elder boy!" the priest said.

Jack Wycherly came up in an easy, lounging way, and stood before the priest, looking up into his face in that calm fearless manner which these young lads possess. There was just one little patch of pink on his cheek, sent there by the unusual emotion excited by the unusual summons.

"What book are you reading?" said the priest gruffly.

"Sixth book," said the boy.

"Bring it here!"

The boy brought the book, after exchanging a smile with his companions, who were staring and wondering with all their might.

"Open, and read anywhere you please!"

The boy opened the book, and read on fluently and with intelligence.

"Do you see that word 'colossal'?" said the priest. "What does it mean, and what is the derivation?"

The boy promptly gave both.

"That'll do! How far have you gone in Euclid and Algebra?"

"Sixth Book of Euclid and Quadratic Equations," was the reply.

"You're nearly finished here," said the priest. "What do you propose to do then?"

"Father says I'm to go to the Queen's or Trinity," said the boy.

"But you can't matriculate in either without Latin and Greek," said the priest.

"No, sir," said the boy. "Father says I must go to a grinder in Cork."

"Would you rather learn Latin and Greek at home?"

"Certainly," said the boy. "I'm sure father would prefer my remaining here to taking lodgings in Cork."

"All right then. I'll teach you Latin and Greek. You'll matriculate quite easily next term. Come down to my house to-night, and bring your brother with you. You need no books. I'll supply them. And tell your father that your religion will not be tampered with."

"Thank you, sir," said the boy, who was flattered, although he was not too well pleased at the invitation.

When the Rev. Dr. Gray reached home he found his young curate before him in a white flame of indignation. Father Henry Liston was a young man who wasted no time, but when he had a certain thing to do, he did it with all his might. Hence, the very moment his predecessor had got his little household goods under weigh Henry installed his belongings. And it was whilst he was busy in breaking open cases, and unloosing the ropes of crates, and hauling in furniture of divers sorts, that he fully realized what had been said to him about a certain row that was just then engaging the attention of his parish priest. Bit by bit, as he gathered the information from the people about the place, he soon realized the infamy of the whole proceeding. It would have had a depressing effect on a more selfish mind, which would forebode unhappy things from such an initial trouble. But Henry Liston was still young and generous. He had not learned the caution and selfishness of age. He only saw what seemed to him an affair of perfidy and malice; and he flamed up with all that righteous indignation that such minds feel before they have learned to bank the fires of youth with the ashes of experience. His indignation completely overbore his dread of his pastor, as he said:

"This is a shocking thing, sir, I have just heard about these scoundrels. I never heard anything like it before. I got a hint of it; but never dreamed these fellows would take it so far."

"Sit down," said his pastor, secretly pleased at such sympathy. "What have you heard?"

"Simply that these ruffians—Duggans, I think—want to stir up the parish against you because you won't dismiss Carmody. And it appears that these ineffable scoundrels actually moved heaven and earth to get that place which Carmody's uncle paid the highest price for."

"You appear to be surprised?" said the pastor, handing him his snuff-box, a token of friendship and admiration.

"Surprised?" said Henry, sneezing violently. "I should say I was. And a good deal more than surprised. Why it is the most base and dastardly thing I ever heard of."

"It only shows your inexperience," said his pastor. "In a few years more, when you have seen a little of missionary life, you will be surprised at nothing."

"But, surely," said Henry, shuffling in his chair, and trying to keep back that abominable sneezing, "surely these scoundrels cannot have such a following in the parish. Surely, every decent man would condemn and repudiate sympathy with such fellows!"

"You visited the schools?" said the pastor.

"Yes, I did," said Henry.

"How many boys were present?"

"Yes, yes, I know," said the curate. "But I suppose the people don't understand. They are misled and deceived by this parrot-cry of 'Grabber.'"

The pastor shook his head.

"They are misled by their own base cowardice and pusillanimity," he said. "There's not a single man amongst them capable of a manly action."

"Well, all I know is this," said Henry, rising. "I'll meet them for the first time on Sunday next; and if the old walls of Athboy Chapel don't reverberate with such a philippic on their baseness and cowardice as they never heard before, call me Davy!"

"You intend to denounce them?" said his parish priest gravely.

"Denounce them? It isn't denouncing, but such a blistering, blinding tornado of vituperation that they'll remember it long after Henry Liston has left them for ever!"

"Sit down!" said his pastor, taking a huge pinch of snuff and stretching his broad fingers out like a fan.

"Now, next Sunday, you'll preach on the Gospel of the day.

And—not one word—not even one—that could be construed into the slightest allusion to this wretched affair. Do you quite understand me?”

“I do, of course, sir,” said Henry Liston, gasping. “But you don’t mean to muzzle me in that way? I can quite understand that you mightn’t care to lower yourself to their level, sir. But, surely, I can do it with impunity, as I am not immediately concerned.”

“That’s all very good,” said his pastor gravely, “but you’ll take my orders, and that ends the matter. Not one word, mind, that can even be construed into an allusion to this affair. Not one word, do you understand?”

“I do, of course, sir,” said his curate. “But ’tis hard lines to have to leave these scoundrels go scot-free.”

“Leave that to me!” said his pastor. “I think I know how to deal with them. Are you settling down?”

“Yes!” said the curate. “I’ve got over my few sticks to-day, and am pushing them up as quick as I can.”

“I should have asked you to remain here until you had finally settled down,” said his pastor. “But I thought,” he said with a smile, “that you mightn’t feel comfortable.”

“Oh! I am all right over there,” said Henry gaily. “I rigged up a bed last night and slept like a top.”

He didn’t say that his mattress was on the floor, and that a crate of books was his washing-stand.

“Well, perhaps it is just as well,” said his pastor. “You are making some improvements and alterations, I suppose. All young men do. They find infinite room in a parish for all kinds of material and spiritual ameliorations. Nothing was ever done right before they came; and everything will go to the dogs when they leave. But have you made up your mind as to what you’d require in the curate’s house?”

Henry had been turning over in his mind during those few minutes the possibility of being thus challenged; and the probability that never again would there come a more propitious moment for the furtherance of his claims. And yet so tender was his instinct of honor that he shrank from placing before his pastor the list of improvements he had drawn up. He dreaded the possible suspicion that his pastor might think that all his new-born zeal was influenced by base and sordid motives.

"I have drawn up a list, sir," said he. "But I don't intend to present it now. There is abundance of time later on."

The old man watched the young face eagerly. Then he said: "Have you the list about you?"

With his face crimsoned with blushes, Henry drew forth with trembling hand the list of improvements he had devised, and put it before his pastor. The latter took it, laid it on a writing-desk, took an enormous pinch of snuff between his fingers and began to read.

## CHAPTER V.

### ROHIRA.

WHILST this interview was in progress, there was an earnest debate going on at Rohira, the home of the Wycherlys. Rohira was a plain, two-story building, with unusually large, high windows, and it swept into a semi-circular apse where it rested on the outer edge of a rather abrupt and precipitous terrace (that had been artificially raised behind the hill that commanded the swamps and sea-marshes of Athboy), and on a slope of fields and gardens that gently undulated toward the sea. It commanded a magnificent prospect, for the broken coast swept outward in huge cliffs toward the ocean, and the house could be seen for miles, its white walls shining against the hill behind it, and the great sweep of upland throwing it into greater relief in front.

Dr. Wycherly was a retired naval surgeon, who had dipped in his ocean voyages into every kind of quaint and picturesque bight and bay across the world; and had now come to settle down on a few ancestral acres that were worth but little from an agricultural standpoint, but were dear because they were ancestral, and because they bore the magical name of "property." The huge hall held many indications of the past history and tastes of its owner. Great dried skins of snakes festooned the walls, where these latter were not covered with Oriental tapestries; and every vacant coign and nook had hung beneath it quaint old-fashioned rifles and muskets and swords, gathered from natives in mart and market from Corea to Ceylon. Each had its own label, in parchment, indicating its use or history; and sometimes

the owner would expatiate to visitors about such things, and bring to his aid all the vast experience he had acquired by dealings with the more exclusive and therefore more intelligent denizens of the East. On the right of the large hall was the drawing-room, which of late years had become rather a library. This, too, was stocked with Oriental curiosities; and cases of books, ancient and ponderous in heavy dark bindings, contested for place with long narrow portraits in oils of soldiers and sailors, presumably the ancestors of the present owner. On the left was the dining-room. A heavy massive mahogany dining-table; massive dining-room chairs; a few horse-hair sofas and a large oak dumb-waiter were the only furniture here.

Dr. Wycherly himself, a tall, straight, angular man of sixty years or more, had more the aspect of an artist than of a doctor. And in his library, when he wore his rather faded black velvet jacket, his keen, sharp features, long gray hair, well-trimmed beard, and easy, voluptuous, undulating movements, took hold of the imagination and transferred this remote and reserved man into a society-artist on his holidays.

He was very popular in the neighborhood for many reasons. First, because he had come of an ancient family in that district; and here and there were retainers or children, or grand-children of retainers, who kept up the traditional devotion and respect even for families that had decayed. Then, he was very kind, gave gratuitous services to the poor, pulled troublesome teeth, cured white swellings and consumption, blistered for colds, etc. And it was whispered that he had a cure for cancer which he had brought back from the East,—a decoction of certain “errubs,” which he alone knew, and which he had to gather under moonlight, and only when the first faint sickle of the moon appeared, and unseen by human eyes. The local doctor was very mad about it all; and talked of quacks and charlatans and madmen, roaming about strange, uncanny places at night, and holding nocturnal conferences with people whose past was mysterious and present more than suspicious.

There were some slight grounds for these allusions, uncharitable as they were. The Doctor was eccentric. Some went further and said that at the death of his wife he had grieved so much that he had become temporarily insane. And a slight remnant of that mental revolution still clung around him in the shape

of a delusion that his wife would come back some day and remain with him; and that in the meantime she did accompany him in her spirit-form everywhere, occasionally revealing herself to him in one guise or another. This illusion was increased by a singular discovery he had made some years after the death of his wife.

Far down along the coast-line, where the sea-cliffs rose abruptly, a fiord, narrow and sinuous, cut deep into the land, sometimes broadening into yellow sands, sometimes narrowing into gloomy fissures, which a stag might leap; and two high rocks, like the Calpe and Abila of the ancients, guarded the entrance, and tried to break the huge seas that came on laughing and reveling in their strength, and swept through the grim portals, and felt all round the walls of the fiord, and broke in anger on the sands, and passed up to the furthest limits, where they sometimes leaped their barriers, and took a trophy from the moss-covered summit.

On the very outer spur of one of these guardian rocks there was perched a tall and stately ruin of an ancient castle. Unlike most of these ruins, the upper stories still remained, and here and there projecting battlements were sustained by heavy buttresses, whilst the lower parts of the castle were still quite integral in door and sunken window and limestone courses that ran all around the walls marking off the different landings. It was known far and wide as Dunkerrin Castle; and there was a tradition that it was not so long uninhabited; but had been within the century at least the eyrie of a gang of sea-rovers, or half-pirates, which had only been broken up when English war-vessels skirted the coast on the look-out for Hoche and his invading fleet.

In this gloomy, wind-swept, and sometimes sea-lashed castle, Dr. Wycherly, immediately after his wife's death, and when he was no longer under restraint, spent his days. He said the place was haunted by his wife's spirit; that there she met him, and revealed herself to him; and that there finally they would be reunited and would live happily together for evermore. A rather singular discovery accentuated this delusion. He was prowling around one of the upper rooms of the old castle one dreary winter day. The wind was howling through the open windows, and occasionally a flake of foam, or a spurt of sea-spray was lifted

up from beneath and deposited on floor or window-sill. It was just the day he thought when his wife's spirit would come in from the sea and seek shelter there. So he roamed around, dreaming, watching, hoping, until, tired of seeking for spirits, his mind came back to earth, and he noticed a strong, oaken, iron-knobbed and plated door in one of the walls. It is possible he had seen it a hundred times before; but, absorbed in his own dreaming, he had not paid much attention to it. This day, under some sudden impulse he clambered up, and shook the door violently. To his surprise it yielded, and revealed a long, low, narrow passage, quite dark, and leading he knew not whither. Full of the idea that it might reveal something, he hastened home, procured candles and a short rope, and hurried back. The oaken door had swung to again; but this only confirmed the insane idea that spirits were at work there to debar him from finding his treasure. He flung the door back violently, clambered on hands and feet along the passage, until the former touched an edge, and then wandered in air, and he knew he had reached the end. Lighting a candle, he slung it on the rope and let it down. It descended slowly without being extinguished and he knew the air was pure; and from the dim reflection he saw a narrow chamber, framed around with undashed and uncemented walls. Slowly withdrawing the candle, and placing it on the edge of the chamber, he let himself down gently until he touched the floor of stone. He looked around. There was nothing to be seen. But just as he had sighed a sigh of despair, he saw in one corner a long, narrow box, tied round with wire that had long since rusted. He raised the box. It was light, as if empty. He was just able by straining a little to place it on the edge near the candle; and then he drew himself up, groped along the narrow passage again, and emerged into the large chamber of the castle.

Hurrying home with his treasure, and afraid that some one would see him, he hastened to his bedroom, undid the rusty wire that easily snapped beneath his fingers, and raised the cover. Then were revealed to his wondering eyes some long, fair tresses of a woman's hair, apparently in a state of perfect preservation, and exhaling a faint perfume, and on them was laid a letter. For some time he stood entranced before this message from the grave; and then with trembling fingers he took up the long coils of hair and tried to weave them around his fingers. They snapped



asunder at once, and seemed to fall into golden dust. He took the letter. It broke in his fingers. Holding the fragments to the light, he thought he discerned some faint appearance of handwriting: but, bit by bit, the paper or parchment crumbled in his hands, and dissolved, like the hair, into dust. He sat for a time pondering, dreaming, exulting over this strange missive. Then he sighed, drew down the cover on the golden dust and fastened it securely; placed it in a cabinet as something altogether sacred, a shrine where he could worship daily. But his visits to the old castle might be said to have ceased from that day.

Apart from this monomania, Dr. Wycherly was altogether a sane being. In all the other affairs of life he was a sensible, although not a shrewd man. He had no talent for business matters, and his land was not productive. He was wrapped up in his science, and in his benevolence; passing easily from his books to the service of the poor, who thronged his hall, and who presented a lugubrious spectacle enough with all kinds of bandages and wraps, and malodorous from iodoform and creosote, which he plentifully lavished upon them.

He had altogether the character of a benevolent madman, for, apart altogether from his illusions about his wife, it was taken as a certain sign of mental trouble, even by those who were his beneficiaries, that he should expend skill and medicine without ever exacting a fee.

Hence when a band of strolling gypsies (who had strayed into the parish, and who just as they were reaping a bountiful harvest by the telling of fortunes and the stealing of hens and such other portable property, had been summarily expelled from the parish by the vigorous denunciations of the priests), left behind them in some rancorous quarrel a few of their tribe, these had no difficulty in taking possession of the old castle, and settling there as permanent inmates. In fact, they did not ask permission; for the first indication of their presence was a wreath of smoke from some long-disused chimney. They were then summarily called to account, made the most obsequious apologies, appealed to the well-known benevolence of Dr. Wycherly, protested that they had come there from far-off and unknown places at the invitation of his deceased wife, and were left thenceforward undisturbed.

This family consisted of a woman, apparently about sixty years of age, but tall and sinewy and strong, as if each decade had

but lightly left its mark upon her. She was very sallow of complexion, and two deep lines that ran from eye to lip on either side gave her a sinister expression, which was emphasized by the bold, fearless gaze of eyes that never seemed to wink or flinch or fall before the eye of mortal. There was a brood of dusky children, ranging from a babe of twelve months to a girl of twelve years,—all swarthy and dirty and ill-kept, but healthy and hardy from eternal exposure to sun and wind and rain. Their father was a man of thirty, a lithe, vigorous, active fellow, who after his arrival at Dunkerrin Castle seemed to spend his life in his boat, watching his lobster beds in summer, and earning a decent livelihood by pulling out and hailing outward-bound and home-bound vessels, and selling his ugly freight at very handsome prices. In winter, or during his idle summer and autumn days, he went about mending kettles or earthenware for the farmers, or he worked for Dr. Wycherly in the fields or around the house for moderate wages, and appeared to be an industrious and skilful man.

Notwithstanding all this appearance of harmlessness and goodwill, strange stories about this uncanny lot began to wander around. Judith, the woman, very soon acquired an unsavory reputation, not only for fortune-telling, which was rather an attractive accomplishment for the farmers' and laborers' daughters all around the locality, and the servants in the houses of the gentry; but she was credited with the dread supernatural powers of the evil eye, with all its usual accompaniments of pishogues, sterilized milk, cattle-maiming, etc. She had been sternly denounced for her evil practices by the parish priest, for which she stored up in her dark mind many a legacy of hate and revenge; but her power over the peasantry remained unquestioned, and Jude the Witch became a formidable factor for evil in the parish.

All this power for evil, too, was accentuated by the now frequent apparitions of the Doctor's deceased wife in and around Dunkerrin Castle. Sometimes she appeared at one of the windows looking toward the upland fields and the hill; sometimes she appeared on the very crest of the castle battlements, a tall, thin, shadowy figure, standing out against the dark background of the sea like a statue of white marble. Sometimes, the fishermen, coming back from the mackerel grounds saw a boat, propelled by neither sail, nor scull, nor oar, nor earthly hand, but there

always was that white figure standing in the stern. And sometimes they saw another boat, not built like their coracles, but much stronger and more seaworthy, and it seemed to be driven by no human hand up the dark defile of waters, and fire gleamed around its prows, and flames shone in its wake. And it seemed to be projected out of the side of a great hulk, that would loom suddenly out of the darkness, and as quickly disappear; and no voice of hail or warning was ever heard, nor did the waves suck round its prow, and there was no flap of canvas, nor creak of mast, but such silence on the seas as comes not from mortal man or duly registered schooner or brigantine. And so everything in and around Dunkerrin Castle and more modern Rohira mansion was gradually wrapped in a sombre mist of mystery; and the superstitious peasantry all along the coast, and far into the interior of the country, had long since decided that it were wise to give such places and people a wide berth, and as much sea-room as possible.

When the two boys reached home in the growing dusk of that December afternoon, and had sat down to dinner, they could hardly explain to their father the surprising offer made by the priest in the school that day.

"Yes, I understand he is an exceedingly clever man," said Dr Wycherly, musing on the strange proposition, "an exceedingly clever man. But it is a singular invitation, a singular invitation."

"Well, you see, Pap," said Jack Wycherly, "you won't teach us Latin, though I've asked you a hundred times; and you don't want to let us go away, as long as you can help it. And I'm getting pretty advanced. Dion can wait —"

"Can I, indeed," said Dion, with his mouth full. "I tell you I can't wait. I don't know what good is Latin or Greek to me, because I'll be captain of a ship, or nothing. But perhaps Dr. Gray would coach me in science. These old chaps know everything. You see they have nothing to do but read, read, read."

"You mustn't speak in that way of a clergyman," said his father, mildly expostulating. "It's not right, my boy, no matter what persuasion they belong to."

"Oh, I meant no harm, Pap," said Dion. "But I know that this old—old clergyman is awfully fond of Mensuration and Euclid and these things. I saw him teaching a young fellow how to measure the whole school-ground with his eye. The master taped it afterwards, and it was right to the inch."

"Yes!" said his father gravely. "But the question is now, what right have we to trespass on this clergyman's time? It is very good of him to make the offer —"

"Oh, so far as that," said Jack Wycherly, "I guess he's only doing it to fret the Catholics who are kicking against him. The boys were all kept away to-day; and I suppose they won't come now till after the Christmas holidays."

"Why?" said his father. "What's up now? Has he got a new fight on his hands?"

"Yes! They want him to dismiss the teacher, because his uncle took the farm here at Crossfields. He says he won't dismiss him. They say he must, and no thanks."

"I think you'd better let us go, Dad," said Dion. "It will be rare fun, studying with such a schoolmaster, though I suppose he'll lick the life out of us. They say he's the devil when he gets into a temper."

"The man at least is sticking up now for law and order. Yes! I think I'll let you go. Did he say 'to-night?'"

"Yes! And he's to procure all the books, pens, pencils, ink, paper, and stationery. And he says that we were to tell you that he won't say a word about religion. Isn't that square and honest?"

"It is. Although, my dear boys, I fear you both have not much religion to be tampered with."

"No matter, Pap. At least, we stand for a free Bible, Queen and Constitution. Hip! Hip! Hurrah!"

"Well, go ahead," said his father. "I'm of opinion that teacher and pupils will soon tire of the experiment. But I suppose no harm can come of it."

## CHAPTER VI.

### THE LIST OF IMPROVEMENTS.

"**N**OW, let me see!" said Dr. William Gray. "H'm! what's this? The Bishop's letter! Why it was the list of improvements I wanted."

"They're on the other side, sir!" said Henry trembling. "I had to use the Bishop's letter."

"And I'm sure his Lordship would be much complimented

if he knew that his note-paper with all its mitres and cardinal's hats were used for such a purpose. But no matter."

He took a good, large pinch of snuff here as if to put the profanity out of court, and continued:

"'Dining-room.—To be newly-papered in maroon.' What's 'maroon'?"

Henry Liston looked up at the ceiling, and around at the book-cases, and finally brought back his wandering gaze to the face of his pastor, which was steadily and sternly turned toward the window.

"I'm sure I don't know," said Henry at length. "I suppose 'tis some kind of color."

"Then, if you didn't know what it was, why did you put it there? Look out in that dictionary to see if there is such a word."

With something not quite like a blessing for the ingenuity of his predecessor, Henry looked out for "maroon," and read:

"'Maroon'—[French, *maroon*, runaway, from Spanish *cimarron*, wild, unruly, from *cima* (Fr. *cime*) the top of a hill.] A name for fugitive slaves, or their descendants in the West India Islands, and Guiana.—Pret. and pp. marooned, to put ashore, and abandon on a deserted island, as was done with buccaneers."

"H'm. Very good," said the pastor, grimly smiling, whilst Henry looked the picture of confusion. "I see, you consider yourself *marooned* here—cast ashore on a desolate and lonely place, away from the civilization which you are so well qualified to adorn. H'm. The Bishop must soon *construct* parishes to please our ambitious young men. Athboy and Lackagh are no fit places for up-to-date curates —"

"Here it is! Here it is!" said Henry, with a shout of relief. 'Maroon—A brownish-crimson, or claret color; a rocket used in displays of fireworks.' I knew it was a color."

"And a rocket," said his pastor, sententiously. "Something that goes up with a fizz and a sparkle, and comes down a stick. H'm! we'll strike out that item, I think!"

And he drew a broad blue pencil across the words.

"'Wood-work, window-shutters, doors, to be painted in faint pink; panels in rose-color.' H'm! I think that may go too!"

And he drew his pencil across the page.

"Now let me see!" he continued, taking another pinch of snuff to fortify himself. "'Drawing-room'—of course, opening

upon a boudoir, settees, fauteuils, pictures of actresses and winning horses, etc. *Pious* pictures now relegated to servants' apartments. Well, let us see! 'To be papered white, with chrysanthemum-leaves in gray. All the wood-work to be painted white; panels in pale blue or green.'

That 'chrysanthemum-leaf' appeared to knock the old man almost speechless, for he began to murmur as if his senses were just leaving him: "'Chrysanthemum-leaf, chrysanthemum-leaf! My God! And has it come to this?'"

He ran rapidly down the remaining items, merely catching the leading words,—“French-gray,” “panels,” “architraves,” “in lavender,” “sea-green,” etc.

Then he laid down the paper and, turning round, he looked long and earnestly at his curate, who, with eyes cast down, was longing for the ground to open and swallow him.

“You have not made any mention here,” he said at length, his lips curving in scorn, “of a piano. Surely in this advanced age you cannot get on without a piano, and a revolving stool, and a music wagon?”

“I have one!” said the curate faintly. “I want one. I can't do without it. In the long, lonely winter nights, when there isn't a human being within miles that you could speak to, you must have some resource, or go mad.”

“Haven't you your theology, and your rubrics, and your Canon Law to study? Are not these resources—the only legitimate resources for a priest?”

There was no answer; and he turned to the paper again.

“‘Back bed-rooms, staircases, etc., etc., *to be left to the option of the pastor!*’”

“To be left to the option of the pastor! Yes! To be left to the option of the pastor! Excellent. Unique. Original in its insolence and contempt.”

The paper was now a blurred sheet of white and blue lines, item after item having been struck out remorselessly by the blue pencil with which the old man not only erased the writing, but positively tore the paper. Then, after a long pause he said:

“I'll let you know later on what my intentions are about the matter.”

This seemed a dismissorial note, and the curate rose to go. But the pastor detained him, and bade him be seated. Then,

he said in a gentle tone that startled Henry a great deal more than his angry sarcasm:

"Henry, I knew your father and mother well. They were decent, pious Catholics, God-fearing, honorable in their dealings, simple in their lives, charitable in every action. They would turn in their graves if they thought that their son, a priest of God, would indulge in such vagaries as this. The oil that consecrated you a minister of Christ is hardly dry on your hands; it is only a little while since you said, (I hope with all the sincerity of a pious Levite): *Dominus pars hereditatis mee et calicis mei* —"

"Why, I have been seven years on the English mission, and twelve months chaplain at home," said Henry, who did not know whether he ought to be angry or cry. He was deeply hurt by that allusion to his parents; and he was beginning to feel that he had embarked upon wrong courses.

"Ah, yes! that English mission!" said his pastor, with a sigh. "Many and many a time," he continued, with his fingers stretched out like a fan, "I said to the Bishop, 'Keep your priests at home, or let them go for ever. Keep them at home, and let them learn their duty, and study their theology under the venerable priests of the diocese.' But he would not listen to me. And here now," he continued abstractedly, as if his curate were not concerned, "we have a lot of little creatures coming back to us, with their nice accents, their lace surplices, the gold watch of course, and—a piano; but with no more knowledge in their heads of theology than Ned Brien's Jackass. And," he snorted, "that's not the worst. But they have come to despise theology, and to rank it beneath some little rubrics and ceremonies, and taking off their hats to ladies, and keeping their kid gloves well buttoned. And these are the soldiers that are to fight the battles that are looming up before the Church of the future. Look how things are going on here; and they are only symptomatic of the deeper disease. What will these people care about your 'rose-color' and 'pink-blues' and 'maroons' and 'chrysanthemum' and your kid-gloving and piano-tinkling? They fear *me*, but they will despise *you*."

"I don't know," said his curate, "there is some fallacy somewhere; but I can't put my finger upon it."

"Yes, there is," said his pastor. "The fallacy of forgetting

that we profess to be disciples of Him who had not whereon to lay His head."

"Well, but if you carry out that idea," said Henry, plucking up courage, "to be consistent you should give up your books and your library, and—and—" he looked around for something else to catch at, "and all your own domestic comfort, and go out, and live in a limekiln."

There is a strong suspicion that Henry had some latent sting in that last expression, but he looked very innocent and humble. The pastor did not notice anything. He was engrossed by one idea.

"By no means," he said. "There is a clear line of demarcation drawn between the necessities of life and its superfluities. Books are necessities to a priest—at least, that was the old idea that has come down to us from generations. Probably 'maroon wall-paper,' and 'chrysanthemum-leaves,' and 'pale-pinks,' and 'French grays,' and 'Champagne Charlie' waltzes will now take their place. But, believe me, the old ideas were not far wrong. I remember well —"

But here the old housekeeper knocked, and coming in, announced the presence of two young gentlemen who wanted to see the parish priest.

"Two young gentlemen?" he said, not at all pleased at being disturbed, just as he was launching forth on the seas of pleasant or vain reminiscences. "Who can they be?"

"They are the two young gentlemen from the 'Great House,'" said his housekeeper. "They say you were speaking with them to-day."

"Oh, to be sure," said the old man, recalling his invitation. "Send them in! These are the two young Wycherlys."

He seemed to be half-ashamed before his curate for such condescension to heretics; but he welcomed the lads cheerfully, brought them over near the fire, and said:

"Your father, then, had no objection to your coming?"

"Oh, not the least, sir!" said Jack, the elder. "He is awfully pleased. He says he has forgotten all about his classics. The sea air and knocking about the world has driven everything out of his head."

"Not everything!" said the old man. "If I am to judge by his kindness to the poor, he seems to have kept a good deal of knowledge of his science, besides a large amount of benevolence."



He paused a moment, as if not knowing where to begin, before he said:

"Well, now, to carry out our program! Where shall we begin? Of course, you understand the object of learning the ancient classics?"

"Of course, sir," said Jack. "To pass the matric."

"Well," said Dr. Gray, "that is the utilitarian view of the matter. But there is a higher object. Can you guess?"

"To be able to write a prescription like Pap," said the matter-of-fact Dion.

"That again is utilitarian," said the pastor. "What would you think of getting a golden key to unlock the treasures of antiquity?"

"I say it would be right jolly," said Dion, "that is, if the treasures are worth having."

"Well said," replied the old man. "Did you ever read the *Arabian Nights*?"

"I read *Sinbad the Sailor*," said Jack. "I got it somewhere after our Ned, who went away to sea."

"An' I read *Aladdin, or the Wonderful Lamp*," said Dion. "Ah, that's right jolly. But it's nothing to Cooper's *Pilot*, or any of Captain Marryat's. Did you ever read *Snarleygow*? That's a ripping story. Give me a tight brig, wind right astern, a good sea, and a jolly crew—and I'll sail the world ten times over. And if we can come across a slaver, or a pirate, with the black flag and cross-bones aloft, I'd send a seven-pound shot across her bows, and make her bear up to have her papers examined. Then, if they were wrong, I'd put captain and crew in irons."

"H'm!" said the old man, admiring this juvenile rhapsody (whilst Henry Liston smiled at the absurdity of the thing), "we must get you on to Virgil at once so that you may read of his voyages, and then to the *Odyssey* for Ulysses. But the reason I mentioned the *Arabian Nights* was this. There is some story where he speaks of countless treasures kept in a cave, the doors of which will only spring back at mention of one magic word: *Sesame!* Now, I want you both to command the treasures of Greek and Roman literature by learning the Greek and Latin grammar, and the magic words that will open up for you the caves of the mighty ancients."

"You see," he went on, taking a huge pinch of snuff, and addressing in imagination a much larger audience than that which was listening to him, "all modern notions of education are wrong, because they are purely utilitarian. You know what the word 'utilitarian' means, I suppose?"

Jack shook his head and looked at the table. Dion shook his head, and looked in a rather comical manner at Father Liston.

"No! Well, 'utilitarian' means, what is devoted, primarily and principally, to some—well, to some personal or lower advantage, what is generally called advancement in life. That is, a young medical student wants to read classics because he has to compound medicines; a lawyer, because there are so many words in legal books, all derived from the classics; a priest, because he has to read Latin during his whole life. Now, that's not the highest motive; and I hate to see the classics turned into a kind of bread-winning machine by those who don't care for their beauties and sublimities. Now, I'd like you, young gentlemen, to conceive such a love for the classics that you'd think it a penance and a punishment to be compelled to read Cooper or Marryat or any of those silly and absurd writers, whose books are so many potboilers, thrown out to make money by silly boys and girls. Do you quite follow me?"

Jack turned his pale face away. Dion, more courageous, said:

"I'm afraid, sir, you have never read a real, rousing novel. Of course, they're beyond you—that is, you're beyond them. But I'd rather read Marryat than eat butter-scotch, and butter-scotch is ripping, too!"

"You'll grow out of that," said the old man, smiling. "But, to come back, there was the advantage of the old hedge-schools over your modern academies, with all their noise and boasting. Under a roof of sods, and seated on a bench of sods, the old hedge-schoolmaster, who loved his work, used to read out long passages from Virgil and Homer; and when he had hypnotized the boys, he then translated for them; and he made them *mad*, downright *mad* to be able themselves to translate. Hence, a generation of scholars,—peasants and even laborers talking Latin in the fields; and every gentleman capable of quoting Horace at will. Now, if you were to ask a student or collegian to write a line in Latin, he would have to hunt up twenty dictionaries for the words. But, I am delaying

you. Father Liston, would you get down that Latin grammar—Valpy's, and show the young gentlemen the First Declension."

Thus commenced their first lesson. They told their father when they went home that Dr. William Gray was a "jolly old chap," and that he had a lot of queer books bound in shoe-leather, in which all the *s*'s were *f*'s: and the word "and" was expressed by a figure for all the world like a twisted constrictor. He was pleased; and hoped they were polite. They assured him they were almost young Chesterfields.

P. A. SHEEHAN.

*Doneraile, Ireland.*

[TO BE CONTINUED.]

---

#### THE NEED OF AMERICAN PRIESTS FOR THE ITALIAN MISSIONS.

THERE is perhaps no duty incumbent on the Church in the United States more important than the spiritual care of the vast army of Catholic emigrants coming to us yearly from all the countries of Europe. To make provision for their spiritual needs is altogether exceptional and extraordinary, hence the fulfilment of this duty is one in which we must employ all the extraordinary means at our command. To care for them does not mean that we should neglect our own people—rather our own people will be better Catholics if we can awaken in them a missionary activity to coöperate with priests and bishops in instructing and keeping the faith alive in our millions of Catholic exiles. In our efforts to accomplish this great work we can count as our greatest asset—the willingness and coöperation of the people. It was Cardinal Manning who said, "If you wish to put out a fire you have only to stifle it. Stifle the zeal of the Church, and you extinguish it. Keep down the flame of the love of God and of your neighbor, and it will soon die out." We have nothing to fear about the neglect of our own people, but everything to gain for them, if we enlist their services in behalf of neglected Catholic emigrants. Among the causes of our neglect to perform this duty will certainly be found a lack of zeal on the part

of priests. As an excuse of this neglect one frequently hears, especially in regard to the Italians, the plea: "You can do nothing with them." I should answer that the old adage, "Where there is a will there is a way," has special application here.

The priests who are willing to work among them have found the way; the unwilling continue to complain and will never find it. Even granting that little can be done with the adult Italians, and that many of them will come to Church only for some "Festa della Madonna," and for marriages and baptisms, still it would be an exaggeration to hold that immeasurable good can not be done for the youths and children. This has been proved in many instances where zealous and persevering efforts have been made. There are few city parishes in which it would not be possible to organize committees of representative Catholics, who would devise means according to location and circumstances, for the instruction of Italian children in their immediate vicinity. Little gifts, distributions of toys or some provisions may have to be employed as inducements to attract the children, but these inducements will create opportunities for also giving them instruction in Catechism.

It is a most unjust accusation to say that the Italians are greedy and stingy. They are thrifty and provident. The majority of those in America are indeed poor. The majority of them have poor tax-ridden fathers or mothers, or wives, or brothers and sisters dependent on them in Italy. Millions of dollars are yearly sent home to their indigent relatives, as can be attested by our postal authorities; and this fact itself is the most complete testimony of their loyalty, generosity, and self-sacrifice. Place a million persons who have resided for fifty years in the United States in a foreign country, in the same conditions under which the Italians find themselves in America, and would we make more or even as much of our opportunities as the Italians are making? We forget what we might do if our antecedents made conditions as difficult for us in a foreign land, struggling to get on in an unfamiliar lan-

guage with an unsympathetic people. It is well enough for people of wealth to prescribe a line of action for the poor; to say what the poor should do under their present conditions; but they seem to forget what they would do if Providence should oblige them to exchange places with the poor. Would they then follow out their own prescription?

The ever-recurring charge against the Italians is that they are not instructed in their religion. However true the accusation may be, we are not responsible for the neglect of those whose duty it was to impart or provide instruction. We are dealing with present facts, and we have the duty of supplying by all the means in our power the omission. To continue on in our complaints, without attempting a solution, will accomplish nothing; rather it will be the expenditure in tirades of energies which will check our activity in the right direction and poison our zeal. If we find, as is the case, that there exists an extraordinary difficulty in trying to instruct hundreds of thousands of Italian children, it behooves us to make every effort through extraordinary means. Shall national lines, petty difficulties, lack of zeal on the part of priests, deprive millions of the light of faith in the United States during the next century?

There is no doubt that every city parish could have a guild or band of workers who would care for the Italian children. There are at the services of the clergy very many Catholic societies that would be only too eager to take up the work of helping Italian boys and young men. Thousands of our young men in these societies are awaiting the word of the clergy, to consecrate their activities to such a movement. In the club-rooms of our societies the Italian boys and young men could have a sort of night-school once or twice a week. The desire of the Italian to advance himself will make him a willing pupil at such night-classes, during which a short religious instruction can be given. It is a great mistake to neglect the young boy after his first Communion. From that time, until his character is formed and his religious convictions are set, he needs more attention than ever. That is the seed-

time for implanting high, noble ideals. It is the period in which religion will be established for life, or forever overthrown.

It may be of interest to inquire well into the methods and work accomplished by the "Christ Child Society" of Washington, D. C., which has branched out into many other cities. At the suggestion and coöperation of his Eminence Cardinal Gibbons this society has brought within its scope, work among the Italians. So have the St. Rose Settlement of New York and the Madonna House of Philadelphia. It is, of course, clear that lay coöperation must vary in its forms according to place and circumstances. For the rest, it will need only the spark of priestly zeal and initiative to set it on fire.

Our Sisterhoods in the United States have thus far seemingly taken but little interest in the Italian question. Certainly we should try to make Americans of the Italians, and that as quickly as possible. To effect this it is necessary that a bond of sympathy be established with them. If every teaching Sisterhood were to send a few members of its community to Italy to study the language, to see the people, and to learn their customs and manners, great results would be achieved by the Sisters. Considering the number of Italian children in parishes throughout the country, it is surprising to learn how few attend the parish schools. In many places parents object to having their children attend school together with poorly-clad, unclean, Italian children. If our Sisters knew the conditions of poverty from which the parents of these children came in Italy, and consequently the few opportunities they enjoyed to appreciate cleanliness, and whatever is high and noble in life, they would have a truer appreciation of the actual needs and be more interested, so as to accomplish some good results.

Our Sisters are not lacking in zeal. They would attempt more if permitted to do so. Let Superiors give them the opportunity. In large centers certainly many separate Italian schools could be started. In very many cities our parish schools could provide one or two class-rooms for Italian children, until such time as no objection could be made to

having them mingle with our own children. National lines and distinctions should be entirely eliminated in such cases; and that excellent results can and have been attained in parish schools where the Italians have been given consideration may be learned from such instances as that of St. Paul's School in Philadelphia. The zeal of priests and the permission of our bishops will be the starting-point in this movement.

Who are the priests best suited for the work of caring for the Italians in this country? The native Italian diocesan priest is not, I think, the best qualified, in all cases, to work as missionary among the immigrants from Italy. In the first place, the Italians cannot be regarded as representing one nation. "United Italy" is an ironical designation. Between a northern Italian and the Neapolitan or Sicilian there exists hardly any bond of sympathy. On the contrary, they often bear each other a racial hatred stronger than that which separates the Irish and the English. When Americans speak of an Italian priest working among his own people, they rarely give any thought to the question whether he be from the North or the South of Italy. Yet to the Italian priest and people it means more than we can appreciate. Unfortunately it must be said that a great number of native Italian diocesan priests, abstracting from racial prejudices, are not disposed to work among what we call "their own people." They prefer to labor among other nationalities. And the pronounced tendency of many to work for pecuniary interests has given this entire class of priests the reputation of being lacking in zeal.

Nor is the native Italian religious necessarily the best qualified missionary for the immigrants from his own country. First, as in the case of the diocesan native priest, because he is apt to have or suffer from the racial antipathies above alluded to; and these are apt to destroy the zeal we expect to find in him. Again, these priests can rarely understand the spirit of liberty which people enjoy in this country, nor have their habits been adapted or their character formed to appreciate the necessity of the constant activity which marks the

life of the truly zealous American priest. It must be expected that fitting adjustment to our liberty and activity, when one is advanced in life, will be slow, and not always attended with the desired results. Lastly, there are those American diocesan and religious priests who go to Rome or Italy in the expectation of fitting themselves for advancement, with an ultimate view of honors and titles. They generally return as Doctors of Philosophy or of Divinity and are regarded as representative men in their respective dioceses. They are hardly the men to expect to be sent to insignificant parishes, with the task of working among the poorest from whom little pecuniary compensation can be expected and still less received. This is true especially of the secular clergy who study in Rome. The American religious priest or student who is sent abroad "*causa studiorum*" is usually intended by his superiors for the work of teaching in his Order or Congregation.

There remains one class of priests that the writer ventures to suggest as best qualified to work among the Italians in the United States. They are diocesan and religious American priests chosen by our bishops and religious superiors definitively for this work. They need to be priests not so much of big heads as of big hearts, not so much of noble intellects as men of deep religious sentiment and zealous activity, men not destined for degrees, but eager to learn the language and to familiarize themselves fairly with the dialects of Italy, especially the Neapolitan and Sicilian; men who are anxious to acquire sympathy for the Italian people without which no work can be done; in fine, men who are willing to sacrifice themselves in their own country, for the sake of the hundreds of thousands of souls they can be instrumental in saving to the Church in the United States.

In the case of diocesan clergy, it may be necessary to make special provision for priests assigned to labor in what might be called "*the Italian missions*" of the country. For some time to come the revenues from distinctly Italian parishes must be small; but if the Italians be given a little time, they



will no doubt prove their generosity. With regard to priests of Religious Orders, the solution is much easier. Their vow of poverty gives them peculiar advantages in this work. Most of the religious priests, during their course of preparation in the many cities of Italy where they would study the different manners and customs of the people, could live with their brethren. On taking up the work after their return to America, if their Order or Congregation has a house in or near the locality where the congested Italian districts are, three or four Fathers could be maintained by the community at very little expense, to serve the Italian missions. The various Religious Orders, once their attention is drawn to the subject, can hardly escape the obligation of taking up the work, and a refusal to do so might revive the often-stated charge made against religious bodies, namely that they will not coöperate in such a field because there is no pecuniary remuneration.

We have many movements in the interest of Catholicity, but none seems more important than this, and none seems easier of success. The American diocesan and regular priests whom I propose for this task as the most fitted and attainable would have no racial prejudices to contend with and they would be assured of a respect rarely accorded the native Italian priest. In justice it must be said of the Italian that he has inborn respect for the "forestieri." He will show courtesies to the stranger that he will not extend to his own countrymen. These American diocesan and regular priests who go to Italy for the purpose of qualifying themselves to do this work would get correct notions of the many peoples there, and thus be much better qualified to Americanize the Italians who come to us. These Italians are far from being representative. They come from the poorest classes; they have had no educational advantages. Oppression and unjust taxation have given those who are not simple peasants an inborn hatred of government. The Italians in this country often continue for years under the misapprehension that the Church and her officials here are supported by the government, as is the case in Italy.

We must not forget that Italians are a naturally bright peo-

ple; they are considered by many as the brightest among the nationalities of Europe. The rapid progress and advancement they have made here is simply astonishing. It needs no prophetic foresight to see that the Italian people in the course of a generation will be perhaps the most important if not the greatest force in this country. With naturally keen intellects and vivid imaginations, natives of a land where the most ignorant have an appreciation of music, with a love of natural and artistic beauty amid which they have grown up, this people bent on advancing themselves will make the best of their opportunities here. They are born diplomats. They have succeeded the Irish in building the railroads of the country; but they are fast giving up this work. Many are going into business and display remarkable talent therein. In the South many have proved themselves to be the most successful farmers. Temperament, thriftiness, patience, and perseverance, fit them admirably to take hold of our cotton plantations. They will first succeed the negro as workmen and then become small proprietors and gradually attain eminent success in this field. Most assuredly this people is destined to play a very important part in the history of our country. In a generation or two the children are likely to become thorough Americans. Where Italian men have married Irish wives the issue seems to be specially blessed with the good characteristics of both nations. The Irish wives wish to get away from Italian quarters. The Italian husbands trust implicitly their Irish wives. The children are enthusiastic Americans who know and love the religion of their parents.

Wherever there has been continued effort to better the condition of the Italians, there has been a successful and generous response on the part of the people themselves. Taking advantage of this responsive disposition, instruction in our faith and in our catechism should be given. Religious instruction is the great need of this people. Their sentiments are religious, not superstitious. The expression of their faith is what we find it, simply because of lack of instruction. It is needless to examine the many and various causes contribut-

ing to the neglect in the past, since the Church authorities in Italy appear to have no control over these causes. Let us deal with actual conditions and try to make the most out of them. The results attained by Father De Nisce, an exceptionally zealous priest, in bettering the religious as well as the social conditions in the small town of Roseto, in the archdiocese of Philadelphia, may serve as a lesson to all.

In the year 1857 something over a thousand Italian immigrants came to this country. For several years following there was a decrease in the number. In 1880 the Italian immigrants were over twelve thousand. In 1907 they were nearly two hundred and eighty-six thousands. In the past eighty-eight years more than 2,500,000 Italians have come to the United States. Considering their large families and their increase especially in the last quarter of a century, we ask in fear, How many thousands have been lost to the Church? It may be said in general that it is difficult to proselytize the Italians. They make poor Protestants. They will take provisions and assistance from proselytizing bodies, but when these gifts cease, the Protestantism of the Italian usually ceases with them. Nevertheless it remains true that the innocent children may be led astray forever. Many Protestant communities and some undenominational philanthropists are taking great interest in Italian children. From experience they see how quick the Italian children learn whatever they are taught. Shall we of their own faith do less for them? Or shall we dispose of them in our self-asserting American fashion by saying, "Let the Italians take care of themselves"? If they do not appreciate sufficiently the birthright of their faith and the obligation of guarding it for their children, let us teach them an appreciation just as we would help any man to return to the faith. If all were willing and trying to be good, there would be no need of helpers.

Can we spare a sufficient number of priests, both diocesan and regular, who will go to Italy to prepare themselves for this work? However overcrowded a diocese is, however numerous a religious community, there is always a demand for zeal-

ous, active priests. The supply of such priests will never equal the demand until the end of time. In this sense a scarcity of priests, both diocesan and religious, will always exist. Very probably in many of our large dioceses, where most of the Italians live in congested districts, a few zealous, diocesan clergymen could be spared. Can ten large dioceses spare four priests each? This would total forty priests. Can the many religious Orders and Congregations in the country assign sixty religious to the work? Two years in Italy would fit these priests admirably for the great task. Their duties would be, first, to study the language and people, acquiring a sympathy for them; secondly, to prepare sermons and instructions. In caring for foreigners of their dioceses some few bishops and individual members of Religious Orders have adopted this plan with excellent results. In New York State there are 600,000 Italians. In the city of Philadelphia there are over 100,000. Naturally in these large centers the greatest number of workers will be required. While each organization and body looks to its own interests and strives to impress on others the importance of its claims, seeking help to carry on its propaganda, all of which is permissible and commendable, yet the great and vital interests of the entire Church in the United States must not be lost sight of. All should be willing to bear their share of the burden.

The writer is happy to state that the Provincial of the Dominicans of St. Joseph's Province approves of these suggestions and has determined to assign some religious, who will fit themselves for work among the Italians in this country by two years of preparation in Italy. Who can forecast the measure of the results in a century, in the United States, of a hundred zealous, active priests working among the Italians, especially among the Italian children?

The writer by emphasizing the need of mission helps for the Italians, does not wish to minimize the equal importance of caring for other nationalities. He singles out the Italian because of his knowledge of, and sympathy for, them. The suggestions here offered with reference to the Italians are applicable also to other sections of our immigrant population.

To sum up what I have said, with some design to produce practical results, I would make the following suggestions:

1. Let us form guilds of persons who will interest themselves in Italian children. It would be easy to induce a number of ladies to assume the care of girls and even of boys up to a certain age.

2. Enlist the services of Catholic societies, whose members will assist priests in caring for Italian boys and young men. Many talented young men in our Catholic societies will cheerfully spend an evening or two of the week in instructing and helping the Italian young men to get along in life under American conditions. Our Catholic societies will teach them real American patriotism and American loyalty to the Church.

3. Let some effort be made to interest our American Sisterhoods in the Italian children of the country.

4. Let us awaken to the fact that the substantial work in this great movement is not to be done by the native Italian diocesan or regular priest, but by the diocesan and regular American priests who go to Italy, not for titles and honors, but to fit themselves for a harvest of souls in our own glorious country.

5. The best way to interest the majority of Italian adults, and to make them practical Catholics, who will attend Mass on Sundays, and receive regularly the Sacraments, is to interest their children, making of them intelligent practical Catholics. We will then have as an asset the children's missionary activity united to our own.

FR. JOHN T. McNICHOLAS, O.P.

*Dominican College, Washington, D. C.*

# Analecta.

---



## **E SECRETARIA BREVIUM.**

### **CONSTITUTIO APOSTOLICA DE PROMULGATIONE LEGUM.**

Promulgandi pontificias Constitutiones ac leges non idem semper decursu temporis in Ecclesia catholica fuit modus; a pluribus tamen saeculis consuetudo invaluit, ut earum exemplaria publice proponerentur frequentioribus quibusdam Urbis affixa locis, praesertim ad Vaticanæ ac Lateranensis Basilicæ valvas. Quæ autem Romæ, tamquam in christianæ reipublicæ centro et communi patria fidelium, promulgarentur, ea ubique gentium promulgata censebantur, vimque legis plenissimam obtinebant. Verum, quum promulgandæ legis ratio et modus a legislatoris voluntate pendeat, cui integrum est constitutas innovare ac moderari formas, aliasque pro temporum ac locorum opportunitate sufficere; idcirco factum est, ut, vel anteactis temporibus, non omnes Apostolicæ Sedis leges ac Constitutiones, memorata forma, hoc est consuetis Urbis affixæ locis promulgarentur. Recentius, sacrarum praesertim Congregationum operâ, quibus Romani Pontifices, ad leges iam latas declarandas aut ad novas constituendas, utebantur, id fere in consuetudinem venit, ut acta Sanctæ Sedis eiusque decreta, in Officio a Secretis a quo edita essent legitima auctoritate vulgata, hoc ipso promulgata haberentur. Publici sic iuris effecta, dubitari quidem nequit, quin acta ipsa rata firma-

que essent, tum quod plerumque munita clausulis, contrariis quibusvis derogantibus, tum quod id genus promulgatio esset vel expresse vel tacite approbata a Pontifice Maximo. Huic tamen promulgandi rationi etsi plena vis esset, solemnitas illa deerat, quam par est supremæ auctoritatis actis accedere. Eâ de causâ complures Episcopi, non modo a nobis, sed a Nostris etiam Decessoribus, quum saepe alias, tum novissime in postulatis circa Ius Canonicum in codicem redigendum, flagitarunt, ut a suprema Ecclesiae auctoritate Commentarium proponeretur, in quo novae promulgarentur ecclesiasticae leges, et Apostolicae Sedis acta vulgarentur.

Re igitur mature perpensa, adhibitisque in consilium aliquot S. R. E. Cardinalibus, Antistitum, quos diximus, excipienda vota rati, auctoritate Nostrae Apostolica, harum Litterarum vi, edicimus, ut, ineunte proximo anno MDCCCXCIX, Commentarium officiale de Apostolicae Sedis actis edatur Vaticanis typis. Volumus autem Constitutiones pontificias, leges, decreta, aliaque tum Romanorum Pontificum tum Sacrarum Congregationum et Officiorum scita, in eo Commentario de mandato Praelati a Secretis, aut maioris administri eius Congregationis vel Officii, a quo illa dimanent, inserta et in vulgus edita, hac una, eâque unica, ratione legitime promulgata haberi, quoties promulgatione sit opus, nec aliter fuerit a Sancta Sede provisum. Volumus praeterea in idem Commentarium cetera Sanctae Sedis acta referri, quae ad communem cognitionem videantur utilia, quantum certe ipsorum natura sinat; eique rei perficiendae sacrarum Congregationum, Tribunalium et aliorum Officiorum moderatores opportune consulere.

Haec edicimus, declaramus, sancimus, decernentes has Litteras Nostras firmas, validas et efficaces semper esse ac fore, suosque plenarios et integros effectus sortiri atque obtinere, contrariis quibusvis non obstantibus.

Datum Romae apud S. Petrum, anno Incarnationis Dominicae millesimo nongentesimo octavo, III Kalendas Octobres, Pontificatus Nostri sexto.

R. Card. MERRY DEL VAL,  
*A Secretis Status.*

# Studies and Conferences.

---

## OUR ANALECTA.

---

The Roman document for the month is from the SECRETARIATE OF BRIEFS, which announces the intention of the Holy See to publish a fortnightly bulletin or commentary, for the purpose of promulgating officially all the transactions of the Roman Curia. This new publication is to begin issue next month from the Vatican Press, and will give the decisions, resolutions, and decrees of the different departments of the reorganized government of the Church, and authentic information regarding all such other Vatican affairs as may be deemed opportune for public announcement.

---

## THE CONFRATERNITY OF THE BLESSED SACRAMENT.

At the instance of a number of our readers who, after reading the Rev. Dr. O'Brien's article in the October REVIEW, expressed the desire to have published a brief sketch of the precise object, scope, and privileges of the Confraternity of the Blessed Sacrament, together with the requirements for its introduction into our parishes, we requested the author of the article to prepare such a paper. The following summary will be found to serve admirably the practical purpose of directing pastors who wish to introduce the devotion into their parishes.

It is superfluous to add that the establishment of the Confraternity of the Blessed Sacrament need in no wise interfere with the League of the Sacred Heart, as the two devotions have one and the same purpose, albeit in their form of appeal they are slightly different.—EDITOR.

The object of the Confraternity of the Blessed Sacrament is to honor Jesus Christ in the Sacrament of His love, and repair the outrages He receives from the ingratitude of men.

It ranks first among all confraternities. It should be established in every parish. "*Confraternitas Sanctissimi Sacramenti, ex declaratione Sac. Cong. Indulgentiarum sub die*



*7 Februarii, 1607, cum approbatione Pauli V desideratur ut erigatur in qualibet ecclesia parochiali, non obstante quod ibi reperiaturs jam erecta quaelibet alia Confraternitas."*

Its establishment does not interfere with any other confraternity. By the erection of this Confraternity, by the bishop of the diocese, it participates in all the indulgences of the Archconfraternity, established in the Church of the B. V. M. de Minerva, Rome, without further affiliation. When once established in a parish it becomes permanent. Both sexes are eligible to membership. To it other societies may be aggregated.

This Confraternity was approved by Paul III in the Bull, *Dominus Noster*, 30 November, 1539.

Application must be made by the pastor, in behalf of the faithful, to the bishop of the diocese. This must be done in each instance. The bishop will issue a letter, stating that he establishes the Confraternity in the specified parish, in virtue of the right vested in him. The bishop cannot include this privilege with the ordinary faculties. The application and the edict of erection may be after the usual form of confraternities, or may be simply the asking and granting the request, in writing as above. The bishop of the diocese is to approve of the rules. These vary with localities. He has authority also to make such changes as may be agreeable, providing the essential object of the Confraternity is not changed.

The Confraternity of the Blessed Sacrament enjoys extraordinary privileges. Nowhere else will one find such precious advantages. Among the indulgences are the following: 1. a plenary indulgence, in the form of a jubilee, on the day of admission, and three times during life, at the will of the member; this privilege, with the usual conditions, accords the selection of any confessor; 2. a plenary indulgence at the hour of death; 3. a plenary indulgence on the day one spends an hour in adoration, once a week; 4. a plenary indulgence on the third Sunday of every month, and on Holy Thursday, by receiving Holy Communion, and assisting at the procession; 5. an indulgence of seven years and seven-

times forty days, for visiting the Blessed Sacrament, also for accompanying the Blessed Sacrament when carried to the sick, or attending processions; the indulgences for the procession can be gained by parties who are unable to be present, by uniting in spirit with the same; 6. an indulgence of one hundred days can be gained by all the associates who are performing any of the works of mercy. The only obligations are enrollment, reciting five Our Fathers and five Hail Marys once a week, kneeling, in honor of the Blessed Sacrament.

Other exercises are recommended, such as promoting in every way possible reverence to the Blessed Sacrament; assisting at the procession; assisting at Mass, Benediction; making frequent visits; furnishing means to nourish the lamps burning before the Blessed Sacrament; cleanliness of the church; the hour's adoration, once a week; frequent Communion; reverently bending the knee when coming into, or in going out of, the church; observing proper decorum in the church; daily spiritual Communion; serving Mass; providing for the ornamentation of the tabernacle, altar, and sanctuary.

Pope Benedict XIV granted special favors to all members who performed any act of mercy or charity. Pius IX (13 June, 1853) accorded the Plenary Indulgence for attending the procession on the third Sunday.

The motive of the devotion to the Blessed Sacrament is to honor the Sacred Humanity of Jesus Christ united to the Word, *whole and entire*, and by this union made worthy of adoration.

The devotion to the Sacred Heart is to honor the heart of Jesus, united to the Divinity.

If the devotion to the Blessed Sacrament and the devotion to the Sacred Heart are interchangeable terms, then all friends of the Sacred Heart will rejoice in the effort to make one of the oldest, and the best Confraternity, enriched, as one author puts it, "with all the indulgences possible," the great devotion of the twentieth century.

It is the desire of the Holy See that this Confraternity should be introduced by bishops into all parish churches, to

promote and increase the devotion to Jesus in the Blessed Sacrament. It is the great society of the Catholic Church. It is historically true that the institution of the Confraternity of the Blessed Sacrament coincides with the best efforts made by the Sovereign Pontiffs to stop heresy.

Bishop I. T. Rudiger states that "there are many means to improve the religious spirit in a parish, but there is nothing equal to the Blessed Eucharist, to nourish a virtuous life, to increase divine love, to extirpate sin and for the pastor to work successfully for the salvation of souls."

The spirit of this Confraternity will enable the priest to work out with success the twofold aim of his life—the preservation and improvement of his flock, and the conversion of Protestants to the true faith.

F. A. O'BRIEN.

*Kalamazoo, Michigan.*

<sup>1</sup> Authorities quoted: *Bullarium Romanum*, Vol. I, p. 728; *Decr. auth.*, No. 13, pp. 8, 9; Ferraris, *Prompta Biblioth.*, Tom. II, fol. 1071, edit. Migne.

#### **THE HOLY FATHER TO THE ARCHBISHOP OF PHILADELPHIA.**

It is well known that the honorable maintenance of the Papal administration largely depends upon the fluctuating resources supplied by the personal devotion and love of the faithful toward the august Pontiff at Rome. From the very beginning of his pontificate the Holy Father has evinced a practical sense of economy, which caused him to curtail the expenses of the Vatican household and to reduce the number of functionaries who attend to the official duties connected with the government of the universal Church. He has likewise abolished the old system of gratuities and perquisites which maintained a corps of ecclesiastical officials who earned their livelihood in sinecures. It is for this reason that Pope Pius X acknowledges with the affectionate grace of a father his children's gifts whereby he may alleviate the needs of the official household on whose faithful service depends in large measure the discipline of a united religious activity throughout the world.

The donation of the Archbishop of Philadelphia was presented through Monsignor Thomas Kennedy, and the Holy Father, through his private chaplain, Monsignor Giovanni Bressan, sends the following autograph acknowledgment:

VENERABILI FRATRI PATRITIO JOANNI RYAN,  
ARCHIEPISCOPO PHILADELPHIENSI.

*Venerabilis Frater,*

Tui, Venerabilis Frater, et fidelium tuæ curæ commissorum pietatem erga Nos et hanc Apostolicam Sedem, quum alia optime foveant probentque argumenta, tum illud quidem egregium quod est in subsidiis ad honestam nostram inopiam sublevandam et ad expeditiorem Ecclesiae procuracionem Nobis comparandis.

Dum porro ob ea, quæ nuperrime Nobis quatuordecim millia Dollars per Ven. fratrem Thomam Kennedy, Episcopum Adrianopolitanum, exhibuisti gratias tibi et oblatores agimus perquamplurimas, Te enixe rogamus ut Clero et populo Tuæ curæ concredito nostros grati animi sensus aperias, et Apostolicam Benedictionem enuncies, quam Tibi, Venerabilis Frater, in primis et ceteris omnibus effusa caritate impertimus.

Ex Aedibus Vaticanis die 20 Octobris 1908.

PIUS PP. X.

*Venerabili fratri*

PATRITIO JOANNI RYAN,  
*Archiepiscopo Philadelphiensi.*

---

### THE RIGHTS OF PASTORS WHEN CATHOLICS SELECT THE CHURCH FOR THEIR OWN FUNERAL.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the last issue of the ECCLESIASTICAL REVIEW (October, 1908) the distinguished and learned canonist, Father Martin, S.J., has an article which, according to my reading, is rather misleading. The definitions which he gives of *sepultura* are apparently correct, but the application seems too extensive. The second, and more extensive meaning, cannot be canonically ap-

plied to all cases where there is question of *sepultura*. This is, evidently, the case in the exceptions made to the general law which imparts to the parish priest, immediately entrusted with the spiritual care of the members of his flock during their life, the right of performing the obsequies after their death.

This law, as Father Martin correctly states, admits of two exceptions: first, whenever a deceased person had chosen, before his death, to be buried in an ancestral cemetery lot or place which is connected with a public chapel or parish church; secondly, whenever a person before death selects another burial place than the one connected with his parish. In both of these exceptional cases the right of selecting such a burial-place carries with it the right of having the obsequies performed in such chapel or church connected canonically with such a burial-place. In any other case, the proper pastor, evidently owing to the many abuses that would follow, does not forfeit the right to perform the obsequies. To conclude otherwise from the authorities quoted by Father Martin would be *latius hoc* and consequently illogical. The authorities cited presume that the person who chooses, desires "in eo loco sepeliendi . . . qui proprios habet rectores," tunc "ad hos et non ad parochum proprium pertinebit Missas canere, etc.," if the deceased has so chosen.

In his "illustration" Father Martin seems to confound a parish selected regardless of the place of burial, with a parish priest or chaplain who is canonically connected with such selected burial-place. If the burial-place chosen is under the jurisdiction of special rectors or chaplains, in that case the authorities quoted grant them the right to perform the obsequies. But the parishioner has no right to select any church indiscriminately, regardless of such a burial-place, to have his funeral rites performed; and should any priest other than the pastor proper, or without the latter's consent, attempt to do anything of the kind, he would violate the general law of the Church, the exceptions to which could not be applied to such a case.

The bishops who, through synodal or extra-synodal decrees, have legislated in conformity with the above have, in my humble opinion, decreed "*si non juxta, certe non contra jus.*"

FERDINAND BROSSART.

Covington, Ky.

**Reply.**

From the foregoing observations it appears that the Very Reverend Father Brossart differs somewhat from the opinion put forward in the October number of the REVIEW regarding the ministry of ecclesiastical burial. It was stated in the article that by the common ecclesiastical law the faithful have the right to choose the church from which they are to be buried and that the pastor of the church thus chosen has authority to perform the funeral services. The above-named writer takes exception to this statement, holding, if I understand him rightly, that the faithful have no right to choose the church of burial, unless the cemetery be attached to the church selected. Let us suppose, for instance, that a person belonging to parish A wishes to have his funeral services—celebration of Mass and obsequies—performed in the church of parish B, by the pastor of the church, and to have the body interred in a public cemetery common to various parishes and outside the parish where the services are to be performed. Our critic is of the opinion that in this case a person has not the right to choose the church for funeral services, but he admits, in view of the authorities cited by me, that when the place of interment is annexed to the church a person may then choose this church for the services, and that its pastor has authority to officiate. If I still maintain that no such limitation is to be made, and that a person has the right to choose the church for the funeral services, whether the place of interment is beside the church selected or elsewhere, e. g. in a public cemetery; and furthermore that the pastor of the church selected has in either supposition the authority of celebrating the funeral services, it is only because such is the interpretation of the ecclesiastical tribunals upon whose decisions we must base our practice.

The Decrees of the Holy See and the interpretation of these Decrees as given by the canonists of the Church and as applicable in the present case, are quite clear. To verify this statement it will suffice to cite a few instances showing what is the legislation of the Church. On the 24 February, 1872, the S. Congregation of the Council declared as follows: "*Centies ab H.S.C. definitum esse erectione coemeteriorum, locum sepulturae tantum materialiter et physice mutatum esse, non vero jus sepeliendi quod ideo integrum mansisse censuit, rem ad evidentiae apicem pervenisse in propatulo est.*" Accordingly, the rite of performing

funeral services was not altered by the institution of public cemeteries, but remained what it was, neither more nor less. Hence if a person now chooses to have the funeral services performed in the church of another parish, the pastor of this church can lawfully perform the services just as he could have done when the place of interment was adjoining his church; otherwise his *jus sepeliendi* would be changed, which is contrary to the decree. Similarly the *jus sepeliendi* of the *proprius parochus* would be changed, if he could now prevent his parishioners from choosing a burial church when the latter is not connected with the place of interment; and this also is in opposition to the decree. It is manifest therefore that the limitation introduced by Father Brossart does not accord with the definition of the Holy See, which, it is declared, had been given a hundred times. Let me also quote from Pallottini's Collection of the Conclusions and Resolutions of the S. Congregation of the Council:<sup>1</sup> "Ubi itaque legitima probetur electio sepulturae, legitur tunc definitum, non licere parochis vel eorum coadjutoribus defuncti cadaver ad parochialem ecclesiam deferre et exsequias ibidem peragere, ceteraque perficere usque ad tempus sepulturae alibi destinatae, sed recta via deferri debere ad ecclesiam in qua fuerat electa sepultura" (N. 170). "Cadavera defunctorum habentium sepulchrum gentilitium, vel sibi sepulturam sine legitima venia elegantium in ecclesia regularium vel jus tumulandi habente, ad eam recto tramite sint asportanda, ibique funebria officia peragenda cum perceptione emolumentorum, etiamsi ex edictali lege in publico cemeterio sint sepelienda" (N. 171). These resolutions of the S. Congregation show clearly enough what the *proprius parochus* is forbidden to do when there has been an *electio sepulturae*, as they also show where the funeral services must take place, even though the remains are to be buried in a public cemetery.

It may seem to be a waste of time and space to say anything more in order to prove that the distinction or limitation made by Father Brossart is without foundation; but I would ask leave to say a word regarding the opinion of canonists on the point. In the October number article many eminent authorities were cited to prove the liberty of choice which the faithful possess in selecting the church for their burial. Not one of these indicated or

<sup>1</sup> Cf. Vol. 4, v. Cadaver.

suggested, even in the remotest way, the limitation referred to, although some of them treat the question of choosing *sepultura* at great length. Now it is utterly impossible that all these would have passed over so important a limitation, which would not only curtail, but nearly altogether destroy, the liberty of choice possessed by the faithful. Attention may perhaps be drawn to one eminent canonist not quoted before, one who may be fairly taken to represent the unanimous opinion of the rest. Sebastianelli in his *Praelectiones Juris Canonici: De Personis* (p. 313), after setting forth the right of the *proprius parochus* to the *quarta funeraria*, when a person has chosen to be buried from a church not his own, says: "Huic juri parochorum habendi quartam funeris non fuit derogatum per institutionem cemeteriorum, quae publica dicuntur, quaeque representant omnes ecclesias in quibus jus sepulturae habebatur. Ita S. Cong. Conc. in Dertonen. 24 Maii 1821, in Forolivien. 26 Jan. 1833, et in Aesina, 26 Nov. 1864. Ex quibus resolutionibus duo deducuntur. Primo, possunt etiam hodie fideles sibi eligere ecclesiam in qua funera expleantur, et per consequens ad eandem ecclesiam spectant emolumenta funeris, reservata quarta pro parochus. Secundo, si per errorem et eo fortius per injuriam in ecclesia parochiali celebrentur funera illius, qui habebat sepulchrum gentilitium vel electivum in alia ecclesia, huic restituenda sunt emolumenta, reservata tantummodo quarta mortuaria pro parochus." The ecclesiastical law here set forth is as plain as it well can be. If the faithful choose to be buried from a church different from their parochial church, the funeral emoluments belong to the church so chosen, while the fourth part of those emoluments is to be reserved for the *proprius parochus*; if the funeral services take place in the parochial church, when the parishioner chose to be buried from another church, the emoluments are to be restored to the pastor of the church chosen, the *proprius parochus* retaining a fourth part. It may be noted that the canonist just quoted in stating the ecclesiastical law expressly includes public cemeteries. Perhaps it will be interesting to some readers of the REVIEW to learn that this canonist, Monsignor William Sebastianelli, has just been appointed by the Holy Father to be one of the Judges or Auditors, as they are called, in the new Tribunal of the Rota. Fancy a person belonging to Father Brossart's parish choosing to be buried from the church of some other parish in



Covington or elsewhere: yet the burial services take place in Father Brossart's church contrary to the wish of the deceased. The pastor of the other church sends the case to the Rota, which is the proper tribunal for such cases, if not settled according to ecclesiastical law in some lower court. It is not difficult to foresee the decision which would be given by the eminent canonist or by any judge applying the ecclesiastical law. The *proprius parochus* would be most certainly ordered to return three-fourths of the funeral offering to the other pastor performing the obsequies.

In the remarks of my critic mention is made of many abuses that would follow if his opinion be not followed. He does not tell us what these abuses are; but whatever they may be, the answer to this objection is obvious. It is not for us, subjects of the Church, to set aside an ecclesiastical law because abuses may arise from its existence. Let those abuses, whatever they are, be prevented or cured so as not to deny to the faithful a right conceded to them by the Church, nor to set aside the *jus commune* conveying that right. The motto, "Fiat justitia, ruat coelum," seems applicable here.

There is also an observation by the writer regarding synodal or extra-synodal decrees being in accord with his view. It is not said what these decrees are. But the general principle of canonists is to be held, viz. that diocesan decrees cannot be against (*contra*) the *jus commune* of the Church; otherwise they are invalid. If there be any such diocesan decrees regarding ecclesiastical burial, they ought to be so interpreted as to permit the free choice of a burial church, or, better still, be so formulated as to indicate a conformity with the common law of the Church.

In conclusion I should state that many other decrees of the Holy See might be adduced to prove the opinion I advance. Besides, all the eminent writers on Canon Law maintain the same view, and indeed could not do otherwise, since the Holy See has so clearly and so often manifested its mind upon the point. If, however, my Very Reverend friend still doubts the correctness of my opinion, let him send a *quaesitum* to Rome on the matter. Some of the readers of the REVIEW will be interested in seeing both the *quaesitum* and the response.

M. MARTIN, S.J.

St. Louis University, Missouri.

**THE "WOMAN QUESTION" IN CHURCH MUSIC.**

When the Holy Father, in his *Motu Proprio* of 22 November, 1903, stated that women, "*being incapable of exercising the liturgical office of chanters in the church, cannot be admitted to form part of the choir or of the musical chapel,*" he did not mean that women should be absolutely debarred from singing in church. They might very properly join in congregational singing, or—if there were no men in the church to sing—the women should do all the singing themselves. They would also sing the liturgical parts of services held in churches and chapels belonging to religious communities of women. Yet in this they would not be exercising the liturgical office of chanters; they would be simply supplying what the liturgical office was instituted to provide regularly and under ordinary circumstances. Thus, a layman may preach in a mission church, and in the forced and prolonged absence of a priest (as during times of persecution) baptize children, though they were not in danger of death. Yet such a privilege does not confer on a layman the priestly office, nor does it imply that it may be exercised when a priest is present and can do it himself. In like manner, women may sing the liturgical parts of the solemn service, without being said to be exercising the liturgical office as understood in the Papal document.

Now some bishops, especially in missionary districts, have found that they cannot have liturgical choirs composed, as is prescribed, of male voices. They have therefore asked the Holy See whether they may not permit women to sing rather than have no chanted services of High Mass and Vespers as heretofore. The Holy Father, thus urged and naturally unwilling to appear to interdict chanted services altogether—which never could have been his intention—replies by pointing out that women are not to be prevented from singing God's praises or contributing their share to the solemnity of the Church's services. They were never prevented from joining in congregational singing, or from singing the liturgical parts where men's voices could not be found for the liturgical offices.

To claim more than this from the wording of any decree, or the casual expression of any churchman enjoying authority in matters of legislative interpretation, is, we insist, to render the words of the *Motu Proprio* nugatory, if not absurd and contradictory. Hence we contend that any interpretation of such decrees and utterances which pretends that we may go back to the former status of "mixed" choirs of men and women indiscriminately assembled in our organ-galleries for the purpose of singing the chant at solemn Mass and Vespers or any strictly liturgical and solemn function, is altogether unwarranted. It stultifies the Sovereign Pontiff and the Musical Commission, and makes a rule of what is merely tolerated as an exception, as is clear from the *ad mentem* clause which accompanies the reply to the *Dubium* of the Archbishop of Los Angeles (Mexico). Neither President Mancini in the *Ephemerides*, nor Dr. Schmid in the *Musica Sacra*, nor our own genial composer of church music for mixed choirs, Father Bonvin, S.J., offers any solid argument, as Dr. Widmann, quoting the authority of the Papal Nuncio, would have us believe, to prove that women may join with the men in the liturgical chant at all solemn functions, alike in the cathedral church and in the village chapel. The argument that, in recognizing the propriety of women singing separately or in the absence of a regular liturgical choir, one should logically recognize the propriety of men and women singing together, "*quia pars major trahit minorem*," as Father Bonvin puts it,<sup>1</sup> is surely anything but logical.

The conclusions which an unbiased acceptance of the Papal decree would seem to indicate, with due regard to existing difficulties, but also without any undue attempt to represent these conditions as being generally unalterable or necessary, are—that, wherever it is possible, we should have only male voices for the liturgical chant in our churches; that therefore every pastor who desires to perfect his church service is to strive by all means possible to introduce and maintain male

<sup>1</sup> *Cecilia*, October, 1908, p. 79.

choirs exclusively; that women are never in their proper place when they undertake to sing the liturgical parts, and that "mixed" singing is contrary to the spirit and law of the Church, unless as done congregationally. In *bona fide* congregational singing women have, of course, their proper part. Such we believe to be the mind of the Holy Father, until he states the contrary.

---

#### POPULAR UNDERSTANDING OF THE LITURGY.

To the Editor, THE ECCLESIASTICAL REVIEW.

Will you please let me say a word in behalf of a better understanding of the Catholic liturgy by those whom it is meant directly to instruct? We all realize that the Sacraments, instituted to become instruments of grace in virtue of the applied merits of Christ through the Redemption, have their effect of conferring grace upon the soul, irrespective of the person through whom they are administered, provided only that such person has been duly authorized to act as Christ's medium to his brethren. In the same way, it does not matter what language is used to communicate through the Sacraments Christ's virtue to the soul, since the Sacraments operate by means of the intention and external sign under which they were instituted by Christ. I know well that the unity of Catholic worship is largely preserved by the use of the language of the Church; but if that language remains a mystery to the faithful, as in practice it too often does, what benefit does the Christian derive from its *exclusive* use? The loss due to this method of ours always impresses me when I see before me, particularly at Baptisms and at Funerals (when there are almost always—at least in this country—a number of Protestants to witness the ceremonies) the blank look upon the faces of the by-standers, who leave the ceremony without having heard a word to make the beautiful rites of the Church intelligible to them. You will say that the pastors are expected to explain the ceremonies; but they do not do it anywhere, and if we except the isolated Catholic or ritualist who happens to be highly educated by private study of these things, the people themselves are wholly ignorant of the details. All they know or believe is that some sacred rite, required by the Church, is being performed. I hope the REVIEW

will find it opportune some time or other to broach the matter and suggest some remedy to dissipate the common ignorance and the charges that are made against us—with truth indeed on this score—by non-Catholics.

NEO-CONVERSUS.

---

### THE TASTE OF OUR ALTAR WINES.

We receive from time to time complaints from priests who, while making honest efforts to secure pure altar wines, are sensitive in regard to taste, and object to what they call “sour” wines, produced from local vineyards that are under the supervision of clergymen who make the production of unadulterated altar wines their particular care.

It should be remembered in the first place that it is practically impossible to produce the sweeter wines from native American grapes, without resorting to artificial admixture. The California grapes, and even more so the grapes grown in the Eastern and Northern States, contain as a rule so slight a quantity of natural grape-sugar that it is insufficient to outlast the regular process of fermentation through which the wine passes in maturing. In some cases a limited quantity of grape-brandy is added to the must to prevent acetous fermentation. But the addition of sugar or of any other foreign substance for the purpose simply of sweetening the wine in order to make it more pleasant to the taste, is not warranted in the case of sacramental matter. In imported sweet wines there is frequently, if not generally, danger that the wine has been fortified by the addition of foreign substances which ought not to be in altar wines.

After all, where wine is used for sacramental purposes, the question of taste should be a subordinate one. There is no reason either in the quantity of wine used at Mass, or in the peculiar tartness of the dry grape wine itself, to justify over-niceness in this respect. We have our choice at table or to allay thirst, but in the matter of the Sacrament we do not make choice for comfort or pleasant sensation any more than we

demand a soft and agreeable conveyance when there is question of sick-calls. The main point is to satisfy conscience by using the right means, whether they happen to please our taste or not.

---

### **SINGING COMPLINE IN THE VERNACULAR.**

*Qu.* Can you tell me whether there is any law which forbids the singing of Compline in church in the vernacular merely as a devotional service, for such times as week-day evenings during Lent, for example. I have heard that, being part of the liturgical office, the Compline service must be in Latin; while, on the other hand, it is claimed that it can take the place of the Rosary or any other devotion in English. I am also informed that it is sung in the vernacular in some places in England.

*Resp.* The prayers of the Church may be chanted in the vernacular at any time, congregationally or otherwise, when they are not made a substitute for a prescribed liturgical function. Thus at solemn mass, a liturgical service in which the celebrant is restricted to Latin, the choir must respond in the same language and maintain it throughout. This is likewise true for the solemn offices like the Canonical Hours, whenever these are performed as a liturgical function in which the celebrant takes chief part at the altar by reciting the antiphons and prayers in Latin. But when the prayers are sung simply by the people, in a purely devotional spirit, and in the vernacular, the liturgical nature of the office is altered into an ordinary popular exercise of devotion.

# Ecclesiastical Library Table.

## CATECHETICS.

**Dr. Shields's Catechetical Method.** As the readers of the REVIEW are well aware, the Catholic Educational Association met this year at Cincinnati, Ohio, in the early days of July. Its sessions were of absorbing interest, especially to the readers of this department. The very questions recently brought forward in these pages were the subjects of a very spirited debate, and the articles themselves received a notable recognition through the mention of Father Joseph F. Smith, Superintendent of Schools in New York City, who even stated that partly by their help he had been trying to devise with the teachers of the Archdiocese of New York a workable catechetical method. Even the most ardent promoters of the so-called Munich Method will feel highly complimented by Father Smith's statements. He also—the writer is quoting from notes taken during the discussion—in defending Dr. Shields's views termed his lectures as epoch-making. This may be safely admitted. Although the writer does not altogether agree with Dr. Shields's views, he thinks that his published studies ought to help in arousing American Catholic educators to a thorough revision of our catechetical methods. Hence the writer squarely rejects the views of one who during the same discussion, pointing to his experience of fifty-five years as teacher, unequivocally defended the old analytical methods, now practically repudiated by all recognized authorities on such questions.

Doctor Yorke's remarks during the discussion merit serious consideration. He pointedly rejected Dr. Shields's method as revolutionary. The writer would differ from Dr. Yorke on this point. There is nothing revolutionary in the method at all. Catechetical history knows of similar attempts in solving the question of the true catechetical method. The only new thing proposed by Dr. Shields is that he builds his first lessons in religion upon the child's instincts. For lack of time

Dr. Shields did not read the paper he had prepared, but gave on oral outline of its salient points. We shall therefore quote his views as propagated through his pamphlets on *The Teaching of Religion*, just published, and in his text-book, styled *Religion*,<sup>1</sup> also just from the press. These are his words in the latter work: "Beginning with an appeal to the child's instincts the course deals successively with the imitative tendency and with the use of symbols as exhibited in the liturgy of the Church. The later books set forth explicitly the formulas of belief whose essential meaning has already been grasped, the history of the Church and her organization, and finally her dogmatic and moral teaching in statements which the maturer pupil is able to understand" (p. 56). "The first phase of mental development is characterized by the play of instincts, particularly those instincts which determine the children's dependence upon their parents for the satisfaction of the fundamental needs of their nature. The object of the first book of the series is accordingly to develop these instincts into a suitable foundation for the virtues of a Christian life" (p. 88). "Out of the child's imitative activity in his eighth and ninth years there begins to develop a distinct phase of mental life which is characterized by initiative and intelligent self-determination . . ." (p. 90).

Dr. Shields has shown us concretely in his first book on Religion what his method with beginners in school would be. The work is admirable in many respects. One or two of the illustrations might be improved. Some songs, in their wording at least, seem to be too difficult. While no part of the child's mental make-up should be neglected in education, it does not seem quite clear why instincts, blind and rigid instincts, should be so much insisted upon. Surely, instincts are a heritage; but not particularly of childhood: they accompany us through life. Reason, will, memory, emotions, also demand their cultivation in the early school-years; of course, appropriate cultivation. Even in cultivating instincts explicitly we are making very good use of reason and will. Perhaps Dr.

<sup>1</sup> First Book, The Catholic Correspondence School, Washington, D. C.



Shields unduly emphasizes instincts. No doubt he himself is aware of his own words in *The Catholic University Bulletin*, (January, 1908): "Now, as instincts do not appear at any precise age—they vary several months and sometimes several years in the time of their first appearance—it is difficult to make any general statement concerning the time best suited for the confirmation or suppression of any given instinct other than that suggested above" (p. 72). On the other hand, it is easy to agree with Dr. Shields's other position, set forth in the March number of the same periodical: "To sum up, therefore, our contention is: first, that it is wrong to interfere with the normal function of the child's memory by making him memorize definitions and formulas that are not understood by him; second, that such memorized definitions, instead of aiding the pupil at a later period to understand the subject-matter in question, retard such understanding and render it more difficult; third, that by clogging the intelligence with unassimilable matter we cultivate in it a merely receptive attitude and habits of mental parasitism which are unfavorable to initiative and self-reliance" (p. 313).

The most appealing features in Dr. Shields's *Religion* (First Book) are its child-like simplicity of diction, the colored illustrations, and the songs. A better appreciation of his method will no doubt be possible, when all the books are in our hands. It seems now that they will render a better service as guides for teachers than as text-books for pupils. It is somewhat early, however, to express a definite view. The writer's practice, crowned with what he considers tolerable success, has been to take up in the first grade the Sign of the Cross, the Our Father, the Apostles' Creed, and to explain them with as nearly childlike simplicity as he could. The best mentors to him so far have been Mey's and Bühlmayer's catecheses. Karl Bühlmayer is one of the very best catechists of the Munich school, and his *Ausgeführte Katechesen für das erste Schuljahr der katholischen Volksschule*<sup>2</sup> has no equal anywhere in the catechetical literature for the lowest grade.

<sup>2</sup> Jos. Kölsche Buchhandlung, Kempten and Munich, 1906.

Bühlmayer sets about the work quite differently from Dr. Shields. Somewhat shortened and adapted to our needs Bühlmayer's first catechesis reads as follows:

*Everything from God.*

Well, my dear children, I shall come to your school often. You, little one, give me your hand. But I do not know your name—tell me, what is your name? [The catechist thus questions a few pupils and thereby inspires confidence.]

Children, what do you come to school for? To play, to eat, to sleep? No, to learn! The little children at home, before they begin to come to school do not know anything better than to play, eat and sleep. But you are now no longer so little. You are getting big, and now you will begin to learn.

Have you ever seen me before, children? Where? I shall come to you often as your teacher. The Heavenly Father has sent me to you; from me you will learn something about dear God. Have you ever heard anything about God? About the Heavenly Father? The Heavenly Father is our dear God.

*Aim.*—I'll tell you now a little story: How a little child gets to know God.\*

*Preparation.*—Have you, Charles, ever been in a deep cellar? How did you get down? A cellar is nearly always dark. Now what did you do in the cellar so that you could see? Would you like to live in a cellar? Up above it is better, where the sun shines and you see the blue sky and you need not be afraid.

At home you have all kinds of toys to play with. [Perhaps the catechist could show a few to dispel some of the awe with which the children regard the teacher at first]. You have little balls of rubber; you may have little wooden horses or sheep or birds. What would you, N., rather have, a little wooden sheep or a big live one? Have you any trees in your yard at home, N.? Have you seen any trees with apples on them? Then you know the trees have leaves [point out some]. You also have seen flowers [bring a few to school]. Which is nicer, this flower or this leaf?

*Presentation.* Now, I'll tell you a nice little story. Listen well and look at me all the time.

There was once a very small child, only so big [measuring with his hand]. It could not walk yet. One day his mother went

\* Cfr. Chr. Schmid, Heinrich von Eichenfels.

away, shut the door, but left the window open. The child lay in bed and slept. Suddenly a big, strong man, with a black beard, jumps through the window. He goes to the child's bed, takes it out and away, jumps out again through the open window and runs with it, far away. This big man had no house, but he lived under the ground in a deep dark cellar. Down into the cellar he runs, down the ladder. There an old woman waited for him to bring her something. The man gives the child to the woman and says to her: "This child will now stay with us." But the child did not know anything about all this, because it was yet too small.

Children, you have at home a father and a mother. At home you grew up and now you are big enough to come to school. But this stolen child, where did he grow up?

This poor child's name was Henry. Henry got bigger, learnt to walk, but the big man and the woman would never let him go out of the cellar. Henry never knew how things looked outside the cellar. The woman gave him food and drink, and the man brought him toys to play with: wooden sheep and birds, trees and balls, also red, blue, and green paper to make flowers and trees from. And the woman also used to light a lamp in the cellar so that they could see.

Children, would you like to live in such a cellar? Why not?

Little Henry got bigger and bigger, as big as some of you are now. He would have liked to run about, but the cellar was too small for that. Then the big man with the black beard went out of the cellar one day, and the woman was still in bed. Henry now thought to himself: "I will watch and see where he always goes." Henry took the big key, opened the cellar door, found the ladder and climbed up it; he groped his way through a dark, long way and found another door. He opened it—and was outside—out in the good, fresh air. [The catechist might take a deep breath.] Outside the weather was beautiful, light and warm. Little Henry opened wide his eyes: grass, flowers, trees, the blue sky, the sunlight—all this he had never seen before.

Henry went on, further and further; at last he came to a small house. At the door there sat a good old man. He said to **Henry**: "What is your name?" "Henry." "Little Henry, where do you come from?" "I have been all the time in a dark cellar; the man and the woman never let me out." The old man

thought for a little while and then said: "Henry, stay now with me, and the old man and woman will not come and lock you up again in the cellar."

N., where would you rather be, in the cellar, or in the house of this good old man?

Little Henry now kept on looking all around all the time. Before he used to see only the black ceiling of the cellar, but now he saw the wide blue heavens. Henry asked the old man: "Did you make this big cellar and that big blue ceiling?" [The catechist points to the sky.] Then the old man laughed and said: "Child, that is no cellar, that is the wide earth and the blue heaven." Henry in the cellar had seen no other light than the lamp hanging from the ceiling. Now, when he saw the sun, he asked the old man: "Did you hang that lamp so high up there, and where did you hang it on?" The old man said: "Dear child, that is no cellar-lamp, that is the sun, and it moves up and down in the heavens and it does not hang from anything." Henry in the cellar had not seen any living animals, nor any real trees and flowers. Now he saw outside in the fields real sheep, real trees, and flowers. So he cried out: "O, the sheep, the big sheep, run around themselves, and the birds over there move and open their mouths. What are they made of? And so many trees and leaves! I cannot count them. And the flowers smell so nicely. Did you cut them all out?" [In this manner the story proceeds till Henry gets an acquaintance with the sun, the moon, the stars, thunder, lightning, etc.]

*Explanation.* But now, poor little Henry at last asked the old man: "Please tell me, where did the big, beautiful lights come from? Who made them? Where does all this come from?" Said the old man: "My child, all of it comes from God! Grass and flowers, trees and apples, birds and sheep: all from God! Thunder and lightning, rain and clouds, water and wind; all are from God. Heaven and earth, sun and moon and stars, all from God. Look around, all this the dear God has made, and all this we call the whole world."

Now Henry knew where the whole world came from. God made the whole world. Children, can you also now say, where the whole world comes from? I shall say it first and then you will say it after me, each word: God—made—the whole world. [The catechist may take a few children separately and with them repeat it, till they become familiar with the sentence.]

*Application.* Can you, Charles, make a real flower? [Show them one.] Neither can I. No man can. Only the good God can. When you see the beautiful flowers, of whom must you think? Who made them? When you eat apples and pears and grapes and they taste so well, who made them grow? When you see the clouds, when the thunder and the lightning come—of whom will you think? When you see the sun go up in the morning, and the moon at night, and when the stars twinkle, you will say: Who made them? And what did you learn to-day about God? “God made the whole world.”

This is certainly a child-like, beautiful, psychologically correct, catechesis. It is true, the child does not hear what God is; but he hears what He did. That is a correct step to a further knowledge of God, and withal child-like. This appears to be a much shorter road to the knowledge of Christian truths than Dr. Shields proposes to travel in his published studies. Hence, too, it is hard to agree with Dr. Shields's position when he says in *The Teaching of Religion* (p. 42): “Hence, however desirable it may seem to develop the child's consciousness from the very first, the idea of God as ‘a pure spirit who cannot be seen with bodily eyes,’ we must be governed by the child's capacity, and though the idea of God is the logical basis of Christian Doctrine, it should not be the first truth presented to young children, because they cannot assimilate it. The statement that God consists of one nature and three divine persons is equally unintelligible to the child of six, and it is evident also to all students of child nature that several years must elapse before this child will be able to wrest any mental food from the statement that ‘God created heaven and earth and all things out of nothing.’” The opinion could be made acceptable, if slightly modified. Bühl-mayer's catechesis proves that we can easily take the logical sequence of Christian truths and present them with psychological correctness.

It should be said, however, that *Religion, First Book*, far out-distances all known English so-called primary catechisms, even the shortest of them. May primary teachers make the best use of the work!

## Criticisms and Notes.

---

**HISTORY OF THE GERMAN PEOPLE AT THE CLOSE OF THE MIDDLE AGES.** By Johannes Janssen. Vols. XI and XII: *Art and Popular Literature to the Beginning of the Thirty Years' War.* Translated by A. M. Christie. St. Louis, Mo.: B. Herder. (London: Kegan Paul, Trench, Trübner & Co.) Pp. 410 and 405.

Janssen's labors to bring within the lines of just criticism, through the proper use of documentary evidence, the study of history, and especially of the history that deals with those periods of moral and intellectual revolution upon the progress of which modern thinkers base their judgment regarding the future development of national prosperity, can hardly be overestimated by the Catholic apologist. Janssen was the first historian in Germany to call real attention to the consistent conspiracy which substituted terms of darkness for light in order to discredit Catholic institutions and the motives of its responsible agents. To do this he set to work—for twenty-five years indeed silently and seemingly without result—and gathered into an orderly pile the scattered material wherewith he subsequently made the flame that enlightened German scholarship regarding the causes of the upheavals which destroyed Christianity in the half of Europe and laid the foundations for the socialist and anarchist propaganda of modern times. Nor did he leave any part of his great work uncompleted, for before he died he had trained up the man, Ludwig Pastor, who was to complete the entire monumental structure, with the same knowledge of facts, the same sound judgment, the same integrity and industry that had characterized the master. To the latter too fell the task of reëditing the former volumes, so that Janssen's own later carefully-gathered notes might be made available throughout.

The present English volumes, XI and XII, correspond to the sixth volume in the sixteenth edition of the original. The reader obtains here a broad survey of the conditions of culture and civilization toward the end of the Middle Ages. Janssen shows how art, especially plastic art in the service of the Church, did not repudiate nature, but rather gave it a higher consecration. In contrast with the aims of the Church in this direction are the

methods of the sectarians of the Reformation who introduced caricature and libellous illustrations for polemical purposes, even into the churches. The further introduction of the degenerate Graeco-Roman art from Italy completed the degradation of German art. Janssen's comparison between the Renaissance and the Reformation is very instructive and shows how the disregard of dogma and moral degradation are linked together in the relation of cause and effect.

A similar process of deterioration is apparent in the field of music, in folksong, and in poetry. Popular poetry lapses into barrenness, and the traditional Meistersinging becomes mere vulgar rhyming in the mouths of the contemporaries of Hans Sachs. That poet too had his fling at the social conditions, which appear to have been much like those of our own day, at least in certain countries. He complains of the masses alike and the classes:

For while employers cut down pay,  
Drive hard bargains, fleece, and flay  
Their workmen, give them not what they  
Deserve (for the old adage says on earth  
The laborer is his hire worth).  
This makes them rabid, turbulent,  
Each on his own advantage bent:  
The humblest of them follow suit  
And much spoilt handiwork is the fruit;  
Idle too, they grow, and negligent,  
Gambling, drunken, gluttonous to boot.

The second (XII) volume deals with the dramatic literature of the time. The religious drama which gains new life in the Catholic cantons of Switzerland, in Bavaria, is replaced in the northern districts, where the new doctrine has made its foothold, by polemically satirical plays which open the gates to low views of morality and frequently outrage all decency. The drama thus becomes a faithful mirror of the passionate religious conflicts and assaults upon Rome and the clergy:

How these priests have scraped and skinned us!  
By God, for dirty, filthy sweat—  
How smooth the rascals are and fat!  
We have had to fatten them up.  
May the devil reward the priests and break their neck!

As for the Pope, he is made to suffer all the torments of the wicked:

Inasmuch as in God's place he's dared  
To put himself, so he must be declared  
A living devil, for he is no whit  
Better than Lucifer, who thought it fit  
Himself next to God to sit.

Toward the close of the sixteenth century the popular plays which had been acted by all classes, began to retreat into the background and give way to a kind of professional theatre in which the performers were for the most part vagrant foreigners. Many of these came from England. Their plays were almost entirely secular, with a tendency to coarseness and vulgarity. Sometimes they excelled indeed in a style of dramatic grace not then common among the German people of the north; but, on the whole, says our historian, "the influence of the 'new comedians' was a very unsalutary one. On the one hand, they addressed themselves to the low craving for indecent buffoonery and love pranks, on the other, to the excitement of fear and terror; they stimulated the ghastly delight in scenes of murder and horrors and the latent cruelty which was already far too strong in the demoralized people." The influence of the English comedians is made responsible, says Pastor in a footnote, for the introduction of realistic representations upon the professional stage in Germany.

Considerable space in this volume is devoted by our historian to the exposition of the literature that deals with the occult arts, magic, devil worship and witchcraft, which played so important a part in the social life of the German people during the period of the Reformation and after. Strangely enough, we find this sort of literary activity made the vehicle of special attacks upon the old religion. And although Luther himself did not approve of the use of magic arts and decried spirit-rapping and necromancy, his followers found therein much aid in the work of breeding animosity against the Church. Thus the oldest popular book about Dr. Faust, *circa* 1587, is nothing else than an onslaught on Catholicity. In like manner Widmann's famous Faust-book aims chiefly at incensing the Protestant population against the papacy. It represents Gregory VII as a necromancer, declares the papacy to be saturated with ecclesiastical witchcraft,



and presents devils in the shape of monks and bishops. "On the soil of such a universally prevalent belief in the marvels of occultism, magic, and deviltry, amid the coarsening and deterioration of intellectual, moral, and religious life", writes Janssen, "which is so plainly apparent in the art and the popular literature of the period, there was abundant scope for the prolific growth of one of the most terrible episodes in the whole history of mankind—the belief in witches, and the persecution of witches." This estimate of German conditions is shared by English writers such as Herford, as a result of a conscientious study of the period. That Catholics were not wholly free from the taint, may be assumed. But the facts show that the atmosphere of the Reformation was anything but favorable to the development of those higher aspirations which the old religion knew how to foster among the people, and for which later civilization has furnished not only the medium of extermination, but also a varnish and gloss that hide the reality of the corrupted mass under an appearance of new culture.

**THE GOVERNMENT OF ENGLAND.** By A. Lawrence Lowell, Professor of Science of Government, Harvard University. Two volumes. New York, London, Bombay: The Macmillan Co. 1908. Pp. 570 and 563.

The best eulogy that has been passed upon the merits of the constitutional legislation governing England at the present time is this, that a citizen living under the British Constitution does not become aware of the existence of laws until he breaks them. There is no restriction of the freedom of the right-minded man which his sense of equity would not accept as a necessary condition of securing the peace and prosperity of the commonwealth. Such was the opinion of the late Cardinal Manning, expressed in the hearing of the writer; and it is the opinion, no doubt, of loyal Englishmen generally, despite the legislative inequalities which England's policy toward its outside dependencies and colonies exhibits to the world at large. This fact is sufficient to command the attentive study, on the part of all who are interested in the science and art of government, of those principles upon which the present English Constitution rests its legislative activity. For the system of public law which can adapt itself quickly and seemingly without friction to the ever-varying conditions of modern popular

demands, as England has been doing within the past two generations, is a marvelous organism worthy of having its forces applied and tested in every sphere of widely distributed popular energy. Hence we must welcome Professor Lowell's essay to portray for us the "present form of that organism and the forces which maintain its equilibrium."

Two features strike the reader of this work as inspiring confidence, after even a merely cursory survey of the topics discussed in its pages. These are, first, the evidently broadly objective attitude which the author maintains in his discussion of the forces emanating from the political system of England, as represented by the British Constitution. The second characteristic which makes for the reader's satisfaction in a work of this kind is the strict limitation which its author finds it possible to observe in dealing with the legislative side of his subject. There are two hindrances, ordinarily, to this latter quality of treatment in arguing for the excellence or the weakness of national government. One is the indefinite character of what is called "Constitution" in modern political states, a quality which made De Tocqueville declare that there was no such thing as an English Constitution. The other hindrance is the natural and close interrelation which exists between the civil government and the social and moral conditions of a people. The State is not supposed to interfere with the domestic and religious freedom of the people; and yet it is extremely difficult to conceive an absolute separation of family interests from those of the State in a land which recognizes aristocratic and democratic distinctions; or to discuss ecclesiastical independence in a country which has a Church by law established and which grants religious endowments. Professor Lowell nevertheless succeeds in giving us a clear exposition of all that pertains not only to central government, but to the English political Party System, with its manifold ancillary organizations. Similarly he discusses the Ideal Government, Education, the Church, the Colonies, and the Courts of Law, adjusting the various relations of these departments of a great government, without in a single instance losing sight of his main thesis, namely the law-making and political aspect only of the English government of to-day.

Where the author is obliged to treat topics that lie outside the domain, apparently, of politics, such as parental right in educa-

tion, or the activity of the Church of England and the "dissenting" religious bodies, he maintains the judicious attitude of an exponent of facts, without entering into the merits of any particular system as against the others. Yet in thus fulfilling the ideal conditions of an unprejudiced teacher he does not fail to note the characteristics and the manifest effects which any one system has produced as compared with others, under like conditions. Thus, in speaking of the "Organization of Church," he does indeed make clear to the reader its structure so far as that is necessary for an understanding of its connexion with the public life of the nation. But he also points out how and why the Church of England, for practical purposes, resembles rather a profession than an organization; how the doctrine as well as the ritual of the Church of England, though framed by Convocation and then sanctioned by statute, can be changed only by Act of Parliament; how the last instance of trial for misconduct among the clergy always rests with a purely secular court, and how "the doctrine a clergyman must profess, the ritual he must observe, the vestments he may wear, and the ornaments he may use are determined by a secular tribunal" (II, p. 371). Similarly explicit, without being partisan, are the explanations given in the part of the work dealing with Education, in its public elementary and secondary grades, with the universities, and the diverging system in Scotland.

Professor Lowell is not a defender of methods tending to preserve an absolutely unchanged Constitution under all circumstances. He believes in the recognition of and adjustment to conditions that are controlled by other forces and laws than an approved code of civil enactments made by an authoritative convention. Under this aspect he compares the Constitution of England to that of the United States and finds that the latter is more stable, though less rigid, than the former. "In the United States a sharp distinction can be drawn between the structure and the functions of the organs of State," whilst in the English Constitution the functions and structure are the same thing, making custom the basis of authority, and rendering it difficult to readjust things after a temporary departure to the original norm prescribed by a written document which, whilst unalterable in its terms, is not so in the power of interpretation to suit changing conditions.

The volumes afford a most attractive chapter in modern political history and furnish excellent terms of comparison for the student interested in the public life of our day.

**THE PHILOSOPHY OF LOYALTY.** By Josiah Royce, Professor of the History of Philosophy in Harvard University. New York: The Macmillan Co. 1908. Pp. xiii—409.

To say that the book at the head of this notice is bright, clever in many parts, subtly penetrating, thought-evoking, opening out vanishing vistas, richly yet delicately imaginative, combining, in a word, whatever qualities go to make an entertaining piece of intellectual speculation—is only to anticipate the expectation of those who are at all acquainted with the work of the genial Professor of Philosophy at Harvard. Nothing that Professor Royce offers to the student world—and to them only does he appeal—but will be made of fine material, well disposed, chastely adorned. *Nil tangit quod non ornat*. But with these more or less—may we so call them?—surface and (literally) *art-full*, imaginal qualities, his present book, probably more than his preceding work generally, stops short.

The *Philosophy of Loyalty* it is called, but those who understand by the first term a fundamental analysis of the last term, will not be wholly satisfied with the verification of the title. By *loyalty* Professor Royce means “the willing and thoroughgoing devotion of a person to a cause”—a cause being “something that unifies many human lives into one.” Such a unifying cause is “a good” for the individual, for the unified group—family, church, any social organization; and “the supreme good” is “loyalty to loyalty.” The author devotes an entire chapter to the explication of the latter phrase, but his analysis, while it beckons one onward by what it promises, stops short just when one seems to be in sight of the final resting-place.

Dr. Royce’s account is so many-sided and so elusive that it will not be possible to present any quite satisfactory abstract of it here. Suffice it to say that it is just at the point above indicated, “loyalty to loyalty”—that Dr. Royce’s *Weltanschauung* receives its application. At the heart of the world there is a universal consciousness whereof all individual consciousnesses are fragments and wherein all individual experiences are synthesized. The loyal to loyalty are they who devote themselves to a good which, while

reducing their own chaotic tendencies to an individual unity, further coördinates their personal unity with larger social unities, which in turn seek goods that are ultimately unified in the world-consciousness. This seems to be the author's central idea; but it is here precisely that its comprehensiveness seems to fail. Why should any one care about adjusting—unifying—his experience, especially his tendencies, his loves and his hates, his likes and dislikes, with "the world-consciousness"? If he seek an object, "a good," that fails to harmonize the mutually conflicting appetitions within himself, he may—though not always necessarily must—be in discord with his social environment, and he certainly will be so in relation to "the world consciousness", if such there be. But what of that? If so he choose, who shall say him nay? The world-consciousness? Verily yes, if it be the personal Creator, the Infinite God. If this too were what Professor Royce means by the term, then would his philosophy of loyalty merit the title. But the book affords no indication that this is the case.

It may be indeed that, writing under the conviction that the ultimate principle of morality ought to be restated in terms that shall by their freshness arrest and sustain the attention of those who have grown sceptical of the value of the old, homely terminology—to whom the theistic form of the principle sounds uncritical, if not distasteful—it was thought unnecessary, if not unwise, for the author to explicate in familiar phrase his conception of the world-consciousness, the Absolute, as identical with the commonplace conception of God. Be this as it may, the vague, idealistic notion of some universal experience, some cosmical consciousness, some eternal and all-embracing unity of spiritual life, "the whole that constitutes the real universe," which "is conscious, is united, is self-possessed, and is perfect through the very wealth of the ideal sacrifices and of the loyal which are united so as to constitute its fullness of being" (p. 356)—I say such an abstraction affords no solid ground for a philosophical theory of ethics, no valid motive for man's moral life; and since it is this that is the final and controlling idea in Professor Royce's system, we do not find herein either a theoretical or a practical *philosophy*, whether of morality or of anything else. What we believe he has accomplished is to have written a beautiful and in many respects a stimulating book, one which no student of philosophy should pass over, one which every intelligent reader will profit by. Its fault

is chiefly negative—the failure to reach an ultimate principle. What there is of the positively objectionable is the author's conception of the Absolute. With this of course the Catholic reader cannot agree, for to him it is pantheistic, although Professor Royce may, with his peculiarly subtle insight, see a differentiation in this direction. Nevertheless this idea, though theoretically fundamental for the author, comes to light only here and there in the book, leaving the major part positively influenced and valuable for its own sake—for its noble ethical idealism, its suggestive views, and its unvarying charm of allusion and expression.

**WADDINGUS-SBARALEA: BIBLIOTHECA HISTORICO-BIBLIOGRAPHICA:** *Scriptores Ordinis minorum, quibus accessit Syllabus illorum qui ex eodem Ordine pro fide Christi fortiter occubuerunt: priores atramento, posteriores sanguine Christianam religionem asseruerunt. Recensuit Fr. Lucas Waddingus ejusdem Institutii theologus. Novissima editio, Romae, MCMVIII, editore Doct. Attilio Nardecchia, Via dell' Università.*

Dr. Attilius Nardecchia, the well-known Roman librarian, was well advised in inaugurating his *Bibliotheca Historico-Bibliographica* with a new edition of the *Scriptores Ordinis Minorum* of Wadding and Sbaralea. On the one hand, the remarkable renewal of scholarly interest in Franciscan literature, which has been such a striking feature in recent historical and literary studies, has resulted in an increased demand for this invaluable work of reference; on the other, the *Scriptores* had become so rare that a single copy of it, sold not long since in Munich, brought as much as 600 marks. Two volumes of the new edition have already appeared. Vol. I, which comprises 244 pages, contains the whole of Wadding's *Scriptores*, which was published by the great Irish annalist of the Friars Minor in 1650, together with his Catalogue of Franciscan Martyrs by way of appendix. Volume II, which consists of 390 pages, covers the first part (A—H) of the *Supplementum* to Wadding's *Scriptores* by the learned conventual Sbaralea, first issued at Rome in 1806 under the auspices of Papini. The rest of the latter work (J—Z) will appear in Vol. III, which is announced for early publication. If Dr. Nardecchia had done nothing more than reprint the text of Wadding and Sbaralea he would thereby have rendered a distinct service to Franciscan students. But the value of the original works is greatly enhanced by various *addenda* and *corrigenda*.

Thus the numerous notes which Papini had added at the end of the *Supplementum* have been distributed throughout the work and are here found in their proper alphabetical order. Again, the new editor has supplied many important details concerning certain MSS. and early editions, more especially fifteenth-century works on music, poetry, geography, etc., which had escaped the researches of Sbaralea or which he had inaccurately described. One wishes, indeed, that still more additions had been made with a view to bringing the *Supplementum* entirely up-to-date. As it is, however, the Nardecchia edition is in every respect superior to that of Papini and that is saying a great deal. There is no index to Vols. I or II, but it is no doubt the editor's intention to provide one covering the entire work at the end of Vol. III. The form of the new Wadding-Sbaralea is also deserving of mention. It is printed in folio (38 x 27), from new type, on hand-made paper. The edition is limited to 300 copies.

**THE WAY OF PERFECT LOVE.** By Georgiana Goddard King. New York, London, Bombay: The Macmillan Co. 1908. Pp. 108.

An allegorical drama in which the longings of the human soul to attain perfect satisfaction are portrayed in the associated images of nature, poetry, the intelligence and the affections of men. Nature is the central figure of the play. She appears in the guise of the Duchess Lionella, a virgin untouched by love, who lives her beautiful life among her seven handmaidens. From the duke, her cousin, who represents Knowledge, and who vainly seeks her in marriage, she learns the need of understanding love's nature. In pursuit of this desire she joins company with Master Piepowder, a wayfaring poet who symbolizes the Imagination. Finding that this *peregrino* loved a broader freedom of the soul than Nature could offer him, she deserts him and follows a new attraction in the person of the "Shepherd" who represents the world of the Affections. Here too she meets with disappointment, and, purified by the realization of her vain quests, she pursues her first proposed alliance with Knowledge. Each of her companions, Poetry, Affection, Reason, attain their perfection in the pursuit of heavenly love. This is the professed aim of the dramatic allegory.

Although the threads of the composition are here and there so interwoven as to render it at times difficult for the mind to fol-

low the precise motives of the action, and their dependence in each scene, the effect of the whole is unique, and may be compared to that of the old mystery plays; that is to say, a meditation chastely wrought out in thoughtful phrases, studded with beautiful imagery, and altogether elevating in thought.

## Literary Chat.

As a comment on the uninteresting and perfunctory manner in which preachers frequently set forth the Word of God, Oliver Herford in the *Century* compares them to the figured water-spouts on the roofs of our Gothic churches.

The Gargoil often makes its perch  
On a cathedral or a church,  
Where 'mid ecclesiastic style  
He smiles an early-Gothic smile.  
And while the parson, dignified,  
Spouts at his weary flock inside,  
The Gargoil, from his lofty seat,  
Spouts at the people in the street;  
And like the parson seems to say  
To those beneath him: "Let us pray!"  
—I like the Gargoil best; he plays  
So cheerfully on rainy days,  
While parsons (no one can deny)  
Are awful dampers—when they're dry.

Among the beautiful specimens of book-making which reflect the spirit and taste of individual institutions that make for religion and education, is to be noted a booklet entitled *Rosa Mystica* by the Althea Press of Sharon Hill Convent. The roses of Sharon are so delicately and yet so definitely suggested in the whole make-up, type, paper, as well as contents, that the spiritual sense is made conscious at once of a fragrance suggestive of Oriental roses coming from every leaf of the collection of verses.

P. Albert Kuhn's *History of Art*, as viewed from the Christian standpoint, under the title *Allgemeine Kunst-Geschichte*, was to be completed with the forty-second number, which carries the work down to the end of the nineteenth century. The publishers (Benziger Brothers), however, now announce an additional number, to appear before Christmas, which will bring the magnificently-illustrated story of classical art, in its technical and esthetic sides, from the pen of the learned German Benedictine, to a worthy conclusion. The assembled parts make a splendid library of art, in six quarto volumes, with complete index of text and illustrations.



Most readers of the *REVIEW* are already familiar with Fr. Bridgett's *History of the Holy Eucharist in Great Britain*. The monumental edition of the work, with critical illustrative notes by Father Herbert Thurston, S.J., published on the occasion of the recent Eucharistic Congress in London, is a splendid volume, and serves as a memorial, among many others, of the noble efforts of English Catholics to restore the ancient cult of the Solemn Mass and of Eucharistic processions, which the so-called Reformers made it their chief business to banish from the land.

---

Speaking of the requisites for Mass, the author just mentioned quotes a constitution of William of Bleys (A. D. 1229): "Great care must be taken that the altar breads be made of pure grains of wheat. The ministers of the Church, wearing surplices, must make the altar breads in an honorable place." Very detailed instructions were frequently given to the sacristan: "The corn must, if possible, be selected with great care, grain by grain . . . placed in a clean bag made of good cloth and kept for that purpose only, and carried by a servant of good character to the mill. Let some other corn be first ground to clean the mill stones," and so on. Regarding the wine used for Mass Father Bridgett says that, whilst wine might be mixed with honey for table use, "of course, no mixture of this sort was allowed in wine destined for the altar."

---

The second volume of Father Slater's *Manual of Moral Theology* for English-speaking countries, just published, completes the work. The topics dealt with in this part are the Sacraments, Censures, Irregularities, and Indulgences. The notes by the Rev. M. Martin, S.J., of St. Louis University, designed to render the use of the *Manual* distinctly applicable to American students, are in the nature of text-additions which supply pertinent references to the laws of the United States, so far as they bear upon moral responsibility. The work is free from those confusing elements of "opinions", which the student of Moral Theology is so accustomed to find in his text-books that the very sight of the pages, without the appendage of footnotes and bracketed apparatus of divergent views by theologians of various schools, is an inviting surprise. The usual objections to text-books of this character printed in the vernacular are readily obviated by the use of the Latin in those parts that deal with questions requiring technical rather than discursive light.

---

A pamphlet, entitled *Pro-Romanism*, published for free distribution to the "clergy and heads of religious houses" by Dr. Grafton, of Fond du Lac, Wisconsin, seeks to counteract the sentiment which draws sincere Christians toward union with the Roman Catholic Church. The arguments by which the author endeavors to discredit the historical claims of the See of Rome, its decisions concerning Anglican Orders, and its doctrines and practices, are so clearly inspired by unscholarly bigotry that it is difficult to imagine that a man in Dr. Grafton's position can speak with any degree of sincerity. The historical appeal which he makes to

the religious-minded believer in a Divinely-established priesthood and Church of Christ is the merest threadbare claptrap, by which no thoughtful or reading man would be attracted or convinced. The pamphlet will do little harm to people who give any serious thought to the problems involved in the question of a Church firmly grounded on the promises of Christ. When he quotes Dr. Hirscher as an exponent of Catholic doctrine, he forgets that that good and learned man had his earlier and overzealous statements corrected by being put on the Index by those whose judgment on matters of Catholic doctrine has a determining voice. If Dr. Grafton will do some reading in critical modern history, and then some logical reasoning, he will understand the bearing of incidents like the "Inquisition" and "St. Bartholomew's Massacre" and "Pope Honorius" reign, which he practically brings as evidence that St. Peter was no Pope, and that he was not an Anglican at any rate.

---

*Roads to Rome*, by J. Godfrey Raupert, is now in its third edition (Herder). It is a good book to put into the hands of intelligent inquirers after the true Church of Christ. It shows how bright and fearlessly honest minds like Bertram Windle, President of Queen's College, Cork, came to find their way into the Church of Rome by reading such books as Littledale's *Plain Reasons against joining the Church of Rome*.

---

Those who have read Father Kress's *Questions of Socialists and their Answers*, which was published in 1905 and was at the time reviewed in these pages, will be glad to know that the pamphlet has recently been re-issued in an enlarged and in many ways improved edition (The Ohio Apostolate, Cleveland). If in its original form some 20,000 copies were sold, we may augur a still larger measure of success for the booklet with its present more developed contents and its more attractive appearance. Some critics have thought that the author deals too lightly and off-hand with his subject. But it should be observed on the one hand that his answers harmonize perfectly with the matter and form of the actual questions proposed to him by Socialists. Indeed, since Lambert's reply to Ingersoll, one will hardly find such an appropriate response to captious queries. On the other hand, an attentive perusal of the answers will show that they condense a very large amount of information extending beyond the mere limits of the questions, and manifest an extensive acquaintance with the literature for and against Socialism.

---

Not the least commendable amongst the attractive and edifying little books that form the *Saint Nicholas Series*, which is being edited by Dom Bede Camm, O.S.B., and published by Messrs. Benziger Brothers, is Mrs. Maxwell-Scott's sketch of the life of *Gabriel Garcia Moreno*, the regenerator of Ecuador. There are, it is true, other brief biographies of the martyred president, notably that by Lady Herbert and a chapter in Mr. John J. Horgan's book, *Great Catholic Laymen*, as well as the French biography, *Le Héros Martyr*, by Père Berthe. The St. Nicholas volume is based on these lives. From it one gets a distinct view of the political

history of the little Republic amongst the Andes—little, at least, as the map shows it, though in reality twice the size of France—with its series of revolutions, the machinations of Freemasonry, and the relentless hatred of religion which vented itself in the assassination of the great liberator of the country. The story of Moreno's life, private and public, is well told, and can hardly fail to edify and stimulate to high ends. It is a good book to put in the hands of a boy. It should help to make him manly, courageous, generous.

A handy and beautiful little manual for episcopal functions, such as blessing a corner-stone, consecrating an altar or a church, or bell or chalice, has just been issued by the Pustets. Whilst it does not supplant a detailed ceremonial such as *Consecranda* by Father Schulte, it serves the excellent purpose of a convenient handbook from which to read the prayers and ceremonies.

Many priests who wish to help their organists, especially in small churches, will find Professor Singenberger's *Melodeon Playing* a good manual, which gives the preludes and chant at Mass in modern notation.

*Irish Wit and Humor*, first published in America some twenty years ago, has been re-issued in cheap edition by Fr. Pustet & Co. It comprises anecdotes illustrative of the biographies of Dean Swift, John Philpot Curran, Arthur O'Leary, and Daniel O'Connell.

## Books Received.

### BIBLICAL.

EVANGELIORUM SECUNDUM MATTHAEUM, MARCAM ET LUCAM SYNOPSIS, Juxta Vulgatam editionem cum introductione de quaestione synoptica et appendice de Harmonia Quatuor Evangeliorum. Auctoribus A. Camerlynck, S. Th. D. et Scripturae Professore in Majori Seminario Brugensi, et H. Coppieters, S. Th. D. et S. Scripturae Professore in Universitate Catholica Lovaniensi. Brugis (Belgique): Apud Carolum Beyaert, Bibliopolam. 1908. Pp. 197. Pretio venit 5 frs. (4 mark, vel 4 shillings).

VIDA DE NUESTRO SENOR Y SALVADOR JESU CRISTO segun los cuatro evangelistas. Concordancia de los evangelios, ilustrada con notas. Acomodada al Español por el Padre Florentino Ogara, S.J. Edicion ilustrada con interesantes grabados y un mapa de Palestina. Con la aprobacion del Emo. Senor Cardinal Arzobispo de Burgos, etc. St. Louis, Mo.: Friburgo de Brisgovia (Alemania): B. Herder. 1908. Pp. 252. Price, \$1.00.

M. LOISY ET LA CRITIQUE DES EVANGILES. Par F. Jubaru, S.J. Paris: P. Lethielleux. Pp. 98. Prix: 60 c., franco 70 c.

### THEOLOGICAL AND DEVOTIONAL.

THE GREEK FATHERS. By Adrian Fortesque. St. Louis, Mo.: B. Herder; London: Catholic Truth Society. 1908. Pp. 255. Price, \$1.00.

THE LORD'S PRAYER AND THE HAIL MARY. Points for Meditation. By Stephen Beissel, S.T. St. Louis, Mo.: B. Herder; London: Sands & Co. 1908. Pp. 227. Price, \$0.90.

**SERMON COMPOSITION.** A Method of Students. By the Rev. George S. Hitchcock, S.J. With an Introduction by the Rev. Bernard Vaughan, S.J. New York, Cincinnati, Chicago: Benziger Brothers; London: Burns & Oates. 1908. Pp. 91. Price, \$0.75, *net*.

**DE MINUSPROBABILISMO,** auctore Ludovico Wouters, C.S.S.R., Theologiae Moralis et Pastoralis Professore. Editio altera penitus recognita et aucta, additis imprimis responsis ad novissimas obiectiones. Amstelodami apud: C. L. Van Langenhuisen. 1908. Pp. 154. Price, \$0.50.

**THE VENERATION OF ST. AGNES, V. M., "MARY'S WAITING MAID."** By the Rev. Thomas Shearman, C.S.S.R. New York, Cincinnati, Chicago: Benziger Brothers. 1908. Pp. 150. Price, \$0.45 *net*.

**A MANUAL FOR DOMINICAN LAY BROTHERS.** By Father Hugh Pope, O.P. To be had of the Author, Hawkesyard Priory, Rugeley, England. 1908. Pp. 96. Price, 1s. 6d.

**THE BUSINESS SIDE OF RELIGION.** By the Rev. J. T. Roche, LL.D. Milwaukee and New York: M. H. Wiltzius Co. 1908. Pp. 96.

**THE SPIRITUAL ASCENT.** A Devotional Treatise. By Gerard of Zutphen. With a Life of the Author by Thomas à Kempis. New York, Cincinnati, Chicago: Benziger Brothers; London: Burns & Oates. 1908. Pp. xviii-165. Price, \$0.85, *net*.

**AN INTRODUCTION TO THE STUDY OF COMPARATIVE RELIGION.** By Frank Byron Jevens, Principal of Bishop Hatfield's Hall, Durham University, Durham, England. Vol. I of the Hartford-Lamson Lectures on the Religions of the World. New York, London, Bombay: The Macmillan Co. 1908. Pp. 283. Price, \$1.50, *net*.

**RECHTSSUBJEKT UND KIRCHENRECHT.** I. Teil. Was ist ein Recht? Das Wesen des Rechts im subjektiven Sinne untersucht an den verschiedenen Privatrechten. Von Jur. utr. Dr. Max Führich, Priester des Gesellschaft Jesu. Mit Approbation des hochwürdigsten fürsterzbischoflichen Ordinariates von Wien und der Ordensobern. Wein, Leipzig: Wilhelm Braumüller. 1908. Pp. 232. Preis, 3k. 60h. — 3 M.

**A MANUAL OF MORAL THEOLOGY FOR ENGLISH-SPEAKING COUNTRIES.** By the Rev. Thomas Slater, S.J., St. Bueno's College, St. Asaph, England. With Notes on American Legislation by the Rev. Michael Martin, S.J., Professor of Moral Theology, St. Louis University. Volume II. New York, Cincinnati, Chicago: Benziger Brothers. 1908. Pp. 522.

**VIRTUES AND SPIRITUAL COUNSEL OF FATHER NOAILLES.**—Founder of the Congregation of "the Holy Family of Bordeaux". Translated from the French of Father Eugene Baffie, Oblate of Mary Immaculate, by Father John Fitzpatrick, of the same Congregation. New York, Cincinnati, Chicago: Benziger Brothers; London: R. & T. Washbourne. 1908. Pp. 485. Price, \$1.75, *net*.

**ROADS TO ROME.** Being personal records of some of the more recent converts to the Catholic faith. With an introduction by His Eminence Cardinal Vaughan, Archbishop of Westminster, 1892-1903. Compiled and edited by J. Godfrey Raupert, author of *Ten Years in Anglican Orders* etc. Third edition. St. Louis, Mo.: B. Herder; London: Kegan Paul, Trench, Trübner & Co. 1908. Pp. 327. Price, \$1.35.

**RELIGIOUS AND MONASTIC LIFE EXPLAINED.** Translated from the French of the Right Rev. Dom Prosper Guéranger, O.S.B., by the Rev. Jerome Veth, O.S.B., Conception Abbey. St. Louis, Mo.: B. Herder. 1908. Pp. 113. Price, \$0.50.

**VORBEREITUNG ZU EINEM SELIGEN TODE;** oder Betrachtungen über die ewigen Wahrheiten. Vom hl. Alfons Maria von Liguori. Aus dem Italienischen von P. A. Hülsmann, C.S.S.R. New York, Cincinnati, Regensburg, Rome: Fr. Pustet & Co. 1908. Pp. 464.

**FASTENPREDIGTEN:** Die den sieben Hauptsünden entgegengesetzten Tugenden. Von Ludwig Nagel, Konviktsdirector in Speyer. (Gehalten in der Jesuitenkirche zu Heidelberg, in der Fastenzeit 1907.) New York, Cincinnati, Regensburg, Rome: Fr. Pustet & Co. 1908. Pp. 112. Price, \$0.40.

**THE LITTLE FLOWERS OF ST. BENET.** Gathered from the Dialogues of St. Gregory the Great. With eight drawings and other designs throughout, by Paul Woodroffe. St. Louis, Mo.: B. Herder; London: Kegan Paul, Trench, Trübner & Co. 1909. Pp. 127. Price, \$0.75.

## LITURGICAL AND MUSICAL.

**MISSA FIDELIUM.** The Common of the Holy Mass set to Music for Two Unison Choirs and Organ or Harmonium. By Samuel Gregory Ould, Monk of Fort Augustus. Boston: McLaughlin & Reilly Co.; London: Cary & Co. 1908. Pp. 20. Price, 1s 6d, *net*.

**COLLECTIO DIVERSORUM RITUUM** ad commoditatem Rm. Episcoporum ex Pontificali Romano extracta. Neo-Eboraci, Cincinnati, Ratisbonae, et Romae: Fr. Pustet & Co. Pp. 274. Price, \$0.90.

**THE ART OF MELODEON OR HARMONIUM PLAYING.** A theoretical and practical school for Church purposes. Containing over 350 preludes, etc., in all keys, accompaniments to Gregorian chants, etc. By Professor J. Singenberger. From the German. Third edition, revised and enlarged. New York, Cincinnati, Ratisbon, Rome: Fr. Pustet & Co. 1908. Quarto. Pp. 272. Price, \$3.00.

**ORDO DIVINI OFFICII RECITANDI MISSAEQUE CELEBRANDAE,** juxta Rubricas emendatas Breviarii Missalisque Romani, cum Officiis Votivis ex Indulto, tam pro Clero Saeculari Statuum Foederatorum Officiis generalibus his concessis utente, quam pro iis quibus Kalendarium Proprium Clero Romano concessum est. New York, Cincinnati, Ratisbon, Rome: Fr. Pustet & Co. 1909. Price, \$0.50.

THE SAME without the "Proprium pro Clero Romano". Price, \$0.30.

**ORDO DIVINI OFFICII RECITANDI MISSAEQUE CELEBRANDAE,** juxta Rubricas emendatas Breviarii Missalisque Romani, cum Officiis Votivis ex Indulto, pro Clero Saeculari Statuum Foederatorum Officiis generalibus his Concessis Utente. 1909. New York, Cincinnati, Ratisbon, Rome: Fr. Pustet & Co.

**MASS OF ST. BENEDICT.** For Voices in Unison. By Richard B. Mason. Boston: McLaughlin & Reilly Co.; London: Cary & Co. 1908. Pp. 15. Price, 1/. *net*.

## HISTORICAL.

**THE MARTYRDOM OF FATHER CAMPION AND HIS COMPANIONS.** By William Cardinal Allen. Reprinted and edited by the Rev. J. H. Pollen, S.J. St. Louis, Mo.: B. Herder; London: Burns & Oates. 1908. Pp. 139.

**L'ANGLETERRE CHRÉTIENNE AVANT LES NORMANDS.** Par Dom Fernand Cabrol, Abbé de Farnborough. (Bibliothèque de l'enseignement de l'histoire ecclésiastique.) Paris: J. Gabalda et Cie. 1908. Pp. 341. Prix: 3 fr. 50.

**THE STORY OF ST. FRANCIS OF ASSISI.** By M. Alice Heins, Tertiary of St. Francis. With a Preface by Father Cuthbert, O.S.F.C. With Five Illustrations. New York, Cincinnati, Chicago: Benziger Brothers; London: Burns & Oates. 1908. Pp. 79. Price, \$0.75, *net*.

**THE POPE AND THE COMET.** By Rev. William F. Rigge, S.J. Reprinted from *Popular Astronomy*, No. 158.

**THE STORY OF THE ENGLISH POPE.** By F. M. Steele. (The St. Nicholas Series. Edited by the Rev. Dom Bede Camm, O.S.B.) Six colored illustrations. New York, Cincinnati, Chicago: Benziger Brothers. 1908. Pp. 177. Price, \$0.80.

GABRIEL GARCIA MORENO—Regenerator of Ecuador. By the Hon. Mrs. Maxwell-Scott. (The St. Nicholas Series. Edited by the Rev. Dom Bede Camm, O.S.B.) New York, Cincinnati, Chicago: Benziger Brothers. 1908. Pp. 170. Price, \$0.80.

LIBRARY OF ST. FRANCIS DE SALES. I. *The Mystical Explanation of the Canticle of Canticles*. By St. Francis de Sales. Translated from the French by Henry Benedict, Canon Mackey, D.D., O.S.B. With a Foreword by his Grace the Archbishop of Westminster. Pp. 41. II. *The Depositions of St. Jane de Chantal in the Cause of the Canonisation of St. Francis de Sales*. Translated from the French by J. S. Revised and corrected by a Priest of the Archdiocese of Westminster. Pp. 45 to 254. New York, Cincinnati, Chicago: Benziger Brothers; London: Burns & Oates. 1908. (In one volume.) Price, \$1.80, net.

FOURTEENTH ANNUAL REPORT of the Superintendent of Parish Schools of the Archdiocese of Philadelphia. 1 September, 1907 to 30 June, 1908. Philadelphia: Published by the Diocesan School Board. 1908. Pp. 142.

ROUND THE WORLD. A series of interesting illustrated articles on a great variety of subjects. Vol. V. With 97 illustrations. New York, Cincinnati, Chicago: Benziger Brothers. 1908. Pp. 215. Price, \$0.85.

A HISTORY OF THE HOLY EUCHARIST IN GREAT BRITAIN. By T. E. Bridgett, C.S.S.R. With Notes by H. Thurston, S.J. Burns & Oates: London. B. Herder: St. Louis, Mo. 1908. Pp. 325. Price, \$7.00.

ALLGEMEINE KÜNST-GESCHICHTE. Die Werke der bildenden Künste-Geschichte, Technik, Aesthetik. Lieferung 41 und 42. Von Dr. P. Albert Kuhn, O.S.B., Prof. Aesthetik, etc. Einsiedeln, Waldshut, und Köln. New York, Cincinnati, Chicago: Benziger Brothers. 1908. Pp. 1215-1378.

IN AND AROUND THE OLD ST. LOUIS CATHEDRAL OF NEW ORLEANS. By the Rev. C. M. Chambon. New Orleans: B. R. Finney, 730 Royal Street. 1908. Pp. 181. Price, \$0.50; *postpaid*, \$0.60.

THE YOUNG CONVERTS OR MEMOIRS OF THE THREE SISTERS, DEBBIE, HELEN, AND ANNA BARLOW. By the Right Rev. L. De Goesbriand, Bishop of Burlington, Vermont. Arranged by J. C. Smalley. Edited by the Very Rev. Z. Druon. New York: Christian Press Association. 1908. Pp. 304. Price, \$0.75; *postpaid*, \$0.84.

#### MISCELLANEOUS.

SOCIALISM. By the Rev. M. Colgan, D.D. Cape Town: Salesian Institute, 49 Buitenkant St. 1908. Pp. 18. Price, 3d.

LUCIUS FLAVIUS. A Drama in Five Acts. (Adapted from Father Spillmann's Story.) By the Rev. P. Kaenders. St. Louis, Mo.: B. Herder. 1908. Pp. 70. Price, \$0.25.

DANTE'S POETISCHE WERKE. Neu übertragen und mit Originaltext versehen. Von Richard Zoozmann mit deutschem und Italienischem Text auf entgegengesetzten Seiten. Vier Bände. St. Louis, Mo., Freiburg, Brigg.: B. Herder. 1908. Pp. 313, 315, 316 and 439. Price, \$5.00.

IRISH WIT AND HUMOR. Anecdote Biography of Swift, Curran, O'Leary, and O'Connell. (Twenty-seventh thousand.) New York, Cincinnati, Ratisbon, Rome: Fr. Pustet & Co. Pp. 239. Price, \$0.50.

ARNOUL THE ENGLISHMAN. By Francis Aveling. St. Louis, Mo.: B. Herder. 1908. Pp. 405. Price, \$1.50.

IDEALS OF CHARITY. By Virginia M. Crawford. London and Edinburgh: Sands & Company; St. Louis, Mo.: B. Herder. 1908. Pp. 153. Price, \$0.75.

AURIEL SELWODE. By Emily Bowles. London and Edinburgh: Sands & Company; St. Louis, Mo.: B. Herder. 1908. Pp. 354. Price, \$1.60.

# INDEX.

*Roman Documents and the Decrees of the various S. Congregations will be found separately indexed under the heading "Analecta".*

	PAGE
Altar Breads. Buying their—	441
Amatory Pantomines at Catholic Theatricals. The Morale of—	569
American Priests for the Italian Missions. Need of—	677
Anglican Friend. A Convert's Letter to an—	148
Anglican Orders and Sacraments. The Invalidity of—	152
Anglican Proportion of Christianity—	642
Anointing in Case of Apparent Death—	443
Army Chaplains and the New Marriage Legislation—	29
Authority of the Holy Office Congregation—	634
Baptismal Certificate. Why they need a—	81
Baptism by Sprinkling or Pouring. Introduction of—	205
Barry, S.T.L. The Rev. David—	13, 234
Barry, D.D. The Very Rev. Canon W.—	472
Belgium. Irish Saints in—	122
Benediction. The Ending of—	314
Bethlehem. The Message of—	617
Betrothal, see <i>Engagement</i> .	
Bible Customs in Palestine. Some old—	169
Biblical Commission. The Fifth Decision of the—	299, 575
Bination without Sufficient Reason—	203
Blessed Sacrament. The Confraternity of the—	690
Blessed Sacrament among Our People. Devotion to the—	361, 566
Blindness of the Very Reverend Dr. Gray ( <i>Clerical Story</i> )—	483, 652
British Empire for 1908. Religious Position in the—	302
Breads. Buying their Altar—	441
Brossart, V.G. The Very Rev. Ferdinand—	695
Burial. Church Law regarding Ecclesiastical—	343, 694
Casuistry in Moral Theology—	13
Catechesis for Children of the First Grade—	707
Catechesis for Children of the Second Grade—	318
Catechetical Method. Dr. Shields's—	706
Catechism Class in School. The Priest and the—	52, 245
Catholic Lawyers in "Divorce" Cases—	200
Catholic Summer School. Social Entertainments at the—	572
Catholics of Eastern Rite and the New Marriage Laws—	32
Census of Cyrinus. St. Luke's Gospel and the—	445
Change of Teaching in our Seminaries—	71
Chaplains and the New Marriage Laws—	29
Children. First Lessons in Religion to—	705
Children regarding the Sixth Commandment. Instructing—	317
Choir. The Singing of "Women" in Church—	700
Christmas. Social Customs of the Old English—	601
Church History. How to Read—	472
Church Music. The "Woman" Question in—	700
Church of England and "National" Churches—	643
Church of their own Funeral. Right of Catholics to select—	694
Church Property. Safeguards against Fire in—	559
Church-Steeple. The Cock on—	561
Clergy. Jubilee Gift of Pius X from His—	337
Cock on Church-Steeple. The—	561

	PAGE
Commercial Stockwatering. The Moral Aspect of—	367
Communion Class of Public School Children	245
Communion for the Gaining of Plenary Indulgence	69
Communion League. The Priests'—	353
Communion to Chronic Invalids not Fasting	197
Compline in the Vernacular. Singing—	704
Compromise in Moral Theology	13
Confession for the Gaining of Plenary Indulgence	69
Confirmation Class of Public School Children	245
Confraternity of the Blessed Sacrament	690
Confraternity of the Holy Family. Originator of the—	204
Congresses. The Pan-Anglican and International Eucharistic—	641
Conry, The Rev. James P.—	169
Conscience very powerful in Child	317
Consecration of a Church. Freedom from Debt a Condition of—	442
Consistorial Congregation. The Competence of the—	639
Convert's Letter to an Anglican Friend. A—	148
Crucifixes. "Toties quoties" Indulgence for—	557
Currier, The Rev. Charles Warren—	465, 618
Darley Dale	175
Death. Anointing in case of Apparent—	443
Debt a Condition of Consecration of Church. Freedom from—	442
Decrees. The Authority of Doctrinal and Disciplinary—	634
Delegation of Priest to sign the Engagement Contract	24
Devotion to the Blessed Sacrament among our People	361, 566
Devotion to the Sacred Heart and the Holy Eucharist	566
Dispensation in Marriage Cases. "Fulminatio" of—	442
Dispensation of Marriage "in articulo mortis"	563
Divorce Cases. Catholic Lawyers in—	200
Doyle, C.S.P. The Rev. A. P.—	508
Drum, S.J. The Rev. Walter—	566
Drunkenness. Epitaphs against—	519
Easter in the British Isles. The Controversy about the Date of—	38
Eastern Orthodox Churches merely National	646
Economic Side of People's Life. Pastor and the—	113
Emolument. Spiritual Ministrations as on Occasion of—	234
Encyclopedia—Work of a Medieval Ecclesiastic. The First Alphabetical	I
"End justifies the Means". Answer to—	22
Ending of Benediction	314
Engagements by Written Revocation. Breaking—	26
Engagement Contract. Delegation of Priest to sign the—	24
Engagements. Dissolving Formal—	85
Engagement Register. Advisability of Keeping an—	26
Epitaphs. Some Curious—	516
Eucharist among our People. Devotion to the Blessed—	361, 566, 690
Eucharistic Congresses. The Pan-Anglican and International—	641
Exhortation of Pius X to His Clergy	337
Extreme Unction in Case of Apparent Death	443
Fasting. Communion to Chronic Invalids not—	197
Final Law. The— ( <i>Clerical Story</i> )	483, 652
Fire in Churches and Schools. Safeguards against—	559
First Alphabetical Encyclopedia—Work of a Medieval Ecclesiastic	I
Formation of a Great Preacher. The—	140, 257
Fox and the New Marriage Laws. Bishop—	436
Fryar, John R.—	516, 601



	PAGE
"Fulminatio Dispensationis" in Marriage Cases.....	442
Funeral Services. The Church Law regarding.....	343, 694
General Absolution "pro Vivis".....	200
Gibbons. Letter of Pope Pius X to Cardinal.....	301
Gluttony. Epitaphs against.....	518
Good Works. Some Epitaphs laudatory of.....	526
Gradual. The New Official Roman.....	197
Holy Family. Originator of the Confraternity of.....	204
Holy Office. The Congregation of the.....	632
How are We to make Scholasticism Popular?.....	225
How to Read Church History.....	472
Hymns in honor of St. Melania. Three.....	77
Immortality. Epitaphs emphasizing Doctrine of.....	531
Indian Children. Society for Preservation of Faith among.....	70
Indulgence. Confession and Communion for gaining a Plenary.....	69
Indulgences for Crucifixes. "Toties quoties".....	557
Infants. Parish Rights of.....	434
Introduction of Baptism by Sprinkling or Pouring.....	205
Invalids not Fasting. Communion to Chronic.....	197
Irish Saints in Belgium.....	122
Isaias. Authenticity of the Book of.....	578
Isaias. Character of the Book of.....	575
Isaias. The Decisions regarding the Book of.....	297
Italian Missions. Need of American Priests for the.....	677
John XXI, Philosopher, Physician, Pope.....	379
Jubilee Gift of Pius X from his Clergy.....	337
Lance pierce our Lord's Right or Left Side? Did the.....	312
"Laudate Dominum" and the ending of Benediction.....	314
Lawyers in Divorce Cases. Catholic.....	200
League. The Priests' Communion.....	353
Liturgy. The Popular Understanding of the.....	702
Lord of Misrule of Old-time Christmas.....	601
Manners of the Middle-Ages. The.....	175
Marriage Cases. "Fulminatio Dispensationis" in.....	442
Marriage Ceremony in the Bride's Parish.....	35
Marriage "in articulo mortis". Presumed Dispensation of.....	563
Marriage Laws. Assistant Priests in the U. S. and the New.....	36
Marriage Laws. The Baptismal Certificate and the New.....	81
Marriage Laws. Chaplains and the New.....	29
Marriage Laws. Dispensation "mixtae religionis" under the New.....	436
Marriage Laws. Eastern Rite Catholics in the U. S. and the New.....	32
Marriage Laws. Meaning of "Catholic" in the.....	27
Marriage Laws. Month's Residence and the New.....	35
Marriage Laws. Some Difficulties in the New.....	24, 309
Marriage Laws. Some Recommendations regarding the New.....	436
Martin, S.J. The Rev. M.....	343, 696
Mass. Alms, Offering, or Stipend for.....	242
Mass. The Charge of Disrespectful Trafficking in the.....	237
Mass Intentions to Oriental-Rite Churches. Manner of sending.....	434
Mass on Sundays during Summer. Prayers after Low.....	313
Mass for Priest who has lost Right-Arm. Privilege of saying.....	197
Matrimonial Epitaphs. Some.....	324
McClellan. William H.....	148
McNicholas, O.P., S.T.L. The Rev. Fr. John T.....	24, 677
Medieval Ecclesiastic compiled the first Alphabetical Encyclopedia.....	1

	PAGE
Medieval Morals and Manners.....	175
"Medievalism". Father Tyrrell's volume on—.....	270
Mercier. Father Tyrrell and Cardinal—.....	270
Ministry of Ecclesiastical Burial. The—.....	343, 694
Missions to Non-Catholics. Pius X commends—.....	555
Modernism in the Past Year.....	465, 618
Modernism? What is—.....	270
Moral Aspect of Commercial "Stock-watering"—.....	367
Moral Theology. Compromise in—.....	13
Morale of Amatory Pantomines at Catholic Theatricals.....	569
Mt. Carmel made valid. Receptions into Confraternity of Our Lady of—.....	69
Mummers of the Old English Christmas.....	603
Naturalistic Pedagogy. The Failure of—.....	316
Need of American Priests for Italian Missions.....	677
Non-Catholic Missions. Pius X commends—.....	555
O'Brien, LL.D. The Very Rev. F. A.—.....	361, 566, 690
Octave. Second Vespers of a Titular—.....	444
O'Neill, C.S.C. The Rev. Arthur Barry—.....	353
Over-Capitalization. Moral Aspect of—.....	367
Palestine. Some Old Bible Customs in—.....	169
Pan-Anglican and International Eucharistic Congresses.....	641
Papal Jurisdiction and the Paschal Controversy.....	38
Parish Rights of New-born Children.....	434
Parish School. Priests in Catechism Class of the—.....	52, 245
Paschal Controversy. Papal Jurisdiction and the.....	38
Pastor and the Social Problems of his Flock.....	113
Pastors in regard to Funeral Services. Rights of—.....	343, 694
Paulist Fathers. Pius X commends Mission House of—.....	555
Pedagogy. The Failure of Naturalistic—.....	316
People. Devotion to Blessed Sacrament among our—.....	361, 566
Philadelphia. The Holy Father to the Archbishop of—.....	693
Philosophy. The Popularization of Scholastic—.....	225
Pius X. American Hierarchy and the Sacerdotal Jubilee of—.....	300
Pius X to the Archbishop of Philadelphia.....	693
Pius X from his Clergy. Jubilee Gift of—.....	337
Pope, O.P. The Rev. Fr. Hugh—.....	140, 257
Pope John XXI, Philosopher, Physician.....	379
Popular Understanding of the Liturgy.....	702
Prayers after Mass on Sundays during Summer.....	313
Preacher. The Formation of a great—.....	140, 257
Priest Famine in the United States. The Prevailing—.....	508
Priests. The Fraternal Union of—.....	342
Priesthood is a Select Race. The—.....	339
Priests' Communion League. The—.....	353
Promulgation of Acts of the Holy See. Bulletin for—.....	690
Public School Children. Catechism Classes for—.....	245
Punning Epitaphs. Some—.....	527
Quartodeciman Controversy and the Pope's Jurisdiction.....	38
"Ratis Raving" and Medieval Manners.....	175
Religious Position in the British Empire for 1908.....	302
Religious Society. Transfer of Diocesan Seminary to—.....	88
Resurrection. Epitaphs Emphasizing Doctrine of—.....	531
Reuss, C.S.S.R. The Rev. F. X.—.....	77
Review of Modernism in the Past Year. A—.....	465, 618
Right or Left Side? Did the Lance Pierce our Lord's—.....	312

	PAGE
Roman Curia. Apostolic Constitution on the—	627
Roman Curia. Reorganization of the—	298
Russell. H. P.—	38, 641
Ruthenians in the United States. Marriages of—	34
Ryan, D.D. The Rev. John A.—	113
Ryan, D.D. The Rev. M. J.—	225
Sacred Heart and the Blessed Sacrament. Devotion to the—	566
Sacred Heart Statutes. Incongruity of Placing Crowns on—	434
Safeguards against Fire in Churches and Schools—	559
St. Augustine, the Preacher. The Formation of—	140, 257
St. Brigid in Belgium. The Cult of—	133
St. Foillan. Irish Missionary in Belgium—	124
St. Livinus's Work in Belgium—	130
St. Luke and the Census of Cyrius—	445
St. Melania. Three Hymns in honor of—	77
St. Paul before his Conversion—	89
St. Paul. The Person, Work, and Teaching of—	88
"Sapienti consilio". The Apostolic Constitution—	627
Scholasticism Popular? How are We to Make—	225
School Children. Catechism Classes for Public—	245
School. Priest and the Catechism in Parish—	52, 245
Second Vespers of a Titular Octave—	444
Selinger, D.D. The Rev. Joseph—	71, 309
Seminaries. Change of Teaching in our—	71
Seminaries. Pope Pius X and the—	338
Seminary to Religious Society. Transfer of Diocesan—	88
Seminary. The Study of Social Problems in the—	113
Seven Dolors of B. M. V. Feast of the—	434
Sexual Instruction. The Problem of—	316
Sheehan, P.P., D.D. The Very Rev. Canon P. A.—	483, 652
Shields's Catechetical Method. Dr.—	705
Simony and Spiritual Ministrations—	235
Singing Compline in the Vernacular—	704
Sixth Commandment. Instructing Children regarding the—	317
Slater, S.J. The Rev. Thomas—	367
Sloan. The Rev. Patrick—	52, 245
Social Customs of the Old English Christmas—	601
Social Problems in the Seminary. The Study of—	113
Spiritual Ministrations as on Occasion of Emolument—	234
Statues of the Sacred Heart. Incongruity of Placing Crowns on—	434
"Stockwatering." The Moral Aspect of Commercial—	367
"Sub annulo Piscatoris." Meaning of—	80
Summer Months. Omitting Vespers during the—	315
Summer. Prayers after Low Mass on Sundays during—	313
Sunday-school Classes. The Pastor and the—	52, 245
Symbolism of Cocks on Church Steeples—	561
Tabernacle Approved. The Use of a Certain Style of—	197
Taste of our Altar Wines—	703
Teaching in our Seminaries. Change of—	71
Thanksgiving Day. A Suggestion for Celebration of—	444
Theatricals. Morale of Amatory Pantomines at Catholic—	569
Theology. The Popularization of Scholastic—	225
"Toties quoties" Indulgences for Crucifixes—	557
Tractarian Movement in the Anglican Church. Fruits of—	156
Turner, S.T.D. The Rev. William—	1
Tyrrell and Cardinal Mercier. Father—	270
Vatican to Issue an Official Organ—	690

	PAGE
Vernacular. Singing Compline in the—	704
Vespers of a Titular Octave. Second—	444
"Vocabularium Salamonis", the First Alphabetical Encyclopedia....	1
Walsh, M.D., Ph.D., LL.D. James J.—	379
Walsh. T. A.—	122
Wines. The Taste of our Altar—	703
"Woman Question" in Church Music. The—	700
Year Book of the Churches for 1908.....	302
Yorke and the Catechetical Method of Dr. Shields. The Rev. Dr.—	705

### ANALECTA.

<b>EX ACTIS SUMMI PONTIFICIS PII PP. X:</b>	
Constitutio Apostolica de Romana Curia.....	281
Epistola Jacobo S. R. E. Card. Gibbons Archiepiscopo Baltimorensi .....	294
Sanctissimi Domini Nostri Pii Divina Providentia Papae X in quinquagesimo natali Sacerdotii sui Exhortatio ad Clerum Catholicum .....	396
Pius X Episcopos Lombardiae laudat Concilio Provinciali adunatos quia studiose praescriptis a S. Sede obtemperaverint....	416
Pius X incongruum declarat usum coronas imponere imaginibus SS. Cordis Jesu, sed corona ad simulacri pedes deponi potest. Indulgentiae conceduntur.....	417
Lex Propria Sacrae Romanae Rotae et Signaturae Apostolicae...	418
Constitutio Apostolica de Romana Curia ( <i>Concluded</i> ).....	535
Apostolic Letter to Cardinal Gibbons Commending the Missionary Organization of Preachers to non-Catholics.....	555
Constitutio Apostolica de Promulgatione Legum.....	688
<b>E S. CONGREGATIONE INDULGENTIARUM:</b>	
Pro lucrandis Indulgentiis quibusdam solemnitatibus extraordinariis confessio tribus diebus immediate praecedentibus, si semel in die, Communio vero die praecedenti anticipari possunt, dummodo in adimplendis caeteris operibus praescriptis norma generalis servetur .....	60
Receptiones ad Confraternitatem B. M. V. de Monte Carmelo invalidae sanantur.....	62
Prorogatur in perpetuum indulgentia plenaria pro speciali consecratione Deiparae Virgini.....	62
Associatio sacerdotalis reparationis commendatur plerisque Indulgentiis ditatur.....	63
Indulgentia 100 d. conceditur Orantibus pro Peccatoribus moribundis .....	196
<b>E S. CONGREGATIONE RITUUM:</b>	
Officium cum Missa proprium S. Melaniae iunioris, viduae, sub ritu duplici minori approbatur.....	66
Decretum ad Archiepiscopos, Episcopos aliosque Ordinarios de Editione Typica Vaticana "Gradualis Romani".....	193
De nova quadam Custodia SS. Sacramenti.....	195
Indultum quo B. D. Sacerdoti permittitur celebrare Missam, brachio dextero amputato.....	196
Festum Septem Dolorum B. M. V., Dominicæ III Septembris affixum, ad ritum duplicem secundae classis elevatur.....	429
Addenda et varianda in Martyrologio Romano.....	430
<b>E S. CONGREGATIONE CONCILII:</b>	
Quaedam Recentiora Dubia circa decretum de sponsalibus et matrimonio .....	67
<b>E COMMISSIONE PONTIFICIA PRO STUDIIS S. SCRIP. PROVEHENDIS:</b>	
De Libri Isaiae Indole et Auctore.....	296

E S. CONGREGATIONE DE PROPAGANDA FIDE: Instructio pro negotiis Ritus Orientalis.....	431
---	-----

BOOK REVIEWS.

Acts of the Apostles. Cecilia:—.....	106
Anglicane. Delle Ordinanze— Brandi:—.....	99
Ashton: Socialism and Religion.....	462
Baldwin: Thought and Things.....	323
Bertrin-Gibbs: Lourdes.....	326
Bible Studies. Mullany:—.....	325
Boissarie: L'Œuvre de Lourdes.....	326
Brandi: Delle Ordinanze Anglicane.....	99
Burns: Catholic School System in the United States.....	213
Burns: Holy Gospel according to St. Mark.....	106
Campbell: Pioneer Priests of North America.....	217
Catholic Encyclopedia, Vol. III.....	324
Cecilia (Mother): Acts of the Apostles.....	106
Ceremonies for Priests and Seminarians. Handbook of— Müller- Ganss-Fanning:—.....	97
Champol: For My Name's Sake.....	109
Children on the Gospel of St. John. Conferences for— Teresa:—....	109
Churches separated from Rome. Duchesne-Mathew:—.....	586
Concordance of Holy Scriptures. Williams:—.....	463
Confession and Indulgences in the Latin Church. History of Au- ricular— Lea:—.....	597
Confessione. De Reticentia Voluntaria Peccatorum in— Brahm:—....	597
Conway-Vacandard: The Inquisition.....	103
Cords of Adam. Gerrard:—.....	211
Dark Night of the Soul. Lewis-Zimmerman:—.....	210
Darwinism To-day. Kellogg:—.....	333
De Garmo: Principles of Secondary Education.....	321
Donkey. Travels with a— Stevenson:—.....	331
Draper: More.....	460
Duchesne-Mathew: Beginnings of the Temporal Sovereignty of Popes	586
Ecclesiastical Year. Petz:—.....	97
Education. Principles of Secondary— De Garmo:—.....	321
England. The Government of— Lowell:—.....	715
For My Name's Sake. Champol:—.....	109
Ganss-Müller-Fanning: Handbook of Ceremonies for Priests and Seminarians.....	97
German People at the Close of the Middle Ages. History of the— Janssen:—.....	712
Gerrard: Cords of Adam.....	211
Godrycz: The Doctrine of Modernism and its Refutation.....	107
Graduale, Various Editions of the—.....	461
Hogan: Lord Bacon vs. Scholastic Philosophy.....	594
Hunter: Socialists at Work.....	221, 453
Inquisition: The— Vacandard-Conway:—.....	103
Janssen: History of the German People at the Close of the Middle Ages.....	712
Jésus Christ. La Royauté de— Félix:—.....	597
Jesus Christ, Reponse à M. Renan— Gratry:—.....	597
Kelley: The Last Battle of the Gods.....	109
Kellogg: Darwinism To-day.....	333
King: The Way of Perfect Love.....	721
Ladd: In Korea with Marquis Ito.....	329
Last Battle of the Gods. Kelley:—.....	109
Lea: History of Auricular Confession and Indulgences in Latin Church.....	597

	PAGE
Life? What is— Windle:—	334
Liturgy. Synthetical Manual of— Nainfa:—	97
Lourdes. Bertrin-Gibbs:—	326
Lourdes. L'Œuvre de— Boissarie:—	326
Love. The Way of Perfect— King:—	721
Lowell: The Government of England.	715
Martin-Slater: Manual of Moral Theology for English-speaking Countries	206
Ming: Religion of Modern Socialism.	219, 453
Modernism and its Refutation. Godrycz:—	107
More. Draper:—	460
Mullany: Bible Studies.	325
Müller-Ganss-Fanning: Handbook of Ceremonies for Priests.	97
Nainfa: Synthetical Manual of Liturgy.	97
Nardecchia: <i>Scriptores Ordinis Minorum</i> .	720
New York Pastor of the Latter Half of the Nineteenth Century.	328
Old Worlds for New. Wells:—	220, 453
Pastor-Kerr: History of the Popes from the Close of the Middle Ages	583
Paulin: No Struggle for Existence—No Natural Selection.	334
Petz: The Ecclesiastical Year.	97
Philosophy. Lord Bacon <i>vs.</i> Scholastic— Hogan:—	594
Philosophy of Loyalty. Royce:—	718
Pioneer Priests of North America. Campbell:—	217
Popes from the Close of the Middle Ages. History of the— Pastor-Kerr:—	583
Power: True Rationalism.	594
Proctor: Ritual in Catholic Worship.	97
Rationalism. True— Power:—	594
Royce: Philosophy of Loyalty.	718
St. Anthony's Almanac.	335
St. Mark. Holy Gospel according to— Burns:—	106
St. Nicholas Series.	110, 725
School System (Catholic) in the United States. Burns:—	213
Science and Philosophy of the Organism. Hans:—	335
<i>Scriptores Ordinis Minorum</i> . Nardecchia:—	720
Slater-Martin: Manual of Moral Theology for English-speaking Countries	206
Socialism and Religion. Ashton:—	462
Socialism. Problems and Perils of— Strachey:—	219, 453
Socialism. Religion of Modern— Ming:—	219, 453
Socialism Stated. A Case against—	219, 453
Socialists at Work. Hunter:—	221, 453
Social Reform. Encyclopedia of—	218
Spencer's Poetical Works.	108
Stevenson: Travels with a Donkey.	331
Strachey: Problems and Perils of Socialism.	219, 453
Temporal Sovereignty of the Popes. The Beginnings of the— Duchesne-Mathew	586
Theology for English-speaking Countries. Manual of— Slater-Martin:—	206
Thoughts and Things. Baldwin:—	326
Vacandard-Conway: The Inquisition.	103
Vigourel-Nainfa: Synthetical Manual of Liturgy.	97
Wells: Old Worlds for New.	220, 453
Worship. Ritual of Catholic— Proctor:—	97
Windle: What is Life?	334
Zimmerman: Dark Night of the Soul.	210

# Firms Having Episcopal Authorization

TO HANDLE

## THE SACRED VESSELS FOR REPAIRING

---

**NEW YORK:**      **MESSRS. FR. PUSTET & CO.,** 52 Barclay Street, New York City.  
                  **BENZIGER BROS.,** 36 Barclay Street, New York City; Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.  
                  **CHRISTIAN PRESS ASSN. PUB. CO.,** 26 Barclay Street.  
                  **THE M. H. WILTZIUS CO.,** 7 Barclay St., New York, N. Y.  
                  **BOHNE BROS.,** 34 Barclay Street, New York, N. Y.

---

**CHICAGO:**      **THE W. J. FEELEY COMPANY,** 6 Monroe St., Chicago, Ill.  
                  **BENZIGER BROS.,** 211-213 Madison Street, Chicago, Ill.; Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.

---

**PHILADELPHIA:** **Z. J. PÉQUIGNOT,** 1331 Walnut Street.  
                  **H. G. OESTERLE & CO.,** 125 South Eleventh Street.  
                  **H. L. KILNER & CO.,** 824 Arch Street.  
                  **WRIGHT MANUFACTURING CO.,** 133 Master Street.

---

**BOSTON:**      **VINCENT LAFORME & CO.,** 3 Franklin Street, Boston, Mass.  
                  **THOS. J. FLYNN & CO.,** 62-64 Essex Street, Boston, Mass.

---

**ST. LOUIS:**    **B. HERDER,** 17 South Broadway, St. Louis, Mo.

---

**CINCINNATI:**    **BENZIGER BROS.,** 343 Main Street, Cincinnati, O.; Factory in De Kalb Avenue and Rockwell Place, Brooklyn, N. Y.  
                  **MESSRS. FR. PUSTET & CO.,** 436 Main Street, Cincinnati, Ohio.

---

**CLEVELAND:**    **NORTHERN OHIO PLATING WORKS,** 49 Wood Street, Cleveland, Ohio.  
                  **R. A. KOCH & CO.,** 1139 Superior Ave., Cleveland, O.

---

**MILWAUKEE:**    **THE M. H. WILTZIUS CO.,** 413-417 Broadway, Milwaukee, Wis.

---

**PROVIDENCE:**    **THE W. J. FEELEY CO.,** 203 Eddy Street, Providence, R. I.

---

**BALTIMORE:**    **JOHN MURPHY CO.,** Park Avenue and Clay St., Baltimore, Md.

---

# **The Catholic University of America**

**WASHINGTON, D. C.**

***Rt. Rev. Monsignor D. J. O'CONNELL, Rector***

In addition to the courses of study leading to advanced degrees hitherto offered, the University now provides :

In the **SCHOOLS OF PHILOSOPHY, LETTERS AND SCIENCE**, a series of undergraduate courses leading to the degree—**BACHELOR OF ARTS**.

In the **SCHOOL OF LAW**, courses leading to the degree—**BACHELOR OF LAWS**.

In the **SCHOOL OF TECHNOLOGY** a series of undergraduate courses leading to the degree—**BACHELOR OF SCIENCE**:

In *Civil Engineering*,

In *Mechanical Engineering* and

In *Electrical Engineering*,

In *Chemical Engineering*.

For announcements and detailed information concerning courses :

In the Faculty of Philosophy, address **Vary Rev. Prof. J. J. GRIFFIN, Dean**

In the Faculty of Law, address **Prof. W. C. ROBINSON, Dean**

In the School of Technology, address **Prof. D. W. SHEA, Director**

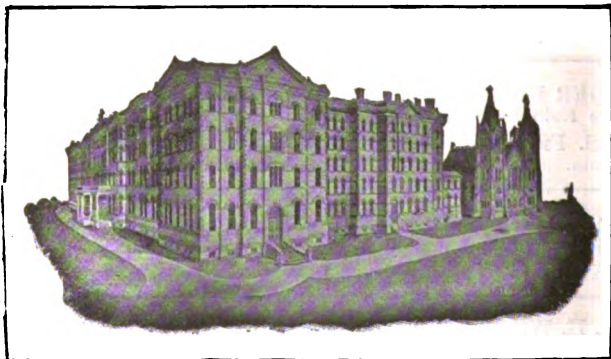
These courses are open to graduates of High Schools, Academies and others of like scholastic attainments.

---

## **TRINITY COLLEGE,** *Washington,* **—D. C.—**

---

**A Catholic Institution for the Higher Education of Women**



**BEAUTIFULLY LOCATED  
IN THE IMMEDIATE  
VICINITY OF THE  
CATHOLIC UNIVERSITY**

**INCORPORATED UNDER  
THE LAWS OF THE DIS-  
TRICT OF COLUMBIA,  
WITH FULL POWERS TO  
CONFER COLLEGIATE  
DEGREES, AND REGIS-  
TERED BY THE UNIVER-  
SITY OF THE STATE OF  
NEW YORK.**

***Conducted by the Sisters of Notre Dame of Namur***

**FOR PARTICULARS ADDRESS THE SECRETARY OF THE COLLEGE**





## NEWMAN SCHOOL HACKENSACK NEW JERSEY

A school for gentlemen's sons. Preparation for any college or university. Gymnasium and swimming pool. Number limited and references required. Resident Chaplain. Prospectus sent on application.

**JESSE ALBERT LOCKE, A.M., LL.D., Headmaster**

### Church Furniture

Altars, Pulpits, Confessionals, Pews,  
Wood Carvings, in fact church furniture

### of Every Description

Designs and estimates furnished  
upon request.

Send for booklet "In Evidence."

### American Seating Company

NOT IN ANY TRUST OR  
COMBINATION

Chicago,  
215 Wabash  
Avenue

New York,  
19 West Eighth  
St.

Boston,  
70 Franklin  
Street

Philadelphia,  
1235 Arch St.

Branches in all  
parts of country



### Red Baby "Vulcan"

### Ink Pencil (STYLO PEN)

Price **\$1.00**

Sole  
Manu-  
facturers  
of

"Juco"  
"Independ-  
ent" and  
"Vulcan"

The ONE Perfect  
Non - Leakable  
Ink Pencil at a  
Moderate  
Price.

Send for  
Catalog

Stylographic and  
Fountain Pens

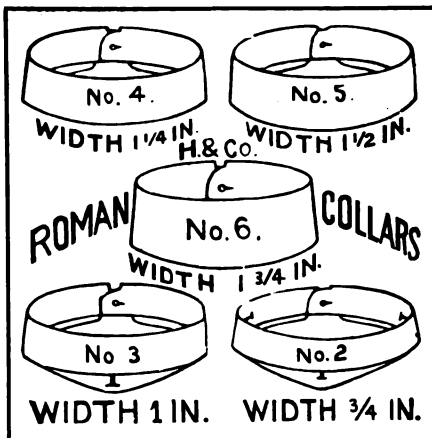
**J. ULLRICH  
& CO.**

Dept. 12 Thames Bldg.

135 Greenwich St., New York

Established 1884.

# FOR A CHRISTMAS GIFT



Send your pastor, or brother priest a dozen H. & Co. all Linen Roman Collars. They will be appreciated—for they are useful. Special preparations have been made by us as well as our agents to fill all orders promptly.

When the H. & Co., Linen Roman cannot be found at the leading church-goods house near you, send to us direct. Price \$2.00 the dozen—12 cents postage and may be returned if not satisfactory.

The Roman Collars are 4-ply Linen, fine and well made.

No. 2— $\frac{3}{4}$  inch deep. No. 5— $1\frac{1}{4}$  inch deep.  
No. 3—1 inch deep. No. 6— $1\frac{1}{2}$  inch deep.  
No. 4— $1\frac{3}{4}$  inch deep.

In ordering, specify sizes and number of dozen wanted from above table.

## R. B. HALSEY & CO.

202 Cannon Street

Established 1859

BRIDGEPORT CONN.

The following houses carry the H. & Co. Collars. M. H. Wiltzius Co., Milwaukee, Wis., and New York City. Thos. J. Flynn & Co., Boston, Mass. B. Herder, St. Louis, Mo. W. A. Fuchs & Co., Detroit, Mich. J. A. Jacques, Worcester, Mass. Reese & Boehm, Baltimore, Md. W. J. Feeley Co., Chicago, Ill. F. M. Kirner, Pittsburgh, Pa. J. A. Lennon, San Francisco, Cal. J. P. Daleiden & Co., Chicago, Ill.



FOUNDERS OF  
HIGHEST GRADE  
PUREST TONED  
CHURCH  
BELLS  
CHIMES  
PEALS

## McShane Bell Foundry Co.

Established 1856

Baltimore, Md.

## THERE ARE TWO REASONS

Why we send our Improved Duplicator on 10 Days' Trial



**First**—It proves OUR confidence in the machine.  
**Second**—By personal use, YOU can positively tell, before buying, whether it meets your requirements.

Each machine contains 16 feet of duplicating surface which can be used over and over again. Five different colors can be duplicated at the same time. Cleanliness, and simplicity of operation and legibility of copies, unequaled by any other duplicating process.

100 Copies from pen-written and 50 Copies from type-written originals.

Complete Duplicator, cap size (prints  $8\frac{3}{4} \times 13$  inches).  
Price \$7.50, less special discount of  $33\frac{1}{3}\%$  o.o. net, \$5.00

Take Advantage of Our Trial Offer

FELIX S. DAUS DUPLICATOR CO.,  
Daus Bldg., 113 John St., New York.

# American Marble Company

CHICAGO, 339 WALNUT ST.

BOSTON, 101 TREMONT ST.

PHILADELPHIA, 1619 POPLAR ST.

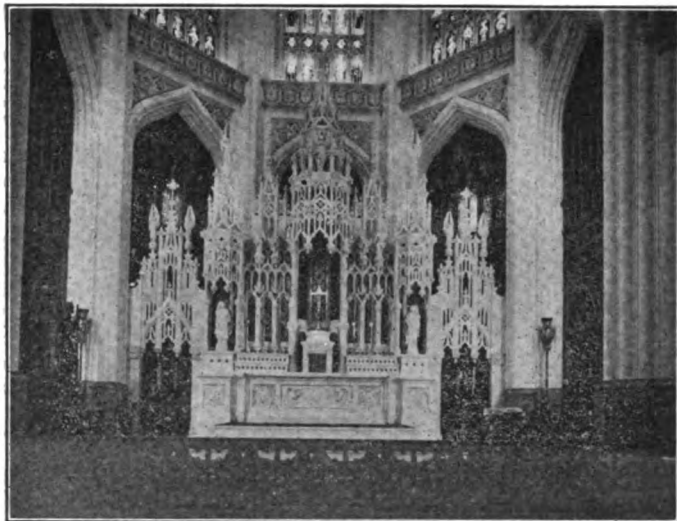
WORKS



Mass, Italy

New York, N. Y.

Fair Haven, Vt.



High Altar, Church of St. Thomas the Apostle, W. 118th St., New York, N. Y.

T. H. Poole & Co., Architects, New York, N. Y.

American Marble Co., makers, Fair Haven, Vt.

Altars  
Statuary  
Sanctuary Railings  
Baptisteries  
Venetian Mosaics  
and Bronzes

LET US BUILD  
YOUR WORK

## RECENT INSTALLATIONS

SS. Peter and Paul's  
Detroit, Mich.  
St. Joseph's, Utica,  
N. Y.  
St. Philip Neri, Bed-  
ford Park, N. Y.  
City.  
St. Ambrose, Brook-  
lyn, N. Y.

## Wilson's Rolling Partitions



A marvellous convenience and the most effective method for dividing large rooms in Churches and School Buildings into small rooms, and vice versa; made from various kinds of wood; sound-proof and air-tight; easily operated and lasting. Made also with Blackboard surface. Fitted to new and old buildings. Used in over 5,000 Churches and Public Buildings. Mention THE ECCLESIASTICAL REVIEW for free pamphlet.

Also Venetian Blinds, Wood Block Floors and Rolling Steel Shutters

JAS. G. WILSON MFG. CO.

3 & 5 West 29th St.

New York



## NOVELTIES IN CHURCH PRINTING

The largest and best line of Collection Envelopes and Collection Schemes for Building Associations and Church Debt Societies. The best line of Collection Baskets, lined and unlined, with or without handles. Sunday School Class-Books. Christmas Collection Envelopes.

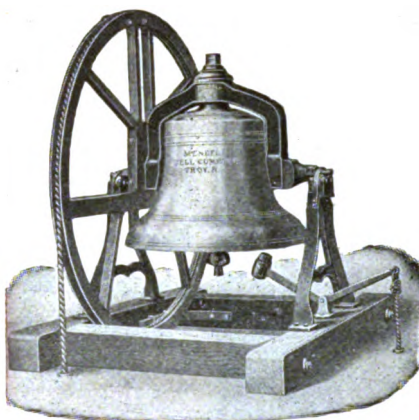
## FAIR AND BAZAAR SPECIALTIES

The largest line of Church Registers, including Murphy's Straight Heading New Marriage and Baptism Registers, with the New Marriage Baptism Index for Recording Notifications of Marriages and being made part of the old Baptism Records.

COME IN AND SEE US

D. P. MURPHY, JR. 12 West Broadway. Cor. Barclay St.  
NEW YORK.

MEMORIAL CARDS FOR THE DEAD



The leading **CHURCH TOWERS**  
everywhere are being supplied  
with **BELLS** from the . . . .  
**MENEELY BELL CO.**

**TROY, N. Y., and**  
**177 Broadway, New York City**

**FRENCH  
GERMAN  
SPANISH  
ITALIAN  
OR OTHER  
LANGUAGES**



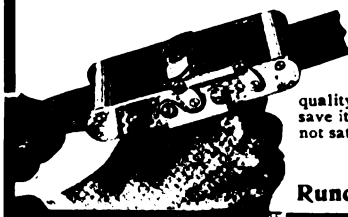
**BY THE  
CORTINA METHOD**  
Giving a thorough mastery of  
a language in the  
shortest time.  
**The Original  
Phonographic  
System**

**LANGUAGE CORTINAPHONE OUTFIT**

**FREE TRIAL** Really free, the complete outfit placed in your  
home. Express Prepaid. Send for particulars.  
Write to-day. *Special records made to order in any language.*  
*We also give instruction privately or in class at our New York*  
*Schools. Awarded Medals, Chicago 1893, Buffalo 1896.*

**CORTINA ACADEMY OF LANGUAGES**  
44 West 34th St., Dept. S, New York.

## Strop Your Double-Edged Blades with the **RUNDEL AUTOMATIC STROPPER**



It insures complete shaving satisfaction by making old blades  
**better than new**, and removing harsh edge from new blades.  
Absolutely automatic and cannot cut strop. Adapted to **any**  
**double-edged razor**. Blades can be stropped repeatedly and  
made to last a lifetime. Finely nickel-plated stropper and best  
quality genuine horsehide 24 inch strop sent postpaid for \$3.00. It will  
save its cost in 3 to 6 months. We return your money in 15 days if you are  
not satisfied. Rated in Dun and Bradstreet. State make of razor you use.

*Illustrated folder free. Terms to dealers.*

**Rundel Sales Co., 218 Central Bldg., Rochester, N. Y.**

**T**HE man who buys Wool Underwear, light or heavy, must buy again when the laundry's  
work is done. Six trips to the soap wasters will shrink a Wool Garment to the degree  
where a shoe horn is an almost necessity in the donning! And then it fits like a Weenie's  
Skin, believe me!

### **LIST TO THIS!**

"Papa's shirt was passed down through the members of the family until, when too small  
for the baby, its only utility was to serve as a wick for a lamp." Poor Papa! Next time he'll  
buy the Wool that's Wool, plus the non-shrinking Quality—**DERMOPHILE** Underwear.

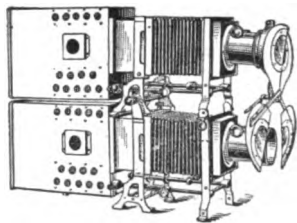
**A Sure Nuff Promise!** Put the **DERMOPHILE** Underwear to any test—if it shrinks—your  
money back. Could we afford to do this if we weren't on the right side of the fence?

**DERMOPHILE UNDERWEAR**  
(MADE IN FRANCE OF PURE WOOL)

Sold at your dealer, or write

**THE DERMOPHILE CO., 456 BROOME ST.  
NEW YORK CITY**

# STEREOPTICONS



For Church Entertainments, the School Room and Lecture Hall

One of the greatest aids in modern instruction. Views illustrating every subject, Religious, Scientific and Popular.

Send for Catalogue No. 24

McALLISTER, Mfg. Opticians

49 Nassau Street

NEW YORK

Established 1783

## The Reverend Clergy

Desirous of securing or recommending competent ORGANISTS, TEACHERS, SEXTONS, HOUSEKEEPERS, etc., etc., are invited to use these columns. Terms, \$2.00 a card space.

**ORGANIST AND CHOIRMASTER:** Graduate of the Ratisbon Conservatory of Church Music, at present introducing plainchant in one of our prominent churches, desires to change his position as Organist and Choir-director—German parish preferred. Excellent references. Address K. A., at this office.



## Blickensderfer Typewriters

Are especially desirable for the clergy. They are light in weight and convenient to carry when traveling. They are guaranteed to be equal in every respect to any machine made.

Ask for a machine for trial free of charge. Write for Catalogue 9.

**Blickensderfer Mfg. Co.**

240 Broadway

New York City

## The Ten-Year Self-Filling Pen

A HANDSOME GIFT

PRICE, \$2.50

With Gold Bands, \$1.00 Additional

Larger sizes, holding more ink, suitable for business and professional men having large amount of writing to do, from \$3.00 to \$6.00, according to size. Made with fine, medium, coarse, or stub pen-point. Sent, postage prepaid.

*Money will be refunded if pens are not perfectly satisfactory*

When you buy the Ten-Year Pen you buy the best pen in the world. It is self-filling and self-cleaning, always writes, never leaks, never scratches.

Our Ten-Year Guaranty with Every Pen

**GEORGE B. GRAFF, Manager**  
618 Tremont Temple, Boston, Mass.





# Interlocking Rubber Tiling



3-8 TYPE

Improved } Interlock  
Composition  
Colorings  
Methods

Special Ecclesiastical Designs

Our Tiling Department offers the most perfect Interlocking Rubber Tiling on the market. We are making two distinct types, one 5-16 inch thick and the other 3-8 inch thick, shown herewith, filling all requirements.



5-16 TYPE

Send for Our New Illustrated Catalogue "E," also Samples

**THE GOODYEAR TIRE AND RUBBER CO.**

Headquarters Tiling Department, 1914 Broadway, New York City.  
Factory and Executive Offices, Akron, Ohio.

**The Cathedral Library Association**  
24-26 East 21st St., New York

## New Books

### **The Life of Christ**

By Mgr. É. Le Camus

3 vols. \$1.75 each, net.

"It should form with the 'Imitation of Christ' and the Holy Bible a complete library for a devout Catholic family."—*American Catholic Quarterly Review*.

"The whole work is as noteworthy for its ardent piety as for its great learning and its vivid descriptions."—*The Tablet* (London).

"It is a marked advance on all its predecessors as regards the embodiment of modern results."—*The Examiner* (Bombay).

### **Priestly Vocation and Tonsure**

Translated from the French of

Rev. L. Bacuez, S.S.

Cloth, pp. xiv, 314. Price, \$1.00 net.

### **The Teaching of the Fathers on the Real Presence of Christ in the Holy Eucharist**

Rev. P. Pourrat

Paper, - - 15 cents.

## **Sweet Colleen**

A Cut Plug Tobacco grown and manufactured in Ireland

*Tastes Better, Smokes Longer and it's all Tobacco*

Two ounce Cans,	\$0.35
Four " "	.65
Half pound " "	1.25
Pound " "	2.50

Delivered in U. S.

One pound Sweet Colleen makes a good Xmas present

*Send 15 cents for sample*

**Southern Importing Co.**

2014 Avenue A

BIRMINGHAM, ALA., U. S. A.

# SPECIAL TO CLERGYMEN!

## HOW TO GET THESE 5 ARTICLES *for* XMAS.



# FREE



*I am willing to lose money to "get acquainted"*

**I** DEPEND for your patronage entirely upon your first order. Wouldn't it be foolish then to send you anything but a cigar that will "make good." It's worth while to get a chance to "show you"—and that's why I'm willing to lose on your initial order.

If I were a retailer and wanted 10 cents or three for a quarter for my Panatelas, I wouldn't be overcharging you—that's the price you pay every time you buy a cigar of same quality at retail. I sell more cigars than 1000 retailers combined—make every cigar I sell; and sell them direct to you—the smoker, at factory prices.

The fact that I am doing by far the largest "direct to the smoker" cigar business as is generally admitted, is pretty good proof of the quality I deliver.

I want you to get 100 of my Panatelas—and if it's your first order, I'll send you the above five articles with my compliments of the season. If the cigar won't make a customer of you, I'm "stung."

### Morton R. Edwin Panatela

is five inches long, made of the choicest Havana tobacco. And when I say Havana, I mean just what I say. It is one of those cigars that makes you hate to throw away the butt, and you can take my word for it, you never smoked anything like it for less than 10 cents.



*Morton R. Edwin*

You can return any cigar you buy from me if you don't like it. My cigars are never fully sold until you have smoked them. It's easy to get your money back—just ask for it.

Dept. E. R., 64-68 and 67-69 W. 125th St., NEW YORK.  
Make remittance payable to Edwin Cigar Co.

References: The State Bank of N. Y., Dun & Bradstreets.

ACTUAL  
SIZE

**T**HERE is another reason why I can sell you 100 Morton R. Edwin Panatelas at \$2.40. I do a cash business. If I sent my cigars on credit to thousands of individuals throughout the country, I suppose I would have to charge you something like \$5.—instead of \$2.40.

There would be enough people taking advantage of me to force me to add to the price of your cigars, the amount I lose on somebody else's.

### This Xmas Offer Holds Good Until December 31st, 1908

The five free articles go only with your first order—be that for 100 or 1000 cigars. I will, however, fill an additional order and include the five Xmas gifts if I am instructed to ship direct to a friend of yours. Of course—you know my object.

**NOTE:** Mr. Edwin says that the readers of "The Ecclesiastical Review" will never have this opportunity again.

Volume I.  
No. 2847

FISCHER'S EDITION

Volume II.  
No. 3017

# Select Gregorian Chants

(Solesmes Version)

Edited and Organ Accompaniment Arranged by

**IGNACE MÜLLER**

Professor of Music, Fordham University, New York.

Per volume, \$0.25

**Recommended for Use in Every Choir and School**

Table of Contents of Volumes I and II will be sent upon request.

---

NOW READY FOR DELIVERY

## GRADUALE

(Vatican Version)

With Rhythmical Signs. Printed on India paper. Weight, 18½ ounces. Thickness ¾ inches

Bound in leather and cloth, \$2.00

Address all orders for Church Music to

**J. FISCHER & BRO.**

7 and 11, Bible House

NEW YORK

---

JUST PUBLISHED

## SERMONS

By the

**REV. REUBEN PARSONS, D.D.,**

Author of "Studies in Church History" and "Ancient and Mediaeval History"

12mo, cloth, 450 pages, net \$1.50

---

### Suitable Gifts for Christmas

**PARSONS—Studies in Church History.** 6 Vols., net, \$9.00.

**SHEA, JOHN GILMARY—History of the Catholic Church in the United States.**  
4 Vols., one-half Morocco, net, \$12.00.

**Exposition of Christian Doctrine, comprising Dogma, Moral and Worship.**  
3 Vols., net, \$6.00.

---

**JOHN JOS. McVEY, Publisher,**

1229 Arch Street

Philadelphia, Pa.



# Christmas Cribs

**Artistically Sculptured  
Beautifully Decorated**

**Each figure a separate Statue and  
can be posed to suit space or light**



**CRIB SET No. 392**

This beautiful set is the most complete and the finest sculptured set on the market. Special attention is given to facial expression and correct traditional colors on all figures.

Containing 24 pieces: Bl. Virgin, St. Joseph, Infant Jesus, 3 Kings, 3 Shepherds, Gloria Angel, 2 Adoring Angels, Ox, Ass, Camel and Servant, and 8 Lambs. Proportion of figures, 4 ft.; beautifully decorated.

**PRICE, \$200.00 TO \$250.00**

**Stables in all sizes, write for estimates and photographs**

**Smaller Crib Sets from \$10.00 up**

**Send for our illustrated catalogue No. 10**

---

---

**Bernardini Statuary Co.**

**3 and 5 BARCLAY STREET**

**NEW YORK**

# **"Jesus all Good"**

---

BY FATHER ALEXANDER GALLERANI, S.J.

Translated by F. LOUGHNAN.

Printed on tinted paper. Large type, symbolic panel at the top of each chapter. 254 pages, 4 x 6 inches. Cloth binding, 50c. Leatherette binding, gilt edges, flexible, \$1.00.

20% discount allowed to the Clergy and Religious.

\* \* \* \*

FATHER GALLERANI'S GREAT BOOK has been translated into English and appears just in time for the Christmas season. It is a work of the very highest merit, containing encouragement for the faint-hearted and relief for the scrupulous.

Father Gallerani seems to know the many difficulties of his readers, and his reasoning is so simple and clear, and his manner of making his statements so gentle, that the reader is rewarded with most satisfying consolation.

To read this book is to know God certainly as a loving and forgiving Father.

\* \* \* \*

The book is made in a very attractive style, bound in vellum cloth with gold lettering on side and back. The paper has a soft, India tint and is highly finished, and at the heading of each chapter is placed an artistic, symbolic illustration.

**A Suitable Christmas Gift**

---

**P. J. KENEDY & SONS**

5 BARCLAY STREET    ∴    ∴    NEW YORK

# A New Missal for Christmas!

Our famous Ratisbon Editions (Editio typica) have all been newly issued. They are altogether down to date and contain even the New Chant in the proper place.



Missal Binding:  
Calf Skin Clasp and Corners.



Missal Binding:  
Turkey Morocco, Gilt Sides and Edges.

<b>MISSALE ROMANUM, quarto, 9 x 12 in., red and black.</b>	
Black Roan, red edges . . . . .	\$ 7 65
French Morocco, gilt sides and edges . . . . .	9 00
Real Turkey Morocco, full gilt sides and edges . . . . .	12 60
Same binding with two fire-gilt clasps and eight corners . . . . .	19 00
Calf, with two fire gilt clasps and eight corners . . . . .	22 50
Fine Silk Plush, etc., (same as small folio edition description) . . . . .	45 00
<b>MISSALE ROMANUM, small quarto, 8¼ x 11¼ in., excellent print—red and black.</b>	
Black French Morocco, gilt edges . . . . .	6 00
Red Turkey Morocco, gilt edges . . . . .	9 00
<b>MISSALE ROMANUM, octavo, 6 x 9½ in., red and black, tinted paper.</b>	
Black Roan, red edges . . . . .	3 15
French Morocco, gilt edges . . . . .	4 00
Real Turkey Morocco, gilt edges . . . . .	5 00
<b>MISSALE ROMANUM, 18mo., 4 x 6 in., cloth, gilt edges . . . . .</b>	
Black French Morocco, gilt edges . . . . .	2 50
Black Turkey Morocco, gilt edges . . . . .	2 85
Fine Russia Leather . . . . .	4 00

## FREDERICK PUSTET & CO.

52 Barclay Street  
NEW YORK

RATISBON  
ROME

436 Main Street  
CINCINNATI

For thirty years the exclusively authorized publishers of the official Plain Chant.

**FREE SUBSCRIPTIONS**  
**CHRISTMAS OFFERS**

ON  
***Benziger's Magazine***

**The Popular Catholic Family Monthly**

**Quantity Prices**

which will enable you to give Benziger's Magazine to your friends. If you intend to remember your

***Altar Boys, Choir Singers, Teachers, Members of your Parish, Friends or Relatives***

give them a year's subscription. They will get a present **Every Month**.

The regular subscription price to Benziger's Magazine is \$2.00. But for every two subscriptions you send us we will give you one subscription **FREE**. Therefore:

**\$4.00 will pay for 3 Subscriptions**

8.00	"	"	6	"
12.00	"	"	9	"
16.00	"	"	12	"
20.00	"	"	15	"

You can make some one happy for a whole year by giving him or her a year's subscription to Benziger's Magazine. Nothing better from parents to a child, a daughter and son to their parents, to brothers and sisters, to relatives and friends.

Every month, when the magazine is received, it will be a reminder of your friendship. Nothing else will give so much pleasure for so long a time for so little money.

Send us the names of the fortunate ones to whom you wish to give the magazine, with the subscription price, and we will mail the magazine regularly every month, beginning with the beautiful Christmas number.

To each one we will also send a handsome Christmas card with your name inscribed as donor.

---

**BENZIGER BROTHERS**

**NEW YORK**  
36-38 Barclay Street

**CINCINNATI**  
343 Main Street

**CHICAGO**  
211-213 Madison Street

**Mayer & Co.** of Munich, London  
and New York

**Stained Glass Windows, Statues, Stations  
of the Cross, Calvary Groups**



---

---

**Munich Statuary**

**I**MPORTED from our Munich Studios, we have now on view Statues of the Sacred Heart, The Blessed Virgin, and St. Joseph, with and without the Divine Infant, and various Saints, Calvary Groups, Pietas, etc., etc.

All decorated by experienced artists in our Munich Studios, which may be purchased from stock, or similar Statues will be imported specially on the usual affidavit, thus saving the usual Custom House duty.

Photographs with Price-list on application.

**Stained Glass Windows**

Special designs and estimates submitted.

---

---

**New York Store: 47 Barclay Street**

# BOHNE BROS. & CO.

34 BARCLAY STREET

NEW YORK

## Everything for the Church ALTARS, PEWS AND ART GLASS WINDOWS

Christmas Cribbs, Statues and Stations

Baptismal and Holy Water Fonts of Marble, Wood or Metal

Chalices, Ciboriums, Ostensoriums

Candelabras, Sanctuary Lamps, Crucifixes

Manufacturers and Importers of Vestments, Banner Badges

### CLOAKS AND PRIESTS' CASSOCKS

SPECIAL \$21.00, \$25.00, \$28.00, \$35.00 AND \$40.00



### WATERPROOF COLLARS AND CUFFS

Boys' Cassocks and Surplices.  
(Prices Subject to Change without Notice.)



Mercerized Serge, 8-14, \$3.00. 16, \$3.50. 17-18, \$4.00

Mercerized Serge Cassocks are made to order and only in Black.

\$3.00 Sizes from 7 to 15

## Special for Xmas

### BOYS' CASSOCKS

Sizes from 9 to 15, \$4.00. Special prices of bought-in lots. For ordering, age will do.  
Colors black, red, purple. White, 50c extra.

### SURPLICES

Plain, 85c, with lace, \$1.20. All lace, \$1.50, \$2.00, \$2.25 and \$3.50.

**ALBS** All linen, best quality, \$6.00.  
Extra fine insertion and lace, \$7.00.  
All Lace Skirt, \$8.50, \$9.00 to \$75.00.

### PRIESTS' SURPLICES

Lawn and lace, \$2.00 up. All lace, \$3.50 and up. Our \$5.00 all lace embroidered a special offer for Christmas.

## We Supply Mission Goods



Those of our readers who do not subscribe for

# Church Music

which is essential for all pastors, choirdirectors, and organists, are invited to **SUBSCRIBE NOW.**

This magazine is the organ of the reform movement of Church music in English-speaking countries.

SPECIMEN COPY SENT ON REQUEST

## Church Music

ESTABLISHED 1905

\$1.50 a Year

**Subscribe Now**

\$1.50 a Year

**American Ecclesiastical Review**

The Dolphin Press

1305 Arch Street

Philadelphia



## ART MEMORIALS FOR CHURCH AND CEMETERY IN MARBLE, STONE & GRANITE

**N**O greater tribute can be shown to those whom we have loved than a befitting memorial.

Whether it be a simple cross or an elaborate mausoleum, the proper material should be selected for permanency, and designed and executed by skilled workmen.

Our experience is at your command and examples of the high character of our work may be had for the asking.

## THE LELAND COMPANY

FORMERLY LELAND & HALL CO., 557 FIFTH AVE., NEW YORK

Granite Works:  
BARRE, VERMONT

Studios: { PIETRASANTA, ITALY  
1334 ST., NEW YORK

Send for Booklet,  
Digitized by Google

From  
St. Michael's Monastery Parish Calendar  
Hoboken, N. J., November, 1908.

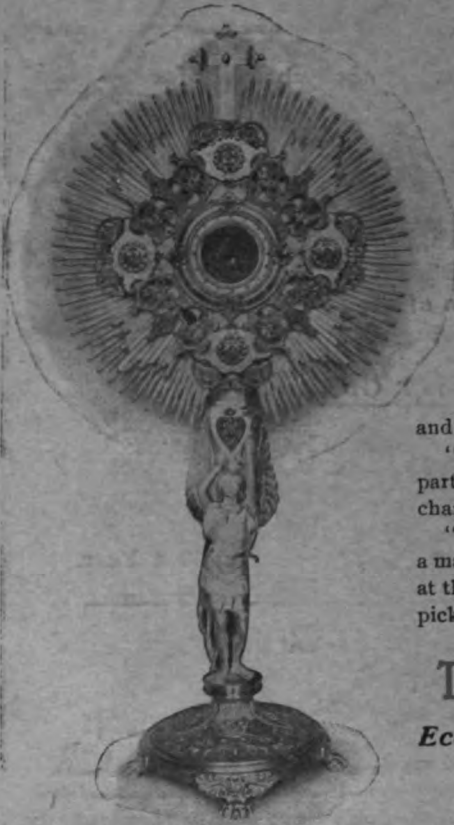
## OUR NEW MONSTRANCE

"We are at a loss to give adequate expression to the pleasure with which this beautiful token of love to Jesus in the Blessed Sacrament has filled all hearts. It is truly a precious gift to the Altar and words of admiration have been expressed by all who have seen it. The firm of the W. J. Feeley Company of Providence, R. I., and their gentlemanly and talented designer, Mr. Hardy, have succeeded in producing a work that one and all pronounce perfect.

"The delicate and artistic arrangement of all its parts have given to the whole a beauty that is charming.

"The many and varied stones were placed in such a manner as to give an appearance of uniformity yet at the same time enabling each donor to locate and pick out the offering that was made."

**The W. J. Feeley Company**  
*Ecclesiastical Art Metal Workers*  
**Gold and Silversmiths**  
Providence, Rhode Island



## THE M. H. Wiltzius Co.

413-417 Broadway  
Milwaukee

7 Barclay Street  
New York

## The Leading Church Goods House

IF you contemplate purchasing Church Goods or Religious Articles for the Christmas season give us a trial. We will please you. Our specialty is furnishing high-grade Chalices, Ostensoriums, Vestments, Statues, etc., at low prices.

Write for Catalogues

Digitized by Google











---

DUE FEB 15 1928

